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MEMOIRS

OF THE

Reformed Episcopal Church,

AND OF THE

PROTESTANT EPISCOPAL CHURCH,

WITH

COTEMPORARY REPORTS RESPECTING THESE AND

THE CHURCH OF ENGLAND,

EXTRACTED FROM THE PUBLIC PRESS,

ANALYZED AND COMPARED WITH PREVIOUS HISTORY,

Approved by Bishop Cummins and the Council (:252 :258.22–27).

FIFTH EDITION (:4).

BY

BENJAMIN AYCRIGG,

A.B. and A.M. of Col. Coll., New York; Ph.D. of Penn. Col.; C. E.

"*Schism is a Sin by Apostolic Authority.*"
"*Separation from Schism is a Duty by Apostolic Example.*"
"*Separation from his Schism is Schism according to each Canonist.*"

CHAP. xii.

NEW YORK:
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PREFACE.

THE OBJECT OF THIS WORK IS

TO PROVE

That: The R. E. C. is neither *a schism*, nor *in schism:* a sin denounced by 1
Apostolic authority; but a *peaceable separation from schism*, in accordance with 2
Apostolic example—while it is denounced as a schism by Canonists, who find their 3
authority in tradition and not in the Bible.—vii; xii; xiv—ii; xii; xiii. 4

That: The Pan Anglican Church, by Apostolic authority, is *a schism*, cutting 5
itself off from the rest of the Christian world; and *in schism* with its different hos- 6
tile parties, "fighting it out within the Church"—while it is claimed by its own 7
Canonists to be especially "The Church."—iii; iv; v; viii; x; xii; xiii—xii. 8

That: "The Old Evangelicals who bore the Evangelical banner so nobly," 9
were in the line of duty when success appeared possible; but became a schism 10
when they continued to "fight" after becoming a "hopeless and helpless minor- 11
ity."—(iii, Oct. 31, 1874.) 12

That: The R. E. C. was organized by Old Evangelicals, in order to separate 13
from schism, and to act with energy upon Old Evangelical principles, as Protest- 14
ants in harmony with the Protestant world. In place of remaining in the P. E. C. 15
and either "fighting," or refusing to act for the common cause, upon the ground 16
that all the increase arising from their action would be absorbed and themselves 17
controlled by the ruling majority, who have lately assumed a hostile attitude to- 18
ward Protestantism and the Protestant world.—i; ii; iv; v; vi; vii; ix; xi; 19
xiv; xv—xii. 20

That: The rapid advance of the R. E. C. proves that its peculiar characteris- 21
tics agree with the peculiar characteristics of a large number of the members of the 22
"One Holy Catholic Church"—while it differs in nothing essential from the gene- 23
ral standards of other Protestant denominations in the same Church.—i—xi; xv. 24

The Author, as a layman, refers to doctrinal matters in general terms, leaving 25
details for the clergy. From personal knowledge he states many facts that have 26
fallen under his observation as one of the Old Evangelicals in the P. E. C., and 27
identified with the R. E. C. from its inception.—(xii, 29 to 39; 45 to 51.) 28

Objections to statements given as facts, or to conclusions drawn from admitted 29
facts, will be given in future editions as Appendices, *Provided* they be stated in a 30
positive form, asserting *what are the facts*, or the legitimate conclusions, and sent 31
to the author in a marked newspaper, as editorial, or with the signature of a Bish- 32
op, or other minister, as responsible public authority. 33

Newspapers are separated from their dates by the catchwords indicating the 34
subjects, and in that case are put in parentheses. These furnish direct references 35
to the extracts in full as found in files of these papers in public libraries, since only 36
so much is given as to indicate the substance, in order to save space. Their names 37

are thus contracted: (Epis.) *Episcopalian*, of Philadelphia, edited by Rev. C. W. Quick, of the P. E. C., Low Church, and the only Episcopal paper that defends the R. E. C. (Ch. St.) *Church and State*, of New York, with Rev. John Cotton Smith, D.D., editor-in-chief, and Rev. L. M. Dorman. This is "Broad" [?] Church, and the successor of (Prot. Ch.) *Protestant Churchman*, of New York, Low Church, when edited by Rev. N. H. Schenck, D.D., and Rev. John Cotton Smith, D.D., and Rev. Marshall B. Smith. (Chn.) *Hartford Churchman*, High Church. (Ch. Jo.) *Church Journal*, of New York, High Church, edited by Rev. Hugh Miller Thompson, D.D., and formerly by Rev. John H. Hopkins, D.D. (So. Ch.) *Southern Churchman*, of Alexandria, represents the Dioceses of Virginia. (St. X.) *Standard of the Cross*, printed at Gambier (?) represents the Diocese of Ohio. (Obs.) *New York Observer*, Presbyterian. (Trib.) *New York Tribune*, secular, but devotes much attention to Church matters, and inserts articles rejected by partisan Church papers. (Times), *New York Times*, secular. (Post), *New York Evening Post*, secular. (Herald), *New York Herald*, secular. (Rock), Low Church in England. All other newspapers have their names in full. The R. E. C. has no representative except as above.—xi. 39—42.

Contractions.—R. E. C. signifies the Reformed Episcopal Church, and P. E. C., the Protestant Episcopal Church; and Ch. Eng., the Church of England; and Par Anglican, the combined P. E. C. and Ch. Eng.

The Table of Contents gives a general view of the points analyzed.

B. AYCRIGG.

Passaic, N. J., April 1, 1875.

See POSTSCRIPT on page 252.

PREFACE TO THE FIFTH EDITION.

These Memoirs have expanded in several full editions, and additional leaves, thus:

1st, in 1875, pp. 182; 2d, in 1876, pp. 256; 3d, in 1877, pp. 283; 4th, in 1878, pp. 294 (:258.5–26). Then to p. 320, and to p. 356 in additional leaves, and now to p. 373 (excepting pp. 312–346), with 66 pages of Index.

These have never been within reach of the public (:357.1–10). As a general rule, the editions in full to date, were sent by mail to all the clerical and lay members of the General Council, who had not received the previous portions, and in the form of additional leaves to those who had. The present additions, pp. 357–373, together with a full Index to the Supplements, pp. 42–66, will, in like manner, be distributed by mail. And any *Clergyman* of the R. E. C. who desires a previous portion to complete his set, will receive the same on informing me what pages he desires, until the small surplus shall be exhausted, when the general gratuitous distribution of the Memoirs shall cease.

The Fifth and Sixth Editions will contain all the above except pp. 312–346, which relate to matters outside of the R. E. C., since the official action of the General Committee, and of the Canadian Synod (:346).

This Fifth Edition, being especially intended for the members and friends of the R. E. C., will, as heretofore, be under my own direction. The Sixth Edition, for the public at large, will be under the direction of a publishing house.

B. AYCRIGG.

PASSAIC, N. J., *Oct.* 1, 1880.

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elected Presiding Bishop, Rev. Charles E. Cheney, D.D., elected Bishop by this 31
Council. And clergymen: Marshall B. Smith, Mason Gallagher, B. B. Leacock, 32
D.D., W. V. Feltwell. "And Permanent Lay Members, signers of the original 33
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liam S. Doughty, John G. Floyd, Jr., George A. Gardiner, William H. Gilder, 36
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Jan. 12. Rev. Jas. A. Latané withdraws from the P. E. C. in Virginia....iii. 3

Jan. 21. Moncton, N. B. The R. E. C. begun by Rev. W. V. Feltwell. 4

Jan. 21. English Independent on the R. E. C.....ii; xii. 48. 5

Jan. 21. Catholicus (Rev. G. W. Ridgely) "Ghost!".....ii. 6

Jan. 21. Wm. C. Little on Ritualism in New York.....iii. 7

Jan. 22. Church Journal—"BISHOP Cummins!".....ii. 8

Jan. 22. BISHOP Cheney—*Church and State*.....ii. 9

Jan. 26. St. Louis Democrat gives at length the addresses on Jan. 25, in Dr. 10
Brooks' Church, by Mr. R. H. Franklin, Rev. T. E. Smith, Rev. Dr. Brooks, and 11
Rev. Mason Gallagher on the R. E. C. 12

Jan. 29. Church and State on Rev. J. A. Latané's withdrawal.....iii. 13

Jan. 29. Dilemma; by *Church and State*.....ii. 14

Jan. 29. Rev. W. R. Nicholson, (Ch. St.), whose Monday P.M. Bible Class 15
was so thronged during his ministry in St. Paul's, Boston, has instituted a similar 16
exercise on Tuesdays, at Trinity, Newark. 17

Jan. 29. Succession (Ch. St.) says that R. E. C. has it.....iii. 18

Jan. 29. Scotch Episcopal Church (Ch. St) ridicule.....iii. 19

Feb. 4, 1874. Dean of Canterbury (Episc.) Joint Communion.....iii. 20

Feb. 4. Ritualism in New York, by Rev. Dr. C. W. Andrews.....iii. 21

Feb. 18. Ritualist, De Koven in Convention of Wis.....iii. 22

Feb. 18. Bishop Johns' answer to Mr. Latané.....ii. 23

Feb. 18. First R. E. C. in New York (Episc.) on Feb. 15, 1874, prepare to or- 24
ganize. 25

Feb. 18. Moncton (Episc.), action of Rt. Rev. John, Lord Bishop of Fredericton, 26
against the R. E. C.....iii, July 8. 27

Feb. 18. Peoria, Christ Church (Episc.) has upwards of 50 members, and over 28
$3,000 subscribed. Rev. J. D. Wilson, of Pittsburgh, will take charge on Ash 29
Wednesday. Services began on the first Sunday in January. Determined to build 30
a church immediately.....x. 24. 31

Feb. 18. Bishop Cummins' (Episc.) address in Philadelphia. 32

Feb. 23. Bishop Lewis of Ottawa.....ii. 33

Feb. 25. New York First R. E. C. (Episc.) Committee propose a social meet- 34
ing on Feb. 26, and organization on March 29. 35

Feb. 25. Bishop Cheney's Pastoral respecting Lent (Episc.) 36

Feb. 25. Peoria, Pastoral of Rev. J. D. Wilson (Episc.) 37

Feb. 25. Ottawa, Canada, (Episc.) Committee appointed to invite Bishop Cum- 38
mins, with a view to forming a congregation of the R. E. C., and discussion re- 39
specting it. 40

Feb. 25. Parties. (Ch. Jo.) "Evangelicals swamped.".....iii. 41

Feb. 25. Low. Rev. W. McGuire leaves the P. E. C.....iii. 42

Feb. 26. Bishop Lee, of Delaware.....ii; xiii. 18 to 22. 43

March 4. 1874. Bishop White's Memoirs (Episc.) Edition of 1836.....vi. 10. 44

March 4. Ritualism in Maryland.....iii. 45

March 4. Seven differences.....iii. 46

March 4. Bishop Johns. By Rev. J. H. McMechen.....ii 47

March 4, 1874.

1 **March 4. Rev. Dr. Howard Crosby** preaches in the R. E. C.....ii.
2 **March 4. New York First R. E. C.** (Epis.) re-union on Feb. 26 in the parlors
3 of the Young Men's Christian Association, where the first Council was held on Dec.
4 2, 1873.
5 **March 4. Bishop Cummins** in Methodist Church.....ii.
6 **March 4. "Hopeless,"** that Virginia should secede.....iii.
7 **March 11. Rev. J. D. Wilson.** Low.....iii.
8 **March 11. At Montreal** (Epis.) Mr. Young's lecture.....ii.
9 **March 14. Bishop Whittingham.** "Perjured.".....ii.
10 **March 18. Ritualistic** Books in Ottawa.....iii.
11 **March 18. Peoria** (Epis.) Rev. J. D. Wilson begins.....x. 24.
12 **March 18. Aurora, Ills.** (Epis.) On March 10th a business meeting with a
13 view of forming an organization of the R. E. C.
14 **March 25. Independent,** "surrender so tamely.".....ii.
15 **March 25. Low.** "Are the same as R. E. C.".....iii; xi.
16 **March 25. Parties.** Is there not a cause?.....iii.
17 **April 8, 1874. Louisville, Ky.** (Epis.) Correspondent says: "Procrastina-
18 tion in the establishment of a Reformed Church in this State, will go far to retard
19 its future progress and success." [Then, *Mr. Correspondent*, don't "procrasti-
20 nate!"].....i, July 22; Aug. 19; Nov. 28, 30.
21 **April 8. Philadelphia, First R. E. C.** (Epis.) at the Falls of the Schuylkill
22 begun with Rev. Walter Windeyer of the R. E. C., late of the P. E. C.
23 **April 8. New York** First R. E. C. (Epis.) Vestrymen elected on April 6, but
24 no Rector nor church building. Services held in Steinway Hall.
25 **April 8. Parties—Presbyter of Maryland.** "Mosquito.".....iii.
26 **April 11. Rev. W. McGuire** received into the R. E. C.
27 **April 15. Chicago** (Epis.) Christ R. E. C. elections, and Christ P. E. C. elec-
28 tions by the Cheney party, and by the Whitehouse party.
29 **April 15. Aurora, Ills.** (Epis.) The R. E. C. held service on March 29, in the
30 City Hall. In the morning, the Rev. Dr. Quereau preached. In the evening, Dr.
31 Ussher, M.D., delivered a lecture.
32 **April 15. Ottawa,** Can. (Epis.) R. E. C. at the first communion had 60 com-
33 municants.
34 **April 15. Moncton, N. B.,** (Epis.) Vestry elected, and $1,000 subscribed for a
35 parsonage.
36 **April 22. Rev. E. D. Neill** (Epis.) Provost of Macalester College, Minneapolis,
37 Minnesota, dated April 10, requests the Presbytery of St. Paul to transfer him to
38 the R. E. C., and gives the leading characteristics of the R. E. C.
39 **April 22 Chicago** (Epis.) Bishop Cheney received by confirmation 14, and
40 admitted 8 by letter, making, in all, 60 by confirmation, and 20 by letter since the
41 organization. Easter collection, $8,723, and $1,481 next Sunday, making $10,204,
42 of which $10,000 are required to purchase the church. Pew rents exceed $10,000.
43 **April 22. Rev. Dr. John Fulton,** "perjury, treachery, ungentlemanlike.".ii.
44 **April 22. Rev. M. B. Smith.** Transfer Nov. 28, 1873.....ii.
45 **April 22. Bishop Lewis.** "Insidious schism.".....ii, Feb. 23; xiii, 14.
46 **April 22. Rev. W. T. Sabine** (Epis.) has resigned the Church of the Atone-
47 ment, and has been called to the First R. E. C. of New York.

April 22, 1874.

April 22. Rev. Walter Windeyer (Epis.) has accepted the Rectorship of the First R. E. C. of Philadelphia (Falls of the Schuylkill.)

April 29. Rev. W. McGuire (Epis.) deposed April 26.

April 30. Dr. Fulton says R. E. C. has the Succession..... ii.

April 30. Murray Hoffman says the R. E. C. has not the Succession.....ii.

May 6, 1874. Philadelphia, Second R. E. C. (Epis.) election.

May 6. Brooklyn R. E. C. (Epis.)Rev. W. H. Reid, Rector, in Cumberland St., between De Kalb and Lafayette Avenues.

May 6. Moncton, N. B., (Epis.) Church seats about 350; has 100 Sabbath scholars. Moncton has 3,000 inhabitants. Ritualism is more bold than in the States. Sussex, at fifty miles, is in full sympathy.

May 6. Peoria (Epis.) Ritualism described. Bishop Cheney was here on April 26, and preached a plain gospel sermon.

May 6. Rev. W. McGuire (Epis.) holds service in Lincoln Hall, Washington. D. C.

May 6. Rev. Mason Gallagher (Epis.) is requested to have his lecture on the changes in the Anglican Prayer Book printed. [It is now in pamphlet form].

May 7. Bishop Quintard. "Evil course of wayward son.".....ii.

May 7. Parties—Irish Revision of the Prayer Book..... .....iii.

May 13 to 19. Second General Council of the R. E. C.....xi; 32—42.

Officers of the General Council, 1874:

President—Bishop George David Cummins, D.D. *Secretary*—Herbert B. Turner. *Treasurer*—James L. Morgan. *Standing Committee*—Revs. Marshall B. Smith, B. B. Leacock, D.D., Mason Gallagher, W. T. Sabine, W. H. Reid, and Messrs. Benjamin Aycrigg, Ph. D., James L. Morgan, Herbert B. Turner, Chas. D. Kellogg, G. A. Sabine, M.D. *Committee on Doctrine and Worship*—Revs. B. B. Leacock, William McGuire, Joseph D. Wilson, and Messrs. Thos. H. Powers, Henry Alexander, Stewart L. Woodford, LL.D. *Committee on Constitution and Canons*—Rev. Marshall B. Smith, Rev. Edward D. Neill, Rev. Walter Windeyer, and Messrs. William Aldrich, Alex. G. Tyng, Elbridge G. Keith. *Committee on Finance*—Messrs. Benjamin Aycrigg, Ph. D., James L. Morgan, Albert Crane. *Trustees of the Sustentation Fund*—Messrs. Thomas H. Powers, George M. Tibbitts, Benjamin Acyrigg, Ph. D., James L. Morgan, Albert Crane. *Missionary Jurisdiction of the West*—Bishop Charles Edward Cheney, DD. *Standing Committee*—Revs. Joseph D. Wilson, Charles H. Tucker, and Messrs. Alexander G. Tyng, C. S. Hutchins.

The THIRD GENERAL COUNCIL will be held (D. V.) in Christ Church, Chicago, Illinois, on the Second Wednesday of May, 1875.

MEMBERS OF THE GENERAL COUNCIL, 1874.

CLERICAL MEMBERS.

Bishop GEORGE DAVID CUMMINS, D.D., *Presiding Bishop.*

Bishop CHARLES EDWARD CHENEY, D.D., *Missionary Bishop, and Rector of Christ Church, Chicago, Ill.*

Rev. R. H. BOURNE, *Chaplain, New York City.*

Rev. WILLIAM V. FELTWELL, *Rector of Christ Church, Moncton, Province of New Brunswick.*

May 13, 1874.

Rev. MASON GALLAGHER, *Paterson, N. J.*
Rev. BENJAMIN B. LEACOCK, D.D., *House of the Evangelists, New York City.*
Rev. THOMAS J. MCFADDEN, *Rector of the Church of the Rock of Ages, Littleton Colorado.*
Rev. WILLIAM MCGUIRE, *Rector, Washington, D. C.*
Rev. JOHNSTON MCCORMAC, *Rector of Reformed Episcopal Church, Ottawa, Canada,*
Rev. EDWARD D. NEILL, *Provost of Macalester College, Minneapolis, Minnesota.*
Rev. WILLIAM H. REID, *Rector of Church of the Incarnation, Brooklyn, N. Y.*
Rev. WILLIAM T. SABINE, *Rector of First Reformed Episcopal Church, New York City.*
Rev. MARSHALL B. SMITH, *Residing at Passaic, N. J.*
Rev. THOMPSON L. SMITH, *Lexington, Missouri.*
Rev. CHARLES H. TUCKER, *Rector of Emmanuel Church, Chicago, Illinois.*
Rev. JOSEPH D. WILSON, *Rector of Christ Church, Peoria, Illinois.*
Rev. WALTER WINDEYER, *Rector of First Reformed Episcopal Church, Philadelphia.*

LAY DELEGATES.

BROOKLYN, N. Y.—*Church of the Incarnation.*—Hon. Stewart L. Woodford, LL.D.
CHICAGO, ILLINOIS.—*Christ Church.*—William E. Wheeler, Elbridge G. Keith, Bryan Philpot, William Aldrich, A. F. Bartow, William R. Hoodless.
Emmanuel Church.—Julius Wooster.
EAST LIBERTY, PENNSYLVANIA.—Josiah Holmes.
LITTLETON, COLORADO.—*Church of the Rock of Ages.*
MONCTON, NEW BRUNSWICK.—*Christ Church.*—Lewis Carvell.
NEW YORK CITY.—*First Reformed Episcopal Church.*—Robert McNeilly, M.D. Robert Killen, John D. Smedley, Ralph L. Anderton.
OTTAWA, CANADA.—*Reformed Episcopal Church.*—Henry Alexander, Richard A. Bradley.
PEORIA, ILLINOIS.—*Christ Church.*—Alexander G. Tyng, William A. Beasley.
PHILADELPHIA.—*First Reformed Episcopal Church.*—Thomas H. Powers.
Second Reformed Episcopal Church.—Thomas Moore, William Maris, Jr.
WASHINGTON, D. C.—*Reformed Episcopal Church.*

PERMANENT LAY MEMBERS.

[*Signers of the Original Call, who were present and voted in the First General Council of the Reformed Episcopal Church.*]

Benjamin Aycrigg, PH.D.,	Charles D. Kellogg,
Theodore Bourne,	James L. Morgan,
Albert Crane,	Samuel Mulliken,
James L. Dawes,	Frederick A. Pell,
William S. Doughty,	G. A. Sabine, M.D.,
John G. Floyd, Jr.,	Jeremiah H. Taylor,
George H. Gardiner,	George M. Tibbitts,
William H. Gilder,	Herbert B. Turner,
Thomas J. Hamilton,	(:262.31-33:)
Thomas H. Lyon.	(:290.39-41:)

May 14. Tribune. Report of Council.....ii.
May 15. Tribune and Herald reports of Council.....ii.

May 18, 1874.

May 18. Rev. J. T. McFadden ordained Presbyter. (Trib.) 1

May 19. Times mistakes the intention.....xi. 40. 2

May 20. Candidates degenerating in P. E. C.....iii. 3

May 21. Church and State. "Heated; creed; blasphemous.".....ii. 4

June 1, 1874. H. B. Turner on the R. E. C.....xiv. 5. 5

June 1. Comparison of Prayer Books, (Pamphlets on sale). 6

June 3. Episcopalian. Answer to May 21, Ch. St.....ii. 7

June 3. Bishop Odenheimer. "Unchurchly," etc.....ii. 8

June 3. Church Journal. "Queerest Bishop.".....ii. 9

June 3. Churchman. "Drunken slave.".....ii. 10

June 3. Rev. Dr. Stewart. "Maggots—god of flies.".....ii. 11

June 3. Kentucky Convention.....ii. 12

June 3. Bishop Smith, of Kentucky, refers to Anti-Christ.....ii. 13

June 3. Brooklyn (Epis.) Church of the Incarnation of the R. E. C., was or- 14
ganized June 1, with Rev. W. H. Reid, Rector, and Stewart L. Woodford, Herbert 15
B. Turner, James L. Morgan, John Edwards, Thomas H. Stevens, Charles W. 16
Swan, as Vestry. 17

June 3. Pittsburgh (Epis.) Rev. J. D. Wilson and Rev. Mason Gallagher, 18
explained the cause, origin, and progress of the R. E. C. 19

June 3. Bishop Stevens, of Penna, (Epis.) is quoted from in his annual ad- 20
dress on May 20, by Louis Peck. (See June 10). 21

June 3. Ottawa (Epis.) Rev. J. McCormac is Rector of R. E. C. 22

June 3. Moncton, N. B. Rev. E. S. W. Pentreath, late of the Rutherford 23
Park, P. E. C., is Rector in Church of England. 24

June 3. Low. Virginia Convention. Results.....iii. 25

June 4. Prayer Book, changes by (Ch. St.).....iii. 26

June 4. Present Crisis, by *Tribune*.....iii. 27

June 10. Bishop Howe. "Fight and not retreat.".....ii. 28

June 10. Bishop Stevens. "Falsehood, misrepresentations," etc.....ii. 29

June 10. Open letter of Rev. M. B. Smith to Bp. Stevens.....ii. 30

June 10. Rev. T. J. McFadden ordained May 17. 31

June 10. High and Low differences, by Martin Farquahar Tupper.....iii. 32

June 10. Philadelphia Second R. E. C. (Epis.) will hold services early in 33
September. 34

June 11. Bishop Robertson (Ch. St.) is a Protestant.....ii. 35

June 11. Liberty of Laymen (Ch. St.) is "greatest in P. E. C.".....iii. 36

June 11. Church Journal (Ch. St.) "Ritualism exists.".....iii. 37

June 11. Compromise. Dr. Magee in Parliament.....iii. 38

June 11. Evangelist, Presbyterian (Ch. St.) refers to Rev. E. D. Neill (April 39
22), and says: "There is no reason why we should be *enslaved* by tradition. . . . 40
There are not a few Presbyterians who have felt that our worship might be ren- 41
dered more attractive." 42

June 12. Ritualism in Ottawa.....iii. 43

June 13. Bishop H. W. Lee against the R. E. C. and Ritualism.....ii. 44

June 24. Bishop Cummins deposed. (See July 8.).....viii. 4. 45

June 25. Bishop Clark. "A few discontented.".....ii. 46

June 25. Bishop Williams, of Conn. "Worse than death.".....ii. 47

June 25, 1874.

1 June 25. **Bishop Lee**, of Del. "Canon evaded in 1868 and 1871.".....ii.
2 June 25. **Christian Union**. "No freedom for low church.".....ii.
3 July 2. **Bishop Alford**. "May be compelled to quit.".....ii.
4 July 2. **Bishop Kerfoot**. "Sloughing off;" "Bank clerk.".....ii.
5 July 8. **Injunction** by the Bishop in Sussex, N. B.....iii.
6 July 8. **Distinctions** between the R. E. C. and the P. E. C.....ii.
7 July 8. **Bishop Paddock**. "Headship of a schism.".....ii.
8 July 8. **Bishop Cummins** deposition on June 24.....viii, 4; ii.
9 July 8. **Pittsburgh** (Epis.) Rev. Joseph S. Malone, late Rector of Immanuel
10 Church, Louisville, has accepted a call to the First R. E. C. of Redemption, at
11 Pittsburgh.
12 July 8. **Free Church of England** (Epis.) All documents can be had of Mr.
13 F. S. Merryweather, Registrar, New Malden, Surrey. Several details are copied
14 from the *Rock*, to which they were sent on enquiry on the announcement of the
15 Federative Union with the R. E. C.
16 July 8. **Ritualism** in Toronto; spicy discussion.....iii.
17 July 9. **Bishop Gregg**. "Miserable following," etc.....ii; iii.
18 July 9. **St. Albans**, Holborn. Ritualism.....iii.
19 July 15. **Church Liberty**, by Dr. Newton.....iii.
20 July 15. **Bishop Talbot**. "Unhappy, schism, treachery, betray.".. ii; xiii—10.
21 July 15. **Dr. Newton's** pamphlet—services *ad libitim*.....iii.
22 July 15. **Louisville, Ky.** (Epis.) "Resolved, That as members of Emanuel
23 P. E. C., we withdraw from the P. E. C., and connect ourselves with the R. E. C."
24 The communicants present voted 33 for and 10 against. The church will be open
25 as usual. The ownership of the church property comes in question.
26 July 15. **Minneapolis** (Epis.) on April 22, 1874. Rev. E. D. Neill took a let-
27 ter from the Presbyterian Church to the R. E. C. Some weeks ago, he commenced
28 services in St. Paul. Last Sunday afternoon (July 6) he held the first service in
29 Minneapolis. The movement is endorsed by all the Evangelical Churches in the
30 city—Presbyterian, Westminster Presbyterian, Methodist, Plymouth, Congrega-
31 tional, First Methodist (with the names of their ministers)... Almost every denom-
32 ination was represented except the Protestant Episcopal.
33 July 22. **Louisville, Ky.** (Epis.) July 16, "Resolved, That the congregation
34 of Emanuel P. E. C. desire to be received into communion with the R. E. C." The
35 congregation retains their former house of worship, and Wardens and Vestrymen,
36 and has 200 members to begin with.
37 July 22. **Minneapolis** (Epis.) At the meeting, July 15, Dr. Neill showed that
38 the R. E. C. is a restoration.....ii.
39 July 22. **Free Church of England** (Epis.) "The twelfth annual Convoca-
40 tion held last week in London, lasted three days [in June]. It was then adjourned
41 to the Autumn to meet Bishop Cummins and Col. Aycrigg, the deputation from
42 the R. E. C. of America.... There are now exactly 40 free churches in England.
43... 52 county districts being subdivided into 7 Dioceses.... Each Diocesan dis-
44 trict will have its own President and Secretary.... Each has its own quarterly As-
45 sembly and reports.... to the Council at Westminster.... About £1,200 expended
46 during the year now ended.... £200 present debt."
47 July 29. **Peoria, Ill.** (Epis.) A. G. Tyng writes that their new church will

July 29, 1874.

seat from 500 to 600, and is too small. The parish numbers about 100 families, and 1
has over 600 Sunday scholars; has built a study and vestry-room, and commenced 2
a building for Sunday-school and weekly prayer meetings. The whole will be fin- 3
ished without a debt, and the income fully sufficient for all expenses. The uni- 4
versal testimony is, after attending our services, that the R. E. C. is like the Epis- 5
copal Church they knew in their boyhood." 6

July 29. Jefferson City, Mo. (Epis.) Church of the Holy Trinity is organized. 7

Aug. 5, 1874. Bishop Vail. "But one alternative."....ii. 8

Aug. 13. Church Liberty (Ch. St.) endorses July 15, Dr. Newton.....iii. 9

Aug. 19. Protestant Episcopal Conference.....ii. 10

Aug. 19. Church and State. "Miserably abortive."....ii. 11

Aug. 19. Cheney—Whitehouse case.....iii. 12

Aug. 19. Castle Rock, Colorado (Epis.) Rev. Harold Brooks. Services of the 13
R. E. C. in the Court House. Decided to build a rectory. 14

Aug. 19. Louisville, Ky. (Epis.) Rev. W. T. Sabine, of New York, inaugu- 15
rated services of R. E. C. on Aug. 9. 16

Aug. 27. Church of England .....iii. 17

Sept. 10. Bishop Whittingham. "But one candidate.".....iii. 18

Sept. 10. Bishop Clarkson. "Conscientious.".....ii. 19

Sept. 10. Ecclesiastical Courts (Ch. St.) "Chaotic.".....iii. 20

Sept. 10. Geographical Churchmanship (Ch. St.).....iii. 21

Sept. 16. H. B. Turner (Epis.) comparison; pamphlet.....xiv. 5. 22

Sept. 24. Dr. Seymour (Ch. St.) "Ritualism unabated.".....iii. 23

Sept. 26. Ritualism (*Tribune*).....iii. 24

Sept. 30. Ritual and Appeal requested.. .....iii. 25

Oct. 1, 1874. Bishop Tozer in N. Y. Convention.....iii. 26

Oct. 1. "St. Mary the Virgin" admitted to N. Y. Convention.....iii. 27

Oct. 8. Greek priest invited by Gen. Con.....iii. 28

Oct. 8 to Nov. 3. General Convention of the P. E. C...iii; Oct. 8 to Nov. 3. 29

Oct. 12. Pan Anglican vanity did not succeed.....iii. 30

Oct. 12. Rev. Dr. Mead—Mr. Shattuck in General Convention.....iii. 31

Oct. 12. "Toleration" of all Romish opinions.....iii. 32

Oct. 13. Arbitrary power in the P. E. C.....iii. 33

Oct. 13. Representation. Old Dioceses may be swamped by new.....iii. 34

Oct. 19. Ritualism (*Trib.*), origin and progress.....iii. 35

Oct. 19. Anglican Bishops and Ritualism.....iii. 36

Oct. 19. Board of Miss. of P. E. C., receipts less than last year.....iii. 37

Oct. 19. Catholicity defined by Dr. Washburn.....iii. 38

Oct. 20. Filioque question settled.....iii. 39

Oct. 21. Rev. James A. Latané formally received into the R. E. C. 40

Oct. 22. Appeal approved by House of Bishops. Dr. Seymour rejected.....iii. 41

Oct. 22. Rev. W. S. Perkins (Ch. St.) of P. E. C. joins the R. E. C. 42

Oct. 22. Rev. E. Harwood (Ch. St.) refers to R. E. C.....ii. 43

Oct. 23. Gen. Dix and 300 communicants say no restrictions on Ritual.....iii. 44

Oct. 23. Ritualism. Com. on Canons propose to forbid incense and crucifix..iii. 45

Oct. 24. Baptism of Infants, Regeneration optional.....iii. 46

Oct. 24. Changes suggested by Com. on Canons.....iii. 47

October 24, 1874.

1 Oct. 24. **No laymen** in two Standing Committees.....iii.
2 Oct. 26. **Bishops propose** to inhibit immediately.....iii; viii. 5.
3 Oct. 26. **Dr. Seymour** is Dean of the Gen. Theol. Sem.....iii; xii. 56.
4 Oct. 26. **Dr. De Koven** repeats his remarks of 1871.....iii; xii. 54, 55.
5 Oct. 26. **Ritualistic books** quoted against Dr. De Koven.....iii.
6 Oct. 27. **Bishop Cummins** by Mr. Shattuck.....iii.
7 Oct. 27. **Mr. Andrews.** "Bishop without a Church.....iii.
8 Oct. 27. **Rev. Mr. Bolton.** "Ritualism is Romanism.".....iii.
9 Oct. 27. **Rev. Dr. Garrett.** "Negatives will not do.".....iii.
10 Oct. 27. **Rev. Dr. Clark.** "Ritualism Exists".....iii.
11 Oct. 27. **Mr. Blanchard.** "This canon is nugatory".....iii.
12 Oct. 27. **Rev. Dr. Hall.** "This canon will suppress ritualism".....iii.
13 Oct. 27. **Vote for canon** 38 and 34; against 2 and 3.....iii.
14 Oct. 28. **Court of Appeals** not expedient.....iii.
15 Oct. 29. **Infant Baptism,** Report, Dr. Andrews, Adams, Burgwin, Shattuck,
16 Welsh, Sullivan, Huntingdon, Wilder, Garrison.....iii.
17 Oct. 29. **Reformed Episcopal Church,** Adams, Sullivan, Huntingdon, Gar-
18 rison.....iii; xiii, 25.
19 Oct. 29. **"Let the Prayer-Book alone".....iii.**
20 Oct. 30. **Canon on Ritual,** Committee of Conference.....iii.
21 Oct. 30. **Not 7 self-sustaining parishes** in Alabama, Dr. Fulton.....iii.
22 Oct. 30. **Dr. Seymour,** Documents on Oct. 21.....iii; xii. 56
23 Oct. 31. **General Theological Seminary.** Trustees.....iii.
24 Oct. 31. **Canon on Ritual,** as cut down by the Bishops.....iii.
25 Oct. 31. **Dr. De Koven** likes the change.....iii.
26 Oct. 31. **Infant Baptism,** canon of (Oct. 24) approved by Vinton and An-
27 drews.....iii.
28 Oct. 31. **Infant Baptism,** canon of (Oct. 24) opposed by Beck, Adams, Meigs,
29 Fulton. Lost, 5 and 6 ayes to 34 and 24 noes.....iii.
30 Oct. 31. **R. E. C.,** by Beck, Adams, Meigs, Fulton.....iii.
31 Oct. 31. **Canon on Ritual** carried; 38 and 28 ayes, and 2 and 1 no; so incense
32 and crucifix may be used, the House recedes (Oct. 30).....iii.
33 Nov. 1. **St. John,** New Brunswick (Nov. 18, St. John).
34 Nov. 2. **Many subjects** discussed in General Convention.....iii.
35 Nov. 3. **Abandonment of Communion,** instant Inhibition.....iii.
36 Nov. 3. **Pastoral Letter** of House of Bishops.....iii.
37 Nov. 3. **Changes in Church Services.** *Tribune* of Nov. 2.....iii.
38 Nov. 3. **Ritual Legislation.** *Tribune* of Nov. 2.....iii.
39 Nov. 3. **New Canon Nugatory.** *Tribune* of Nov. 2.....iii.
40 Nov. 3. **Kentucky** Diocese, statistics. *Tribune* of Nov. 2.....iii.
41 Nov. 4. **Dean Cridge, of Victoria,** B. C. (Ch. St.) "Dean Edward Cridge, of
42 Victoria, British Columbia, has seceded from the Church of England, with 350
43 parishioners.... Mr. Cridge is the pioneer minister of the Province, having been sent
44 out by the Hudson Bay Company."
45 Nov. 4. **"Rev. W. S. Perkins** (Ch. St.), a presbyter in the Diocese of Penn-
46 sylvania, and for many years Rector of St. James' Church, has united with
47 the R. E. C."

November 4, 1874.

Nov. 4. Changes in the Constitution and Canons of the P. E. C. (Ch. St.) are given in full ..... iii.

Nov. 8. Toronto (B. A.) Bishop Cummins, assisted by Rev. M. B. Smith, held service and delivered an address, as on Nov. 1 at St John. Then, Nov. 9, the same occurred in Brantford, whence Bishop Cummins went to New York.

Nov. 11. Goddard, of St. Andrews. "Ritualism is not dead" ..... ii; iii.

Nov. 11. Illinois (Episc.) A. G. Tyng, of Peoria, says that, "Full one-fourth of the parishes that voted for Bishop Whitehouse have ceased to exist; many new parishes have started and died; some are still struggling, but can not live long, and there are about twenty good church buildings unused, and never will be used again by the P. E. C." ..... xiii. 25.

Nov. 11. To the Friends of the R. E. C.:—

The Standing Committee of the General Council, having been led to the conclusion that full information should be obtained and disseminated with regard to all the operations of our Church, adopted at a meeting held October 21st, 1874, the following resolutions:

Resolved, That a Circular be sent to all who are supposed to be friendly to our Church, requesting that they send contributions, for general purposes, or for specified objects, to James L. Morgan, Esq., Treasurer, 47 Fulton Street, New York.

Resolved, That the same persons be requested to send all information, bearing upon the interests of our Church, which they now have, or may from time to time obtain, to Rev. M. B. Smith, 38 Bible House, New York; and that general abstracts from the same be from time to time prepared for the general information of all concerned.

In accordance with the spirit and intent of the above resolutions, the following facts are presented for your consideration:

First. The Reformed Episcopal Church is eminently a *Missionary* Church; having no endowments, and no means of carrying on its general work apart from the voluntary contributions of those who may agree with its principles, and who desire its establisment as a liberal and orderly branch of Christ's Church in the world.

Second. Congregations of this Church have been established, and applications have been made for the establishment of others in localities where it is desirable to have such congregations, but where there is not sufficient financial ability to sustain them without aid from our Sustentation Fund, or from the gifts of those who are in sympathy with our Church.

Third. The Sustentation Fund—which is designed to aid ministers and feeble congregations—has been supplied thus far by a few individuals, and is not adequate to meet the rapidly increasing demands made upon it. These demands, which should be met, come from ministers who have left comfortable positions, and gone forth in faith to do the work of this Church; and from congregations which have had to relinquish their hold upon Church property, and commence their work anew in the midst of opposition, not only from those whose principles are antagonistic to ours, but also from those who, having heretofore entertained the views we now uphold, appear at present to misapprehend our motives and principles.

Fourth. It is very desirable that not only the ministers and members of our own communion, but also the Christian world, should be more fully informed as

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to our movements; and this desirable result can only be attained by concentrating the necessary information at some one point whence it can be disseminated in print, or otherwise.

In view of these facts, we ask our friends who may be disposed to contribute to the cause—be the contribution large or small—to send the same, either for general or specified purposes, and to forward any information bearing upon our cause, to the persons named in the foregoing resolutions. Above all, we ask the prayers of all, of every communion, who are in sympathy with our work.

On behalf of the Standing Committee,

B. B. LEACOCK.

NOTE.—The Committee Room of the Reformed Episcopal Church, No. 38 Bible House, New York, is open on Monday, Wednesday, and Friday, from 11 A. M. to 2 P. M., at which hours we should be glad to meet any friends of our work.

Nov. 11. Pastoral Letter (Epis.) critique.....iii.

Nov. 11. R. E. C. (Ch. St.) R. E. C. disappointed.—Drift of the Church.—Baptismal Regeneration and Charity.—Rejoice (*Standard of the Cross*), *Methodist, Independent, Church Journal,* "withered, dumb."—Parliament controls the Church of England.....iii.

Nov. 14. Ritualist on the new canon—Low Church.....iii.

Nov. 15. Ottawa, Canada, Rev. M. B. Smith in the morning, and Rev. Walter Windeyer in the evening, preached in the Court House to the congregation which is building an ornamental church to hold about 600, and opposite to a public square in this beautiful city.

Nov. 18. Ritualistic exhibition (Ch. St.).....iii.

Nov. 18. Church and State editorial, quoted and answered. ii. Dec. 16; xiii. 10.

Nov. 18. New York First R. E C. (Epis.) Address of Bishop Cummins stating facts and conclusions respecting the late General Convention.

Nov. 18. St. John, Moncton, Sussex, N. B. (Epis. and B. A.) On Nov. 1st, Rev. M. B. Smith and Rev. W. V. Feltwell (the rector) assisted Bishop Cummins at the Communion service at St. John. In the afternoon the Bishop delivered an address showing wherein the R. E. C. differs from the P. E. C., quoting from the opinion of Chief Justice Coleridge, of Great Britain, that the Ritualists have a legal status in the Church of England (just received in the London *Times*). In the evening the Rev. M. B. Smith preached a gospel sermon to the Scotch Presbyterian congregation, while the Rev. Dr. Waters, the pastor, was in the pulpit. On Monday, Nov. 2, the Bishop and Rev. W. V. Feltwell, and Lewis Carvell, Esq., general superintendent of the Intercolonial Railway, and B. Aycrigg went to Moncton, where the Bishop delivered an address. On Tuesday, Nov. 3, the vestry made out a call for Rev. J. Eastburn Brown, of the Chapel of Free Grace, New York. In the evening, the Bishop delivered an address at Sussex, after the service, in which one minister of the Baptist, and one of the Methodist, and one of the R. E. C. took part. On Wednesday the party returned to St. John. On Thursday, Nov. 5, the Bishop and Rev. M. B. Smith and B. Aycrigg left for Boston, and arrived in Toronto on Saturday, Nov. 7.

Nov. 18. Rev. J. Eastburn Brown (Ch. St.), of the Chapel of Free Grace, has withdrawn from the P. E. C., and united with the R. E. C. [as Rector at Moncton, N. B.]

November 18, 1874.

Nov. 18. Dean Cridge (Ch. St.) and 350 communicants of the Cathedral, Victoria, B. C., have retired from the Church of England, and identified themselves with the R. E. C.

Nov. 25. Sacerdotalism. Bishop of Lincoln and Lord Coleridge (Ch. St.)—Ritualism in England—Return of R. E. C. to the P. E. C .....iii.

Nov. 25. Low. Rev. W. R. Nicholson.....iii.

Nov. 25. Rev. W. R. Nicholson (Epis.) does not interrupt his ministerial work a single day. He will enter at once on his new field of labor as pastor of the Second R. E. C. of Philadelphia.

Nov. 25. Philadelphia (Epis.) Second R. E. C. assembled for the first Sunday services on the 22d inst. in the hall on the N. E. corner of 18th street and Chestnut. Bishop Cummins preached on the Christian Unity in the morning, and on Spiritual Worship in the evening. It was announced that Dr. Nicholson had accepted the call, to begin Dec. 6.

Nov. 25. Lay Withdrawal (Epis.) to take charge of a Sunday-school in a R. E. C. He gives, among other reasons, "The Convention assembled in full recognition that the questions at issue had fully culminated in a crisis, and by a vote of 7 clergymen and four laymen to one refused to in any manner alter the Baptismal Service. The vote is conclusive that three-fourths of the Church are anti-Low Church, and that one-fourth are asking the three-fourths to forswear their belief and conviction for the comfort of a meagre minority."

Nov. 25. Victoria, B. C. (Epis.) The *Daily British Colonist*, of Oct. 30, gives the details of the formation of a R. E. C., with Rev. Dean Cridge as rector. "Among those present we noticed Mr. A. J. Lang, J. P., Senator Macdonald, Judge Pemberton, R. Williams, M. A., B. N. Pearse, R. Friley, Sen., Judge Elliott, Captain Deveraux, Hon. Dr. Helmeken, Councillor Hayward, Mr. Courtney, Mr. Coole, M. Chambers....The following were appointed a provisional Church Committee: Sir James Douglas, Senator Macdonald, and Messrs. Short, Cowper, Pearse, Newbury, Hayward, Siffkin, Pemberton, Englehardt, Chambers, Mason, De Weidenhold, T. Wilson, J. Douglas, Jr., P. T. Johnson, Thorne, R. Williams, P. Lester, and Captain Deveraux." "Resolved, That Mr. Cridge be requested to communicate with Bishop Cummins or other authority of the R. E. C., and to take steps for our full admission into its communion."

Nov. 28. Louisville Courier says: "The R. E. C. congregation will to-morrow dedicate its new church on Broadway, between 5th and 6th streets."

Nov. 30. Louisville Courier gives the full sermon by Rev. M. B. Smith, of Passaic, N. J., on the opening of the new church.....ii; xiv. 6.

Dec. 3. Anniversary (*Times*) in Brooklyn on Dec. 2, rector, Rev. W. H. Reid, with addresses by ex-Lieut.-Governor Woodford, Herbert B. Turner, and Rev. Mason Gallagher.

Dec. 3. New York (*Republic*). Anniversary of founding the R. E. C. on Dec. 2, 1873; rector, W. T. Sabine, with addresses by B. Aycrigg, John Erving, Esq., and Rev. B. B. Leacock, D.D.

Dec. 3. Republic editorial on the R. E. C.....ii.

Dec. 4. Presbyterian Union (of Dec. 3).....xv. 13, 14.

Dec. 7. Newark (*Trib.*) R. E. C. probable organization. A week ago, the Rev. Dr. W. R. Nicholson preached his farewell sermon. . . . Yesterday, Bishop

December 7, 1874.

Cummins preached on the "Counsel of Gamaliel" in the morning. The following is one of the passages: "Beloved, all that we have asked of those who differ from us in the establishment of this R. E. C. is, that they should leave it to Gamaliel's test. If it be of men, it will come to naught. If it be of God, ye cannot overthrow it. Upon what, then, do we base our confidence that it is of God? It is a work begun in individual hearts. No concert of action, no organized revolution, no dependence on human policy," etc. After the morning services, were offered by Mrs. Col. Denman, $5,000 and two lots; by J. D. Orton, James Bannister, George Miller, Samuel Lord, Jr., and Mr. Pennington—large sums. Several leaders in the movement assured the *Tribune* reporter that moral and material support to any amount would be forthcoming.

Dec. 7. Rev. W. M. Postlethwaite (*Trib.*) rector of the Church of the Intercession, Washington Heights, New York city, sends to Bishop Potter his letter of withdrawal from the P. E. C. (See Dec. 16.)

Dec. 7. Ottawa Free Press gives, in full, the lecture of Rev. Johnston McCormac, of the R. E. C.

Dec. 9. Baptismal Regeneration is the doctrine of the majority.....iii.

Dec. 9. Victoria, B. C. (Epis.) The First R. E. C. was organized Oct. 28, 1874, by Rev. Edward Cridge, late Dean and Rector of Christ Church Cathedral, with the Church Wardens and all the Vestry, a membership of 350, a Sunday-school of 150. All the sittings were rented in two hours. . . . The congregation . . . give up their new church, completed only two years ago, . . . costing about $15,000, all . . . by themselves with the exception of about $1,400. Then follows the letter of Dean Cridge, "To the Rt. Rev. Geo. Hills, D.D.," in which he gives his objection to the arbitrary power proposed to be invested in the Bishop by the proposed Synod.

Dec. 9. Philadelphia (Epis.) Second R. E. C., Rev. Dr. Nicholson had communion last Sunday. The editor says: "The sacerdotal garment, the surplice, was not used, but the plain preacher's gown only worn. For to the minds of the people, the surplice calls the man using it a priest, no matter how he explains, and protests, and assures, and preaches to the contrary."

[These are the individual views of the editor. The R. E. C. has no such canon. With our thoroughly Protestant "Declaration of Principles" (xi. 1—4), we have no fear about the dress. The Bishop and all the members of the first Standing Committee desired to establish the *custom* of wearing only the black academic gown. But we all yielded our preferences, with the hope that gradually the black gown would supersede the Bishop's robes and the surplice. B. A.]

Dec. 9. Louisville, Ky. (Epis.) There are about 115 communicants and 300 regular attendants. The congregation still hold their former church. . . . At the last Diocesan Convention the old trustees were instructed by the Convention to . . enter suit for the recovery of the church. (Nov. 30).

Dec. 9. Mr. Postlethwaite's letter (Ch. St.) (See Dec. 16).

Dec. 10. Bishop Cheney (*Trib.*) Extract from a sermon on Sunday last. "One year ago they met to lay the foundation of the R. E. C. There were 7 ministers, including Bishop Cummins, and of laymen perhaps not more than 120 had signed the Declaration of Principles" [and only 17 who were present and voted]. "They had not one organized congregation. To-day they have 40 ministers, 34 organized churches, and over 3,000 communicants."

December 12, 1874.

Dec. 12. Impartiality by Rev. Dr. Craik.....iii. 1

Dec. 14. Ottawa Times says: "Yesterday afternoon Rev. Johnson McCormac 2
(R. E. C.) was assisted in the services by Rev. Mr. Greenfield, a clergyman of the 3
Church of England. Mr. Greenfield has traveled over a great part of the world; 4
. . . he deemed it proper to extend the right hand of fellowship, as the members 5
of the R. E. C. only differed in regard to certain ritualistic practices, while their 6
Creed was essentially the same." 7

Dec. 16. A Divided House.....iii. 8

Dec. 16. Rev. Dr. Nicholson (Epis.) Newark *Advertiser*, of Nov. 25–30, 9
gives the leave-taking and address at "Old Trinity" P. E. C. at Newark, on Dr. 10
Nicholson leaving the P. E. C. to join the R. E. C. and take the rectorship of the 11
Second R. E. C. in Philadelphia. . . . Dr. Nicholson has been "scarcely three 12
years" at Newark. 13

Dec. 16. Victoria, B. C. (Epis.) Sir James Douglas offers to donate two lots 14
and one-tenth of any sum not exceeding $10,000 for a church. Senator Macdonald 15
offers to donate one of three lots or $500 cash. Stipend $2,000; at vestry meeting, 16
Nov. 24, 1874. 17

Dec. 16. Low. Rev. W. M. Postlethwaite leaves the P. E. C.....iii. 18

Dec. 16. Low. "The door shut gently".....iii. 19

Dec. 16. Jefferson City, Missouri (Epis.) The R. E. C. established by Rev. 20
Thompson L. Smith, has now Rev. Mr. Brooks. . . .When four weeks old the Sun- 21
day-school had "upward of one hundred scholars." 22

Dec. 16. Kansas City (Epis.) The *Times* says that Rev. T. L. Smith has 23
tablished another congregation in that city. 24

Dec. 16. Answer to (Ch. St.) of Nov. 18.....ii. 25

Dec. 21. Ordination (*Trib.*) Mr. Edwin Potter ordained Presbyter at the First 26
R. E. C., corner 4th avenue and 47th street, New York, on Dec. 20, by Bishop Cum- 27
mins, assisted by Rev. Dr. Leacock, Rev. M. B. Smith, and Rev. Mason Gallagher. 28
The sermon preached by the Bishop is given in full. 29

Dec. 23. Louisville, Ky. (Epis.) Emmanuel Church property is in suit in the 30
civil court. . . .Rev. W. H. Johnson, of South Carolina, has accepted the call of 31
the R. E. C. (See iii, Feb. 25, 1875.) 32

Dec. 23. Newark, N. J. (Epis.) First service [in New Jersey] of the R. E. C., 33
was in Association Hall, Dec. 6. Rev. Mason Gallagher read service. Bishop 34
Cummins preached the sermon, and requesting those to remain who desired to form 35
a congregation, over 500 waited. In the evening more than 1,500 were present; 36
Rev. W. M. Postlethwaite took part. The Bishop gave a history of the Prayer 37
Book and the difference between the Reformed prayer book and its predecessors, 38
"mainly with respect to Apostolic Succession, Church Exclusiveness, Baptismal Re- 39
generation, and Sacerdotalism.". . . One gentleman presented $250, another $500 40
a year if the Church should be free, another presented a lot worth $10,000 for a 41
Mission Church. A minister will be immediately invited. 42

Dec. 23. New Prayer Book (Epis.) Rev. Mr. Greenfield, of the Church of 43
England (Dec. 14, Ottawa).....ii. 44

Dec. 23. Rev. W. H. Johnson (Epis.) has resigned St. Paul's P. E. C., Sum- 45
merville, S. C. 46

Dec. 23. Low. And so we went toward Rome; Greeks.....iii 47

December 24, 1874.

1 **Dec. 24. Newark, N. J.** (*Obs.*) 135 names put on cards, of those prepared to
2 join in forming a R. E. C., "of which 50 are late members of Trinity Church, and
3 the remainder from other Episcopal churches of the city."
4 **Dec. 24. Low.** Rev. W. M. Postlethwaite.....iii.
5 **Dec. 25. Midnight Mass** in New York.....iii.
6 **Dec. 30. High.** Manning on Bishops.....iii.
7 **Dec. 30. Low.** Eucharistic vestments in England .....iii.
8 **Dec. 30. Reredos, no! and yes!** in England.... .....iii.
9 **Dec. 30. Church Infants** (Ch. St.) Prayer restricted.....iii.
10 **Dec. 30. Newark, N. J.** (Epis.) On Dec. 25, the R. E. C. was organized with
11 James D. Orton and W. A. Hammer, Wardens, and R. Gray, Jr., J. H. Johnson, S.
12 Lord, Jr., L. A. Osborn, P. G. Botticher, James Hodge, Geo. C. Miller, Vestry-
13 men.
14 **Dec. 30. Rev. W. M. Postlethwaite** (Epis.) has accepted the position of as
15 sociate rector of Christ Church (Bishop Cheney's), Chicago.
16 **Dec. 30. Sussex, N. B.** (Epis.) Rev. John Todd, M.A., arrived on Sept. 24, to
17 take charge of the R. E. C. He says: "The whole parish was under Rev. Canon
18 Medley, son of the Bishop.... High.... unexceptionable in his character as a gen-
19 tleman, and a perfect exponent of the '*suaviter in modo*'... Ritualism made the
20 first *serious* difference.... A vestry meeting on Easter Monday, 1873, at which the
21 people were kept from morning until about midnight without food or intermission
22 ... made the breach complete.... that the parish might be divided.... an act
23 was passed.... They were still under the jurisdiction of the 'Bishop of Frederic-
24 ton'... Rather than have another clergyman of the High Church school, they de-
25 termined to have none at all.... The 'Reformed Church' sprang into being....
26 the Senior Warden exclaimed 'Here is our salvation'.... The Wardens, Vestry-
27 men, and congregation, with not a single exception, joined the Reformed Church,
28 and, in fact, we are now working with the officers of St. Mark's parish as they
29 previously existed.... I supply besides Sussex, eleven other places.... At Upham
30.... Rev. Mr. Hanford.... told his people that 'if they joined us they should have
31 no rites of burial'.... Our cause loses nothing by opposition," etc.
32 **Dec. 30. Baltimore, Md.** (Epis.) Bishop Cummins inaugurated the service of
33 the R. E. C. on Dec. 27, at Lehman's Hall, North Howard Street.
34 **Dec. 31. Toronto Parties** (*Toronto Globe.*).....iii.
35 **Jan. 6, 1875. Philadelphia** (Epis.) The First R. E. C. had a children's festival,
36 at which Thomas Moore, Esq., Senior Warden, presented a copy of the New Testa-
37 ment to each of the 155 children of the Sunday-school. Also the Sunday-school
38 Association presented each child with a handsome volume. Addresses by Rev.
39 Walter Windeyer (rector), and Rev. Dr. Stewart.
40 Also the Second R. E. C. had religious exercises on Dec. 31, and books and other
41 presents distributed. The Sunday-school is one month old, and has 70 names on
42 its roll. The infant class, 35; the Bible class, 16. The men's Bible class gives
43 promise of great usefulness.
44 **Jan. 6. Newark** (Epis.) Sunday-school, two Sundays old, has 112 scholars and
45 26 teachers. The congregation, about 150. A lady has volunteered to supply the
46 school for a year with all the books necessary. We have four Bible classes.
47 **Jan. 6. Baltimore, Md.** (Epis.) On Jan. 3, Bishop Cummins delivered a lec-

January 6, 1875.

ture upon the "Points of difference between the P. E. C. and the R. E. C." Then 1
follows a condensation of the address. 2

Jan. 6. **Wheeling, Va.** (Epis.) Rev. J. H. McMechen is forming a congrega- 3
tion of the R. E. C. 4

Jan. 6. **Moncton, N. B.** (Epis.) Rev. J. E. Brown, the rector, in his remarks 5
at the late communion, said: "I am no priest, that is no altar, these elements are 6
no sacrifice," was well understood and appreciated by all present. 7

Jan. 6. **Rev. W. H. Johnson** (Epis.) of Summerville, S. C., has resigned the 8
ministry of the P. E. C. 9

Jan. 7. **Pacific Churchman**—post prandial !.....ii. 10

Jan. 7. **Parties violent** (Ch. Jo.).....iii. 11

Jan. 8. **Toronto Parties**.....iii. 12

Jan. 13. **Chicago** (Epis.) A third parish of the R. E. C. has been organized, 13
composed principally of Church of England people. A large lot has been donated. 14
Christ Church gives a building, which will be removed and re-furnished. "We 15
are informed that a fourth will shortly be started . . . whose moral and pecuniary 16
support is already secured." 17

Jan. 13. **Central City, Col.** (Epis.) Rev. James C. Pratt has withdrawn from 18
the P. E. C. and joined the R. E. C. A Reformed Church will immediately be or- 19
ganized. 20

Jan. 13. **Rev. E. D. Neill** (Epis.) Lecture on differences.....ii. 21

Jan. 13. **"Schism,"** by Dean Cridge.....ii. 22

Jan. 13. **Independent Churches,** by P. E. C.....iii. 23

Jan. 14 and 16. **Toronto parties**.....iii. 24

Jan. 18. **Toronto** (*Toronto Globe*), Christ Church is the name of the church 25
now used by the R. E. C. . . . Last evening services were conducted by Rev. J. Green- 26
field. 27

Jan. 27. **Laymen** in England who want Ritualism (Ch. St.).....iii. 28

Jan. 27. **Isolation**.....iii. 29

Jan. 27. **Toronto parties** (Epis.) are given more at length on some points. 30

Jan. 27. **Gloversville, N. Y.** (Epis.) Dec. 17, Bishop Cummins addressed about 31
1,000 people in the Baptist Church for about an hour . . . . "Three gentlemen en- 32
deavored to purchase Trinity Episcopal Church, to hand it over on easy terms to 33
the 'Reformed Episcopal Society.' In this they were not successful, the vestry 34
and congregation preferring to make efforts to revive and sustain their own 35
church." . . . Population 9,000, with 5 substantial church buildings. Methodist 36
membership 950, and Sabbath-schools 1,000. 37

Jan. 27. **Victoria,** B. C.—Angela College.....ii. 38

Jan. 27. **Victoria,** B. C. (Epis.) "We have a site given to us for our proposed 39
new church (by Sir James Douglas, our first and best Governor), valued at $2,500, 40
and he has given $1,000. Many others have given largely in proportion to their 41
means. At a recent meeting . . . we obtained $3,100, and hope to obtain $5,000 42
shortly, when we shall commence building. . . . The funeral of ex-Mayor Lewis . . . 43
was the largest that has ever taken place in Victoria . . . The impressive burial ser- 44
vice of the R. E. C. was read by the Rev. Mr. Cridge."—*British Colonist*, Dec. 30, 1874. 45

Jan. 27. **Rev. James C. Pratt** (Epis.) Minister in charge of Trinity Church, 46
Boulder, Colorado, has withdrawn from the P. E. C. to unite with the R. E. C. 47

January 30, 1875.

1 **Jan 30. Hon. S. L. Woodford** at Brooklyn.....ii.
2 **Feb. 2. Ottawa** (*Toronto Globe*). "The new R. E. C. is almost completed.
3 Bishop Cheney has promised to officiate at its consecration."
4 **Feb. 3. Germantown, Pa.** (Epis.) Call to organize a R. E. C. "An intro-
5 ductory address will be delivered by Rev. Dr. Nicholson, of the Second R. E. C. of
6 Philadelphia."
7 **Feb. 3. Chicago** (Epis.) Four R. E. C. in Chicago have regular services ac-
8 cording to the notices of service.
9 **Feb. 3. Littleton, Col.** (Epis.) Rev. J. T. McFadden, of the R. E. C., says,
10 "Everything....satisfactory. We have a fine Sunday-school....congregation
11 rapidly increasing....Prayer meetings well attended....Missions....near the
12 Platte Canyon....and at the mouth of Bear Creek are growing steadily....A
13 gentleman in Boston sent us....a Parish Library. A lady in New York....a
14 handsome communion set."
15 **Feb. 3. Protestant Pope**.....iii.
16 **Feb. 4. Illinois**—General Theological Seminary.....iii.
17 **Feb. 5. De Koven, Bishop**.....iii.
18 **Feb. 6. Gen. Con.** censured for rejecting Seymour.....iii.
19 **Feb. 6. Rev. L. Coleman** refuses to be Bishop of N. Wisconsin.....iii.
20 **Feb. 8. Jaggar and De Koven**, by Dr. Hopkins.....iii.
21 **Feb. 9. Church Growth Decreasing**, by H. M. Thompson.....iii.
22 **Feb. 10. De Koven, Bishop**:—Jaggar's sympathy for Cheney in 1871—
23 Ritualism—Rev. W. H. Johnson—Log Rolling—Church Growth—Canada parties.
24 iii.
25 **Feb. 10. Rev. W. H. Johnson**—Bishop Vail.....ii.
26 **Feb. 10. Rev. J. Howard Smith, D. D.** (Epis.) rector of St. John's Church,
27 Knoxville, Tenn., has . . . . withdrawn from the ministry of the P. E. C., and
28 has accepted the rectorship of the R. E. C. lately organized in Newark, N. J. He
29 will enter upon his duties . . . . on Sunday, 14th inst."
30 **Feb. 10. Germantown** (Epis.) The Third R. E. C. of Philadelphia was
31 inaugurated Feb. 9. Address delivered by Dr. Nicholson of the Second R. E. C.
32 **Feb. 10. Baltimore** (Epis.) *Baltimore Gazette* says, "Bishop Cummins and
33 some twenty gentleman met at Lehman's Hall, enrolled their names as members,
34 appointed a Committee on Organization to report on Tuesday night. A Ladies'
35 Missionary Aid Society meets once a week. Communion to about sixty ; the ser-
36 vice presented by two young ladies ; propose to call a rector."
37 **Feb. 11. De Koven Bishop.**—"Why?" .....iii.
38 **Feb. 11. W. H. Johnson** returns to P. E. C. (iii, Feb. 11 and 25 ; ii. Feb. 10).
39 **Feb. 13. De Koven.** Parties organizing.....iii.
40 **Feb. 15. De Koven.** Parties more violent. Also Memorial.....iii.
41 **Feb. 17. Church of England**, by John Bright.....iii
42 **Feb. 17. Rev. J. Howard Smith** (Epis.) "S." says, "The Knoxville *Chronicle*
43 of a late date, says the announcement of the resignation of Dr. J. Howard Smith,
44 the rector of the new R. E. C. in this city [Newark, N. J.], and the reasons therefor,
45 was the senstion of the day. The tenor of public comment was sympathy with
46 the rector, and a general recognition of the past, that he had been of great use-
47 fulness in the religious work of the city." The following is a copy of his letter

February 17, 1875.

of resignation: "St. John's Rectory, Feb. 3, 1875.—To the Wardens and Vestrymen 1
of St John's Church, Knoxville." Then follow his reasons for which see (iii, Feb. 2
17, Low Church), then the conclusion thus: 3

"In this Church, there is the same historic ministry in three orders, the same 4
sublime liturgy, and the same general system of government as in the P. E. C. 5
But the source of errors and strifes that have vexed the Church in the ages past 6
and of hierarchical oppression, have been eliminated. If there can be a Church 7
with such a happy combination of the prescribed and the free, of liberty and law, 8
of truth and charity, of the primitive and the modern, of beautiful order in itself 9
and large catholic toleration towards other forms of Church government, as to 10
gather to itself the affection, and gradually the adherence, of Evangelical Protes- 11
tanism, it is surely to be found in the R. E. C. 12

"It gives me pleasure to feel that I leave St. John's Church united and prosper- 13
ous, and that a spiritual bond exists between the retiring pastor and many of the 14
people, that neither the separation of life nor the deeper event of death can dis- 15
solve. Praying God's choicest blessings upon you, gentlemen, and upon the flock 16
you must for the time represent, I am yours respectfully and affectionately, J 17
HOWARD SMITH, Rector of St. John's Church." The following is a copy: "St. 18
John's church, Feb. 3, 1875:—At a meeting of the Vestry this day held, 19
the following (among other proceedings) were adopted: *Resolved*, That 20
we have heard with deep and unfeigned regret, of the determination of our 21
esteemed and beloved rector, to resign the pastoral charge of this church; that we 22
honor his sincerity, his conscienciousness, and his zeal in advancing, by every good 23
word and work, the kingdom of Christ; and we humbly hope that wherever his 24
lot is hereafter cast, in the providence of God, the blessing of the Lord may attend 25
him in all his labors, and crown them with abundant success. *Resolved*, That a 26
committee of three be appointed to communicate the preceding resolution to Dr. 27
Howard Smith, and to express to him more fully our friendly sympathies and 28
our best wishes for his future usefulness and welfare. A true copy.—Wm. M. Bax- 29
ter, Secretary." ..... iii. 30

Feb. 17. Newark, N. J. (Epis.) The above continues. "Dr. Howard Smith 31
arrived in Newark, on 11th. He officiated on Sunday for the first time 32
Large congregations. . . . Parish . . . . now has a membership of 200 33
The Sunday-school is in a prosperous condition, with a large membership, a good 34
library, well trained officers and teachers. . . . We shall have . . . . a prayer- 35
meeting on Thursday evening, and a short service with lecture on Tuesday even- 36
ing." (i, Dec. 7, 23 24, 30, Jan. 6, Feb. 10, and iii, Feb. 17, Low Church.) 37

Feb. 17. Victoria, B. C. (Epis.) The *British Colonist*, Jan. 27, 1875, says: 38
"The financial report showed the building fund. . . $5,250, to which is added $800 39
. . . total, $6,050. . . An educational institution. . . of the R. E. C. . . was com- 40
menced Jan. 20 . . . Sunday-school . . . 242 children sat down to tea . . . presents 41
. . . music . . . short address . . . special prizes." 42

Feb. 17. Moncton, N. B. (Epis.) "Z" says: The first anniversary was held 43
Jan. 12, presided over by the rector, Rev. J. Eastburn Brown. Prayer by Rev. Mr. 44
Todd [rector at Sussex]; Declaration of Principles read by Mr. Carvell [Superin- 45
tendent of the Intercolonial Railway]; Rev. W. V. Feltwell [rector at St. John] 46
addressed the meeting. Rev. J. Todd recounted the extent and success . . . in 47

February 17, 1875.

Sussex and surroundings. Mr. Taylor, in substance, said, that Rev. Mr. Boyer becoming paralytic, Rev. W. Walker was procured temporarily. His ritualistic practices, as described, caused a meeting of the parishioners in the spring of 1873, and 17 out of 22 heads of families protested (all present). One of the wardens, without authority, procured from the Bishop letters of induction for Mr. Walker, and he claimed the right to remain. The Bishop would not listen to the committee sent to Fredericton. He went to law. The congregation determined to leave, and fitted up the present building, and sent for Mr. Killikelly, of Cambridge, Mass. The Bishop threatened, and he left. "We were almost ready to give up in despair. We did not know that the Hand which moves the universe was working for us in a quarter where we least expected help. . . It pleased the *Spirit of Truth* to move Bishop Cummins . . . We wrote to him, desiring him to send us a minister. To this we received a prompt and cheering reply; in a short time he sent to us the Rev. W. V. Feltwell. All hearts now rejoiced, for not only did Mr. Feltwell meet, and more than meet, our hopes and aspirations, but we soon found that ours was no isolated case. . . In a little while Sussex asked for help. It was given; a church was organized, and soon a minister [Rev. John Todd] was found to take charge of that extensive field of labor. Then came the cry from St. John, to which we also responded, Mr. Feltwell going to their help, and ultimately to the permanent oversight and care. . . When we broke off our connection with the See of Fredericton, we numbered 17 heads of families; to-day we count on our church list over 50; besides we have many warm and hearty friends and sympathizers. . . Rev. J. Eastburn Brown. . . handled the reform movement in its broader and more comprehensive aspect. . . The rectors and delegates from other parishes arranged for tri-monthly conventions."

[Now I will tell our friends in New Brunswick something that they do not know. After the above call from Moncton came to Bishop Cummins, I was present when the Bishop said to Mr. Feltwell: "They want a minister at Moncton, N. B. What do you say about going there?" He answered immediately, "Anywhere that you have a mind to send me. I'll go to Africa if you say so." "Then go to Moncton." "I'll go." The matter was settled in less than five minutes.]

Feb. 17. Rev. E. D. Neill (Epis.) delivered the third Fraternity Lecture in St. Paul, Minnesota, on Feb. 4, 1875. His predecessors were Bishop Whipple, of the P. E. C., and Rev. Mr. Breed, of the Presbyterian Church. In this lecture he takes a historic view of the Church of Christ, and remarks: "The R. E. C. is believed to express more clearly than any other, the principles of those who in 1552 revived primitive Christianity."

Feb. 17. Rev. Wm. Bower (Epis.), late assistant minister of St. Luke's Church, Philadelphia, has resigned that position, has withdrawn from the ministry of the P. E. C., and has joined the ministry of the R. E. C.

Feb. 18. Prof. Seymour, "fit for inside, but not outside" ..... iii.

Feb. 18. Log Rolling by *Independent* ..... iii.

Feb. 18. Church of the Prayer Book ..... iii.

Feb. 18. Bishop De Koven. Bribery iii

Feb. 18. Bishop De Koven. Let Illinois have him ..... iii.

Feb. 18. Church Decreasing ..... iii.

Feb. 20. Clergy Decreasing relatively ..... iii.

February 20, 1875.

Feb. 20. Church Growth decreasing.....iii. 1
Feb. 24. Parties in Illinois, by Louis Peck (Epis.).....iii. 2
Feb. 24. Low. Rev. J. H. Mac El'Rey's reasons for withdrawing.... .....iii. 3
Feb. 24. Germantown R. E. C. (Epis.) On Feb. 17 addresses were delivered 4
by Rev. C. H. Tucker and Rev. W. R. Nicholson. This Third R. E. C. in Phila- 5
delphia is called Emmanuel R. E. C. Its vestry consists of Messrs. E. Varian, R. 6
Lord Lee, Dr. Samuel Ashurst, Louis E. Kinsler, M. Laird Simons, Richard Wells. 7
Rev. G. Albert Redles, late of Grace P. E. C., Mount Airy, has accepted a call for 8
the 7th March. Bishop Cummins will preach twice for them on Feb. 28. To be a 9
free seat church. 10
Feb. 24. Latest accessions (Ch. St.) to the R. E. C. have been Rev. J. Howard 11
Smith, D. D., late rector of the P. E. C., Knoxville, Tenn., Rev. Wm. Bowen, late 12
assistant of the P. E. C. of St. Luke, Philadelphia. 13
Rev. G. A. Redles, late rector of the P. E. C., Mount Airy, Penn. 14
Rev. Benj. Johnson, late rector of the P. E. C., Macon, Georgia. 15
Rev. E. H. Jenkins, of Pembroke, Ontario, Canada. 16
Feb. 25. Postal Cards. "Ass." "Ex.-Rev.".....iii. 17
Feb. 25. Low. Rev. W. H. Johnson's letter (So. Ch.).....(ii, Feb. 10.) iii. 18
Feb. 27. Ritualism by De Koven (Ch.).....iii. 19
Feb. 27. Bishop of Albany on De Koven (Ch.).....(xii, 52-55.) iii. 20
Feb. 27. Dr. Hopkins explains.....(iii, Feb. 8) (iii, March 12-17.) iii. 21
Feb. 27. Growth of the Church, by Dr. Ewer.....iii. 22
Feb. 27. Dr. De Koven accepted the Bishopric on Feb. 15.....iii. 23
March 1. Brooklyn (Trib.) Dr. Jaggar.....iii. 24
March 3. Low. Rev. G. A. Redles. Exclusiveness in England.....iii. 25
March 3. Illinois. "A dreary waste.".....iii. 26
March 3. Brooklyn. (Ch. St).....iii. 27
March 3. Peoria, Ill. (Epis.) A. G. Tyng says, "On Monday evening, Feb. 28
22, Bishop Cheney visited Christ Church, Peoria, the second time for Confir- 29
mation. A class of 42 was presented by the rector, Rev. Jos. D. Wilson, and the 30
names of 23 persons were read by him, who have united with the R. E. C. by let- 31
ter or other satisfactory evidence that they were members of some other branch of 32
the Church. . . . There are now six clergymen of the R. E. C. at work in Illinois 33
five organized parishes, and two more that will soon be organized, and we look 34
forward to the organization of a Synod before the meeting of the next Council 35
in May." 36
March 4. "Stop Agitating" says (St. Cross.) .....ii. 37
March 10. Jaggar's letter to Bishop Stevens.....iii. 38
March 10. Brooklyn letter by (Epis.).....iii. 39
March 10. Church of England and Dissenters .....iii. 40
March 11. Votes for Jaggar. "Unreformed.".....iii. 41
March 12. Jaggar. Facts by B. Aycrigg.....iii. 42
March 13. Dr. Hopkins on Jaggar, facts.....iii. 43
March 13. Reformd Episcopalians blamed.....iii. 44
March 15. Dr. Hopkins to B. Aycrigg. "Thanks.".....iii. 45
March 15. Ottawa. (Free Press). "The new Emmanuel Church of which a 46
brief description was given in Saturday's *Free Press*. was opened yesterday. . . . 47

March 15, 1875.

Long before the stipulated time almost every available seat was occupied. . . . The thanks of the choir of the R. E. C. are certainly due to the members of others of our city churches for the efficient aid rendered them. Mr. C. E. Clark, organist. Services by the pastor, Rev. Johnson McCormac. . . . Bishop Cheney delivered a . . . . discourse [filling two and one-half columns]. Then—Missions of the R. E. C.; a meeting will be held on 15th. The chair will be taken by Hon. Senator McDonald of Victoria, B. C. Addresses by the chairman, Bishop Cheney Rev. J. McCormac, and James Johnson, Esq., Commissioner of Customs.

March 15. Toronto. (Ottawa Free Press), "Bishop Cheney of the R. E. C. is expected to arrive in the city to-morrow (16th). It is likely he will deliver a lecture."

March 15. Dr. Hopkins to B. Aycrigg.....iii.

March 17. B. Aycrigg to Dr. Hopkins, more facts.....iii.

March 17. Low. Rev. Benjamin Johnson, of Ga.....iii.

March 17. Rev. W. H. Johnson, of S. C., is not Rev. B. Johnson.....iii.

March 17. Germantown (Epis.) First regular service was held Feb. 28, in Second Presbyterian Church, pastor, Rev. G. Albert Redles. Bishop Cummins preached in the morning, and delivered a lecture on the R. E. C. in the evening. He was assisted by Rev. G. A. Redles and Rev. Walter Windeyer. On Monday following the Bishop and Dr. Nicholson examined candidates for the ministry.

March 17. Kensington (Epis.) Services have been held for the last few Sundays, and various ministers have conducted them and have preached. A Sunday-school has been established and a female Bible class. On Sunday last the Rev. J. S. Malone, late of Pittsburgh, preached both morning and evening. . . . At the vestry. meeting, held on Tuesday night, an invitation was extended to him to become the minister. . . . The call he had determined to accept. . . . It is intended to establish a weekly prayer-meeting, and to foster the Sunday-school.

March 17. Sympathy for Rev. Dr. Cheney (Epis.) B. Aycrigg writes to the *Episcopalian*, dated March 13, 1875: "Until last evening, I supposed the circumstances attending the signature of Dr. Jaggar to this document was no business of mine. During yesterday I was engaged in copying the original documents which Bishop Cheney sent to me as authentic documents belonging to the History of the R. E. C., upon which I am engaged. In the evening, the *Churchman*, ante-dated March 13, was seen to contain a paper by Dr. Hopkins on the subject of the date of signature. I alone happened at the time to have documentary evidence, and considering it my duty to appear as a witness, I left, this morning, with the editors of the *Evening Post* and of the *Tribune*, the following—'All the original documents on this subject are in my possession. The name of Dr. Jaggar is not one of the twelve printed names on the circular, but is in manuscript on two of them. And each circular has the printed note, "On the 13th May all the signatures will be sent to Mr. Cheney." This shows that the signatures were before June 2, the date of deposition as stated by Dr. Hopkins in the *Churchman*, dated May 13, 1875.—B. Aycrigg, Passaic, N. J., March 12, 1875.' Also the following telegram—'To Dr. John H. Hopkins, Plattsburgh, N. Y.: Jaggar's manuscript signature is on printed circulars required May 13 for Cheney. See *Post, Tribune*.' In the copy left with the *Tribune*, the word presumptively was interlined after 'This shows' (presumptively). R. A."

March 17, 1875.

March 17. Rev. Joseph S. Malone (Epis.) has resigned East Liberty [Pittsburgh] and accepted Emmanuel R. E. C., Phila. (Kensington).

March 17. Philadelphia (Epis.) Rev. Dr. Nicholson, rector of the Second R. E. C., at N. W. corner of 18th and Chestnut streets, has Tuesday afternoon services during Lent. Regular Saturday evening prayer-meeting.

March 17. Rev. Ch. H. Tucker (Epis.) will preach in Oxford Hall, Oxford street west of 19th street, next Sunday, with the view of establishing a R. E. C. in the N. W. section of Philadelphia.

March 17. Ireland (Ch. St.) Episcopal liberality. .....iii.

March 17. Church of England (Ch. St.) compromise.....iii.

March 18. Episcopal Elections (Trib.) Editorial.....iii.

March 22. Episcopal Elections (Trib.) Dr. Ewer.....iii.

March 24. Ottawa (Epis.) see March 15, Ottawa. Senator McDonald said that the R. E. C. in Victoria had left to the Bishop "only a congregation of some fifteen souls. The blow was a severe one to the Ritualists."

March 24. St. John, N. B. (Epis.) "Our rector . . . not only preaches in Baptist and Presbyterian pulpits, but invites them to take his....A Presbyterian brother stood alongside of him, distributing the bread and wine to us at communion."

March 24. Oxford Hall, Phila. (Epis.) Last Sunday ... a Sunday-school organized, having Rev. Mr. Tucker for superintendent, Mr. W. C. Johnson, assistant, Mr. J. W. Frazer, Secretary. Dr. Shively teaches a male Bible class, and ten members of the congregation volunteered to form and instruct classes.

March 24. Kensington (Epis.) A male Bible class (adults) is taught by Rev. Mr. Malone, membership 15. Female Bible class is taught by Miss Ware. Weekly prayer-meeting on Wednesday from house to house. Lord's Supper on 28th.

March. 24. Dr. Jaggar to Bishop Stevens (Ch. St.).....iii. Mar. 10.

March 24. Church of England (Ch. St.) A proposed Act of Parliament allows a Bishop to authorize a second parish, if the population exceed 1,600, so that there may be both High and Low.

March 24. Statistics of the P. E. C. (Ch. St.) 50 Bishops, 5 Bishops elect, 3,035 priests and deacons, 3,140 clergymen, 2,750 parishes, 273,092 communicants, 23,007 school-teachers, 225,733 Sunday scholars, contributions during the year $6,851,983.

March 29. Low? (Times). Bequest.....iii.

March 30. Ritualism in England (Toronto Globe).....iii.

March 30. Toronto (Globe) Christ R. E. C. "The annual meeting of this church was held last evening, Rev. J. G. Manly in the chair. Messrs. H. W. Booth and Robert Stevens were elected Church Wardens, and Messrs. G. L. Beardmore, J. C. Morgan, G. T. B. Gurnett, N. McGrath, W. S. Noad, John A. McMahon, E. F. Clark as vestrymen. His Honor Judge Hughes and Mr. G. L. Beardmore were elected delegates to the General Council....The Rev. Mr. McGuire, of Washington, D. C., will officiate next Sunday."

March 31. Dr. Ewer on Episcopal Elections (Epis.).....iii. March 22, Ep. El.

March 31. Ritualism in England (Ch. St.)..... .....iii. March 30.

April 1. Rev. W. H. Johnson (So. Ch.).....iii.

April 1. Episcopal Register, of Phil. "Laughter.".....ii.

April 1. See Apendices, Chapter XX. For subsequent dates see xvii.

CHAPTER II.

REFORMED EPISCOPAL CHURCH.

Press Reports of Action against, and of Opinions expressed, for and against the R. E. C., Indexed in Chapter I., *and Analyzed in* Chapters IV. to XV., *as indicated at the conclusion of each extract. For the names and characteristics of the Newspapers quoted, and for the mode of quoting, and for R. E. C., and P. E. C., Ch. Eng., Pan-Anglican, see Preface.*

November 15, 1873.

Nov. 15, 1873. Evening Post says: "Bishop Cummins' withdrawal (Nov. 10), it is thought, will create some complications between the two phases of theology in the Kentucky Episcopal Church.".....vii. 1.

Nov. 15. Times says: "This resignation has been brought about by a series of severe criticisms on the part of his High Church brethren .... It seems that the head and front of the offending of Bishop Cummins was his participation in a Communion service in Dr. Hall's Church.".....v. 4; vii. 1.

Nov. 15. Tribune says: "The controversy on the Joint Communion has led, as the following letter shows, to some important and unexpected results. Bishop Cummins, of Kentucky, has resigned his office, in order to devote himself to a reform in the Church, which will promote, as he believes, the fraternal union of Christians of various denominations, and accomplish among Episcopalians a result similar to that at which Bishop Reinkins and his associates are aiming in the Church of Rome." The *Tribune* also gives the ecclesiastical record of Bishop Cummins, as stated by Bishop Coxe, of Western New York.....v. 4; vii. 1; xiii. 15.

Nov. 19. Bishop Cummins (Ch. St.) The editor says: "He has always been faithful and laborious in the various positions which he has occupied in the Church, has enjoyed unusual popularity as a preacher, and has received from the Church the highest office in her gift. His ability, energy, and earnestness render his secession a great loss to the communion which he leaves. We doubt whether it will be possible for him to find elsewhere more kindly appreciation or warmer friends than he has left behind.... The reasons .... are.... He is hopeless of any deliverance of the Church from sacerdotalism by legislative action .... He cannot act in accordance with his own principles without alienating his brethren.... But .... the fundamental idea of our Church is the inclusion within her fold of wide diversities of opinion. The fundamental idea of sectarianism is ecclesiastical separation from everything that we regard as erroneous.... All that Bishop Cummins takes exception to is necessarily involved in the idea of the catholicity of the Church .... Bishop Cummins leaves voluntarily a communion where there is the smallest possible fraction [?] holding views of the Lord's Supper, which even he would regard as being as objectionable as those of Luther and the Old Catholics. . . . He wished

November 19, 1873.

to compel others to conform to his views, and because he could not succeed in doing 1
this, has abandoned the communion of the Church. . . . Bishop Cummins'. . . . 2
want of caution and accuracy . . . . In alluding to the revision . . . . in 1639, Bishop 3
Cummins says that it . . . . exercised great influence in the preparation of the pro- 4
posed Prayer Book by Bishop White. . . . Now, it . . . . was not made public until 5
1854. . . . Bishop Cummins has been greatly at fault in dealing very severely with 6
those who do not belong to his own school of opinion. . . . On the other hand 7
treated with marked disrespect, and deeply wounded by the character of the as- 8
saults made upon him. . . . They must be held largely accountable for the injury 9
which the Church sustains in the loss of so able and excellent a man (II. Nov. 10
26, Cath.; Dec. 24, Ch. St.; Dec. 11, Obs.; Dec. 17, Meth.; Dec. 31, So. Ch.; Jan. 11
21, Eng.; Jan. 21, Cath.) [A note to the Preface of the Prayer Book of 1785, sus- 12
tains the assertion made by Bishop Cummins.] 13

Nov. 19. Bishops' Meeting. See Nov. 26. (Ch. St.). . . . . viii, 2. 14

Nov. 26. Southern Churchman (Epis.) Objects to the resignation of Bishop 15
Cummins in a kind and Christian tone . . . . . .xiii, 10. 16

Nov. 26. Catholicus. (Epis.) Rev. G. W. Ridgely, an aged presbyter of the 17
P. E. C., says: "For more than a third of a century, the Evangelical party have 18
been talking of *doing something*. . . . This is the first attempt at decisive action." 19
vii, 1; notes ii, Nov. 19. 1873. 20

Nov. 26. Historical Accuracy of Bishop Cummins (Ch. St.) (see Nov. 19.) 21

Nov. 26. Call to Organize (Ch. St.) gives the first public notice of this call 22
(ix, 2), and says, "Is he still assistant Bishop of Kentucky? . . . . Under the cir- 23
cumstances he would of course refrain from any episcopal acts as assistant Bishop 24
of Kentucky. But besides this, we think that he is under very solemn obligations 25
during this six months, to refrain from episcopal acts altogether." (xiii, 10.) [We 26
all thought differently, and having left the P. E. C., regarded all our action as 27
entirely independent of the P. E. C.] 28

Nov. 26. Bishops' Meeting (Ch. St.) says on Nov. 19. . . . . .viii, 2. 29

Nov. 27. Drs. Sullivan and Cheney (Epis.) "The Chicago *Evening Journal* 30
of Monday, says: 'Unusually large congregations were present on yesterday morn- 31
ing, in both Trinity and Christ Churches, where it was expected that something 32
especial would be said with reference to the recent withdrawal of Bishop Cummins 33
from the Episcopal Church, the Bishop having been formerly rector of Trinity, 34
while, as has long been known, he personally sympathized with Dr. Cheney in his 35
Church troubles with Bishop Whitehouse. Dr. Sullivan, of Trinity, discoursed at 36
length on Bishop Cummins' action, ... that he ought to have remained in the 37
Church to aid in correcting whatever errors he may have fancied had crept into it, 38
rather than sever his connection therewith. Dr. Cheney merely alluded in brief 39
terms . . . . thanking God, that there was one Protestant Episcopal Bishop in the 40
United States who had the courage to proclaim the truth. It was, he said, a 41
grand and good and hopeful thing, that there was a Bishop who preferred 42
the path of God's truth to the walks of the world's favor." (iii, Nov. 27, Low; 43
xiii, 25). 44

Nov. 29, 1873. Bishops' Meeting (Post,) has an account of the meeting of 45
Bishops Smith, Potter, Odenheimer, and Stevens on Nov. 29, with this heading: 46
"The Case of Bishop Cummins; Important Episcopal Action." . . . . . .x, 1–14 47

November 30, 1873.

Nov. 30. Bishops' Meeting (Times). "**The case of Bishop Cummins.** Yesterday afternoon a meeting of certain of the Protestant Episcopal Bishops of the dioceses in this immediate vicinity was held in the vestry-room of Grace Church, to take into consideration the matter of the withdrawal of Bishop Cummins from the Episcopal Church. The Bishops participating were summoned by telegraph as the emergency was deemed serious. The deliberations of the meeting were conducted in secresy, but it is understood that the prelates summoned to the conference by Bishop Smith of Kentucky, the presiding Bishop by right of seniority of office, were Bishop Potter of New York, Bishop Littlejohn of Long Island, Bishop Odenheimer of New Jersey, and Bishop Stevens of Pennsylvania. The main question to be brought up was that of the formal deposition of Bishop Cummins, who, until such action is taken, is *de jure* a Bishop still, and qualified to consecrate other Bishops. It is said there is a feeling among certain of the Bishops in favor of deposing Dr. Cummins without according him the six months notice, which the Canon requires, trusting that the House of Bishops at the next General Convention will justify this action." ..... x, 1–14.

Nov. 30. The Times. Editorial. . . . "The assistant Bishop of Kentucky chose to sever his connection with the Church, because his participation in a communion service in Dr. Hall's Presbyterian Church, in this city, had been made the subject of much unfavorable criticism by some of his ecclesiastical brethren. . . . Even Wesley maintained his position within the Church of England till the very last." [They permitted it, while the P. E. C. does not] . . . . "But if Bishop Cummins chose to follow a path in which even those who warmly sympathized with his doctrinal position were unable to follow him, that will not justify the Bishops of the Protestant Episcopal Church in deliberately putting themselves in the wrong for the purpose of thwarting the schismatic tendencies of their erring brother. It is said that a special meeting of six Bishops was held yesterday in this city, to discuss the advisability of immediately deposing Bishop Cummins, without giving him the benefit of the legal formalities required in such a case. The reason for urging such precipitate action is obvious enough. The meeting called for Tuesday next is intended to form the starting point for a new Church. Its object is declared to be 'to organize,' etc. [ix.]. . . . The laws of the Church gives any Bishop who abandons its communion, the benefit of six months notice before deposition. But meanwhile Bishop Cummins may organize his new Church, may ordain deacons and presbyters, and perhaps consecrate other Bishops, and thus fully equip a rival organization, which may dispute ecclesiastical standing with the P. E. C. in the United States. However dreadful the Bishops may regard such a contingency, we suspect they have no choice in the matter. Bishop Cummins must retain *de jure* his Episcopal rank and functions for six months longer, and all the informal meetings held, or extra legal proceedings adopted in the interim, cannot alter the past. But for the perpetuity of Episcopal function outside of the communion from which it was derived, there would have been no P. E. C. at all. Whatever inconvenience may result from the action of Bishop Cummins, it is difficult to see how he can be prevented from organizing his new Church if he is so minded." . . . Then follows the Canon (viii, 3) (x, 1–14.)

Dec. 1. Bishops' Meeting (Trib.) "A meeting of the Protestant Episcopal Bishops of six neighboring Dioceses was called by Bishop Smith of Kentucky, the

December 1, 1873.

presiding Bishop, to consider the withdrawal of Bishop Cummins of Kentucky, 1
from the communion of the Church. This meeting was held in the vestry-room of 2
Grace Church [New York] Saturday afternoon [Nov. 29.] Among those summoned 3
to attend were Bishop Potter of New York, Bishop Littlejohn of Long Island, 4
Bishop Odenheimer of New Jersey, and Bishop Stevens of Pennsylvania. Bishop 5
Potter was unable to attend on account of engrossing duties. These prelates had 6
met before informally, and discussed the matter. The proceedings of Saturday's 7
session are kept from the public, but those best competent to judge declare that no 8
definite action for the deposition of Bishop Cummins was, or could have been, taken, 9
as the Canon law prescribes a form of procedure, under which the deposition can- 10
not be consummated under six months. This form is as follows [then follows the 11
substance of the Canon quoted in viii.]....It seems probable that the Bishops mere- 12
ly agreed that Bishop Cummins should be given notice that his deposition would 13
be carried out in six months. The first step, the certifying by the Diocesan Com- 14
mittee to the presiding Bishop of the withdrawal of Bishop Cummins from the com- 15
munion of the church has already been taken [see viii.] Some Bishops declare 16
that the period allowed by the Canon is simply a liberal provision against hasty 17
and ill-advised action, giving a chance to retract a step once taken, and only for 18
the benefit of such as might come back on mature reconsideration; but that, in 19
the case of Bishop Cummins, the secession was so flagrant and emphatic, that it is 20
impossible for him to go back, and that he should be deposed straightway. They 21
affirm that the presiding Bishop, with those whom he has summoned, should im- 22
mediately declare Bishop Cummins deposed, looking to the General Convention 23
which is to meet a year hence, to justify their going outside of the Canon. Those 24
who advise such a proceeding assert that there is no question the step would be 25
justified by the House of Bishops, and that the Canon should contain some provision 26
for an extreme case of this kind.....viii. 2, 5; x. 1–14. 27

Dec. 1. Telegram (B. A.) Received by Bishop Cummins at about 10 A.M., when 28
I was present. "Louisville, Dec. 1, 1873.—To Rt. Rev. Geo. D. Cummins, 11 E. 29
57th St., New York.—Charges against you forwarded from here to-day."..x. 10–14. 30

Dec. 1. Bishop's Act (Post). "Dr. Cummins—Action of the Presiding Bishop 31
of the P. E. C.—The Rt. Rev. B. B. Smith, D.D., has issued the following paper: 32
'The authorities of the Church assert that this action of the Church has no refer- 33
ence to Dr. Cummins' act of mixed communion, but refers solely to his abandon- 34
ment of the Communion of the Episcopal Church, and his publicly avowed pur- 35
pose to organize a schism in the same.'" Then follows.....x. 1–14. 36

Dec. 1. Null and Void Proclamation (Post). "Notice has been received from 37
the Secretary of the Standing Committee of the Diocese of Kentucky, that a pre- 38
sentment for the trial of George David Cummins, D.D., has been prepared for of- 39
fences three and five of section one, Canon nine, Title two, namely, *First:* for viola- 40
tion of the Constitution and Canons of the General Convention; *Second:* for breach 41
of his ordination vow. Be it known, therefore, that any Episcopal act of his pending 42
these proceedings will be null and void, and it is hoped that respect for law and 43
order, on the part of all members of this church, will restrain them from giving 44
any countenance whatever to the movement in which Dr. Cummins is engaged.— 45
B. B. Smith, Bishop of Kentucky, Presiding Bishop.—Hoboken, Dec. 1, 1873." 46
x. 1–13. 47

December 1, 1873.

Dec. 1. Card of Philadelphians. (Times).

"Bishop Cummins."

"To the Editor of the New York Times :—

"The enclosed card came to me to-day from Philadelphia, with a line from one of its signers, requesting its insertion in one or more of the daily papers in New York, in order that the clergy and laity of our Church in this city, and especially any sympathizing with the movement of Bishop Cummins, might understand clearly and authoritatively the extent of the Bishop's following in Philadelphia. The list will at once be recognized as embracing the leading Low Church rectors in that city, radical as well as conservative. The note says, 'The list could be enlarged if there were time.'

"What roots this new Church will strike in this the strongest Low Church city in the country, the circular will show to the most enthusiastic revolutionist.

"(Signed.) R. HEBER NEWTON,

"Rector of the Anthon Memorial Church.

"A CARD.

"The undersigned having heard with profound sorrow of the movement now making by Bishop Cummins for the organization of a new 'Church on the basis of the Prayer Book of 1785,' desire to say that they have no sympathy with this measure, and that it does not represent the views and feelings of Evangelical men.

"William Suddards . . .; Benjamin Watson . . . ; James Pratt . . . ; Richard N. Thomas . . . ; Daniel S. Miller . . . ; Thomas A. Jaggar . . . ; Wilbur F. Paddock . . . ; John B. Faulkner . . . ; Robert A. Edwards . . . ; Richard Newton . . . ; C. George Currie . . . ; Wm. H. Munroe . . . ; Snyder B. Simes . . . ; Charles L. Fischer . . . ; Charles D. Cooper . . . ; William Newton . . . ; J. Houston Eccleston . . . ; John A. Childs. . . ; W. W. Spear ; with their respective charges." This card had been previously printed in Philadelphia. It was subsequently printed Dec. 3 (Trib. and Epis.) Dec. 4 (Obs.).....x. 15; xiii. 19.

Dec. 2. Organization. This was arrested for a few minutes, to find, by the raised hand, whether those who voted no! by the voice were entitled to a vote, when no hand appeared, and those near the voices said that they were four young men, who were dressed like theological students, and who immediately crouched out of sight. I saw them and have no doubt that they were such....x. 12, 16 ; xii. 56.

Dec. 3. Rev. Dr. Tyng, Jr. (Trib.), says that Bishop Cummins had a right to withdraw from the P. E. C.

Dec. 3. Episcopalian refers to Null and Void of Dec. 1, and says that the Bishops acted with unbecoming haste.....x. 1–13.

Dec. 4. Church and State says: "The Bishop, with these seven or eight Presbyters, and the laymen associated with them, are men of unblemished Christian character, and some at least of them are men of marked ability. We may well inquire whereunto this is likely to grow."

Dec. 4. Church Journal. Editor says, "The Fallen Bishop." "Last week the following letter appeared in the daily papers of this city: Desiring to lay before our readers a full history of the unhappy man's attempt to establish (in his love of Christianity !) *a new sect*, we reprint it as a part of his wretched effort at a wretched sin—a sin against which he has prayed for a quarter of a century. The errors of

December 4, 1873.

the letter we need not dwell upon, nor point out even. The 'Proposed Book' was 1
a failure. The Church would not accept it....To us *schism is a sin.* We cannot 2
speak lightly even of what must be a poor, futile, and ridiculous effort on the part 3
of an unbalanced and unlearned man. His soul, and the souls of those he seeks to 4
mislead, are at risk. To him and them the issue is a solemn one. We think it 5
solemn enough to justify the House of Bishops in setting apart a day of humiliation 6
and prayer, when we all, 'High' and 'Low,' but all loyal Churchmen together, may 7
plead with God for the repentance and pardon of an unhappy soul, who has 8
trampled on its high and awful calling in the Church of God—an apostate Bishop! 9
Once before we have had the trial [Bishop Ives?] Should we not humble ourselves 10
as a Church, before the Great Bishop, for our own sins, and pray for him?" 11
(II. Dec. 31, So. Ch; xiii. 10.) 12

Dec. 4. Prayer Book of 1785 (Ch. Jo.) The editor of *Church and State* says: 13
"Bishop Cummins should remember that the attacks which have been made upon 14
him....are attributable in large measure to his own want of caution and accuracy 15
....The very letter in which he announces his abandonment of the communion of the 16
Church affords a singular illustration of this. In alluding to the Revison of the 17
Prayer Book by Royal Commission in 1689, Bishop Cummins says that it failed to 18
receive the approval of Convocation, but that it exercised great influence in the Pro- 19
posed Prayer Book by Bishop White. Now the facts are these....It could hardly 20
have exercised an influence in the preparation of the Proposed Prayer Book, for the 21
work of the Royal Commissioners was not made public until 1854.....vi. 1–4. 22

[The preface to the Prayer Book of 1785 shows that the error is on the part of 23
Church and State. At this date the Prayer Book of 1785 was almost unknown.] 24
vi. 1–4. 25

Dec. 4. Rev. Dr. Tyng, Sr. (Ch. Jo.) In a sermon, "He alluded to the case of 26
Bishop Cummins, of whom he spoke as a brother highly valued and truly beloved, 27
who for reasons which appeared to him (Dr. Tyng) without the slightest weight in 28
justification, has seceded from the Church which had trusted him and bestowed 29
her honors upon him. The preacher desired to state emphatically his entire dis- 30
approval of his course....By seceding he had betrayed the very trust committed to 31
him—to defend evangelical principles in the Church. He had forsaken the company 32
of those who had been his faithful friends. He had acted most unwisely in at- 33
tempting to construct a new sect, of which there were now too many, and which 34
in time would be found to be imperfect, and from which others would see reason to 35
secede. He was going forth almost alone, and would find himself going further 36
away, and becoming more solitary, a monad, a severed branch, a cloud carried to 37
and fro with the changes of the wind".....xiii. 19. 38

Dec. 6. "Formally Deposed" (Chn.) After giving an account of the organi- 39
zation on Dec. 2, says, "The readers of the *Churchman* scarcely need be reminded 40
that Messrs. Marshall B. Smith, Charles E. Cheney, and Mason Gallagher were 41
formally deposed from the ministry several years ago, and that Mr. Leacock sub- 42
stantially renounced the ministry more than a year since."....x, 1--5; xiii, 12, 13. 43

Dec. 6. Christian Intelligencer (Chn.) "The Cummins movement is a vis- 44
ionary one.".....xiii, 10 45

Dec. 10. Episcopal Register (Epis.) says the Null and Void of Dec. 1 can 46
apply only to Kentucky.....x, 20 47

December 11, 1873.

1 **Dec. 11. Observer** says, Null and Void of Dec. 1, is not authorized by the
2 Canons of the P. E. C.—Reports the proceedings at the organizatien on Dec. 2, and
3 has the following editorial.

4 **Dec. 11. Observer.** The editor testifies from personal observation. "It is not
5 safe for uninspired men to undertake to say, whereunto will grow the movement
6 which Bishop Cummins has inaugurated. We were present last week on Tuesday,
7 when the 'Reformed Episcopal Church' was organized, and there were some note-
8 worthy signs to be observed, of which we will say a word. It was a *serious* busi-
9 ness that the Bishop and they that were with him were engaged in. They
10 looked to God for direction. The Bishop said, if it was of God it would stand, and
11 if it was of man he hoped it would fall. There was no self-sufficiency nor human am-
12 bition apparent. The whole proceeding was that of humble, prayerful, conscientious
13 men, who were not seeking their own advancement, nor the applause of men, but
14 the honor of God only. In the case of the Bishop, there was positive sacrifice of
15 place, power, salary, and friends. He is poor in this world's goods, and goes out in
16 faith, for conscience sake. Such a man is always respected, whether men shake
17 their heads at him or not. There were no pastors with him, who had renounced
18 their 'livings,' but there were men who were ready to put their future usefulness in
19 the Church, into the same boat with the Bishop, and it was announced that there
20 were twenty-five who were willing to follow. The announcement, that a few
21 Bishops of the Episcopal Church had interdicted Bishop Cummins from any official
22 service, had been published, but it did not disturb the minds or vary the action of
23 the new organization. It was known to all of them, that the action was informal
24 and without sanction in the Canons of the Church. If the declaration had been put
25 by the Bench of Bishops lawfully assembled, it would have impressed some minds
26 as a valid act of suspension. But being merely the dictum of a few suddenly sum-
27 moned, and having the explicit rule of the Church directing the steps to be taken
28 for arraigning a Bishop, it is very plain that there is nothing in the announcement
29 of the few Bishops but a device to weaken the force of any authority which Bishop
30 Cummins might exercise during the six months that intervene between his accusa-
31 tion and his trial. And the doctrine that a man must cease to be an officer because
32 he is accused or presented for trial, is monstrous. There may be cases when the
33 COURT which is to try, may suspend an accused person during his trial, but we
34 presume there is no precedent in the State or the Church for considering a man
35 suspended merely because an individual or a committee has charged him with a
36 fault. But there was no unseemly haste in the proceedings of the new Council
37 last week. They moved slowly and adjourned without any demonstration to chal-
38 lenge public attention. What will come of it remains to be seen. We have no
39 doubt it will work for good. It will rouse the Church to inquire into the causes of
40 this movement; and if it is true, as Dr. Tyng, Jr., alleges, that the tendencies are
41 Romeward, every honest minister and man in the Church will set himself strenu-
42 ously against the current. Rev. Dr. Cheney, of Chicago, with the consent of his
43 people, accepts the office of Bishop in the new Church, and his consecration will
44 take place without delay."..... ii, Nov. 19, Ch. St.; Nov. 26, Cath; Dec. 4, Ch.
45 St.; Dec. 17, Meth. Rec.; Jan. 21, Eng. Ind.; x, 10–14.

46 **Dec. 11. Bishop H. W. Lee of Iowa** (Obs.) "has written a letter to Bishop
47 Cummins, expressing regret at his action, and earnestly entreating him to

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reconsider his determination. He protests earnestly against the movement for a separate organization, and says: 'A secessional or schismatic movement at this time would, in my opinion, be a greater evil than those we are now bearing, and from which we may hope to be relieved in due time. It were far better for our extreme Ritualistic brethren to finally secede to the Church of Rome, to which they are tending, than for yourself and others of like mind to leave such a Church as ours for a new ecclesiastical organization.....xii, 43; xiii, 5.

Dec. 11. Churchman (Obs.) calls Bishop Cummins the "Fallen Bishop." xiii. 10.

Dec. 12. Telegram to Chicago (B. A.) "New York, 12th Dec., 1873.—To Rt. Rev. G. D. Cummins, care Dr. C. E. Cheney,—I hereby formally and officially withdraw all such Episcopal authority as you have heretofore exercised under Canon thirteenth, Title one.—B. B. Smith, Bishop of Kentucky." .....x. 17 to 22.

Dec. 13. Church and State (Trib.) "We cannot but pronounce it to be utterly dishonorable for Bishop Cummins to exercise his functions as a Bishop, previous to his Canonical severance from the Church.".....xiii. 10; ii. Dec. 16. Answer.

Dec. 13. The Churchman (Trib.) "Aversion and a deep sense of the wrong attempted have brought the Churches' members more closely to her. Instinctively and spontaneously men of all shades of opinion have united in her defence. Especially the members of those societies in the Church to which Dr. Cummins had joined himself, and whose meetings he had the indelicacy, to say the least, to participate in on the very eve of his final act, have promptly and most honorably and most unmistakably rebuked him.".....xiii. 70; 13½; 20.

Dec. 13. The Congregationalist (Trib.) "Not everything, but a great deal depends upon what these men are made of, what their record is, what their motives are.".....References ii. Nov. 19, Bp. Cummins.

Dec. 13. The Baptist Weekly (Trib.) "It will be difficult for many of the lowest of 'Low Church' people to bring themselves to the basis which has been adopted.".....xi. 2.

Dec. 13. The Christian Union (Trib). "The new Church certainly offers a middle ground between ritualistic episcopacy and non-prelatical denominations." xi. 2.

Dec. 17. Church Journal (Epis.) "And is not his [Bishop Cummins] honest surrender of the trust for which he finds that he had no vocation, far better than the conduct of some who cling to positions in the Church, in spite of their alien inclinations.".....xiii. 10.

Dec. 17. The Wisconsin State Journal (Epis.) "It is a movement in the right direction towards placing the Episcopal Church on its original basis, it having been perverted to Romanistic practices and beliefs.".....xi. 2.

Dec. 17. Southern Churchman (Epis.) terms the course of Bishop Cummins "a foolish one.".....xiii. 10.

Dec. 17. Rev. Abbott Brown of the P. E. C. (Epis.) objects to the card of the Philadelphians (Dec. 1) speaking for Evangelicals in general instead of themselves in particular.....x. 15.

Dec. 17. The Methodist Recorder (Epis.) "It seems to have been a conscientious and honorable step in the direction of reform...No new tenets are attempted. It is a restoration rather than a reformation...The new organization, although

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1 small in numbers, includes already some of the most liberal and intelligent minis-
2 ters and laymen of the age. It is not a mere clique of discontents...The High-
3 Churchmen are inclined to ridicule the movement, of course. Censure, however,
4 from that quarter is genuine compliment...In a few years, if we are to judge by
5 facts and figures, the High-Churchmen will have the control of property, literature,
6 theology, people and all.".....xii. 56.

7 **Dec. 31. Southern Churchman's** (Epis.) correspondent [see Dec. 4], says:
8 "The *Church Journal*...has 'great searching of heart' for the 'division'...and
9 suggests to the Church a day of humiliation and prayer!...The brother is awfully
10 solemn. '*An Apostate Bishop!*' he exclaims in strong italics...A Lucifer fallen
11 from heaven! Horrible! 'Schism is a great sin.'...But the *Church Journal* is
12 angry...We are not going to lose the 'Succession' even if some others may get it.
13 That, in fact, is the secret of the alarm and rage of some parties against Bishop
14 Cummins. He has gotten a True Episcopacy from the Church, and has made off
15 with it and intends to give it to others. But if the 'Succession' is a good thing...
16 why not gladly give it to the 'Sects,' and so convert them into the true *jure divino*
17 Churches?".....ii. Dec. 4, Ch. Jo.; xii. 9.

18 **Dec. 31. Schism.** (Epis.) Goddard of St. Andrew's says: "What is schism,
19 and who are guilty of it?.... Who, I ask, according to the correct interpretation
20 of the Scriptures, is the *schismatic?* Who too is the honest man; this Bishop
21 accused of breaking his ordination vows, or the Bishop who stays in the Church,
22 receiving its support, enjoying its honors, and yet in heart is a Romanist? Aye!
23 Who is the schismatic?".....xii, 1–8.

24 **Dec. 31. Return of R. E. C.** (Epis.) A southern presbyter says: "I take it
25 for granted that Bishop Cummins and his associates have not left the old Episcopal
26 Homestead from choice, but from constraint; and that if the next General Conven-
27 tion will grant the reasonable requests of Evangelical men, the seceders will
28 gladly return. If this desire should not be realized and Ritualism be suffered still
29 to rule the councils and services of the Church, then will both the wisdom and the
30 piety of this new movement be apparent to all men.".....xiv, 4–10

31 **Dec. 31. Bishop Pearce of Arkansas** (Epis.) to Bishop Smith: "I learn from
32 press dispatches that proceedings are about to be taken against your assistant of
33 Kentucky under Canon 9, Title ii, of the Digest. At this I am surprised, because
34 by the express terms of Canon 8, of the same title, you are positively required to
35 proceed according to the form in that Canon provided. .... The proceedings under
36 Canon 9....*could not* be concluded in less than six months and a half, hardly less
37 than seven months....and thus you might be required as presiding Bishop, sol-
38 emnly to *admonish* a man whom you had deposed.... Persist in his unhappy
39 course....in this most miserable case....tenderness unspeakable to our misguided
40 brother. If he is at present causing us perplexity, how does our trouble bear com-
41 parison with his distress....founder of a feeble schism. This day there is more
42 love for him in the Church he has abandoned, than among the sects that are with
43 faint praise bearing him to his destruction,....dying in the Communion of the
44 Catholic Church, and in the confidence of a certain faith.".....x, 3; xii, 10.

45 **Jan. 1, 1874. Apostolic Succession** (Obs.) *Church and State* says, "If presbyters
46 ordained by Bishops of the 'Reformed Episcopal Church,' should at any time wish
47 to abandon that communion and become presbyters in the Protestant Episcopal

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Church, they must be received.... This fact appears now to be the most painful 1
feature of the separation.".....xiii, 13; xi, 43. 2

Jan. 12. Rev. J. A. Latané withdraws from the P. E. C.....iii. 3

Jan. 21. The English Independent (Epis.) of Dec. 25, 1873, says: "The 4
Evangelical Alliance has been the immediate cause of creating a secession from the 5
Episcopal Church. That extraordinary communion.... Bishop Cummins, like Dr. 6
Pyne Smith, has been heartily and abundantly abused for taking part in it.... 7
probably....only the last stroke of many....and though at the cost of social 8
status and in the face of a storm of obloquy, they have dared to be true to their con- 9
sciences.... We are compelled to contrast their decisive action with the hesitating, 10
apologetic policy, which characterizes and enfeebles the Evangelical party in our 11
own land....[whose] speeches are full of bitterness and indignation. They hold 12
public meetings and sign memorials and petitions *ad libitum*, to their Bishops; 13
they assert that their consciences are wounded; that the truth they love so well, 14
and for which they are ready to die, is endangered, and yet strangely enough they 15
do nothing practical.... Golden fetters.... That these Episcopalian seceders are 16
resolved to lay down a broad, intelligible basis for their new organization is evident 17
from the following three items of their 'Declaration of Independence' [of prin- 18
ciples.]....Bishop Cummins has set a brave example....xii, 48; v, 4; xiii, 10, 22. 19

Jan. 21. Catholicus (Epis.) Rev. G. W. Ridgely, of the P. E. C., says, with 20
respect to the "Card" (Dec. 1, 1873). "They were taken by surprise; ... they were 21
in the condition of certain good people mentioned in the 12th chapter of Acts, who 22
were intensely and earnestly engaged in prayer for a certain thing, and when their 23
prayer was unexpectedly answered, they ran away affrighted, and declared that they 24
had seen a ghost!".....x. 15. 25

Jan. 22. Apostolic Succession (Obs. Ed.) "The *Church Journal*, one of the 26
most earnest opposers of Bishop Cummins' movement, lays down the law in these 27
words: 'Bishop Cummins is still a Bishop. His acts are uncanonical, irregular, in- 28
valid to the Church, but they are still the acts of a Bishop. The *Orders* of the "R. 29
E. C." will be just the same as ours. "Once a Bishop, always a Bishop," is the ex- 30
pression of the doctrine about orders'".....xiii. 13; xi. 43. 31

Jan. 22. Bishop Cheney (Obs.). "*Church and State*, edited by Rev. John Cot- 32
ton Smith, D.D., speaks of Bishop Cheney, and says: 'We see no reason, on any 33
Church principles, why he is not truly a Bishop. And if he is truly a Bishop, in 34
the line of Apostolic Succession, we do not see how it helps the matter to withhold 35
the title from him.'".....xiii. 13; xi. 43. 36

Jan. 29. Dilemmas (Ch. St.) "We have expressed, from the first, our unquali- 37
fied disapprobation of the establishment of the R. E. C....According to what 38
we have called Church principles, nothing is more certain than that the 39
Apostolic Succession exists, where one who has been duly consecrated a Bishop con- 40
secrates another to that office....The position of the Old Catholics is now largely 41
occupying our attention and exciting our interest. Some of our Bishops of most 42
advanced Churchmanship have recognized them as a Catholic Church with Apos- 43
tolic Orders.....It may not be desirable to inquire too particularly into facts relating 44
to the Succession in the Church of England, and consequently in our own Church in 45
this country....Our correspondents do say that embarrassing results would flow 46
from the idea, that a Bishop, under some unworthy motive, may extend the Suc- 47

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1 cession to all sorts of religious bodies, and thus give rise to endless ecclesiastical
2 irregularity. But those who hold the sacramental character of Orders, are com-
3 pelled to accept this peril. They are placed in a dilemma from which it is
4 impossible to escape....We cannot but regard the establishment of a rival Epis-
5 copal Church as an unmixed evil....Our earnest desire is that every reason,
6 whether satisfactory or otherwise, for the existence of such a body should be taken
7 away, and that every facility should be provided for a return to the Church....
8 The plain fact is, and it is infatuation to ignore it, that a great difficulty in the
9 way of separation of a large number from the P. E. C. has been removed by the
10 establishment of the R. E. C.".....xiii. 13; xi. 43.

11 **Feb. 18. Bishop Johns** (Epis.) The answer of Bishop Johns to Mr. Latané.
12 [It is long, argumentative, gentle.] (See March 4, 1874)..... ...xiii. 6.

13 **Feb. 23. Bishop Lewis,** of Canada, reported in the *Ottawa Times*, says that
14 he did not at first think the Cummins movement of sufficient importance to notice.
15 He thought that the assertion that "God had put it into his heart" was not consis-
16 tent with the same when he became a Methodist minister, then Deacon, Presbyter,
17 Bishop in the P. E. C. (xiii, 15). That he begins the revision where the Church of
18 Ireland leaves off. That he hoped to gain adherents by the charm of a spurious
19 Apostolic Succession. That the late Synod in Philadelphia had distinctly re-
20 pudiated and condemned it. "If these seceders were men of learning he [Bishop
21 Lewis] might meet them in discussion fitly enough." It was "for the purpose of
22 setting up a petty American sect." The report (of the substance only) concludes,
23 "The congregation listened attentively, and evidently did not escape impressions of
24 some kind".....xiii. 14–17; iii. Dec. 31, 1874, Toronto.

25 **Feb. 25. Bishop Whittingham** (see March 14).....xiii. 10.

26 **Feb. 26. Bishop Lee** of Delaware (So. Ch.) In this kind and Christian letter,
27 dated Nov. 14, 1873, and therefore referring only to the resignation of Nov. 10, (vii. 1.)
28 he blames Bishop Cummins: *First*, for not consulting with him and other Evangeli-
29 cals before taking the final step. *Second*, he presents one horn of a dilemma, that
30 if this step was determined on before the Evangelical meetings in Philadelphia,
31 then Bishop Cummins did wrong in taking part in those meetings. *Third*, the
32 other horn of the dilemma, that if he had not, then from that date to Nov. 10, 1873,
33 there was too little time for reflection, and the action was hasty and inconsiderate.
34 *Fourth*, he protests against a new organization.....xiii, 18–22

35 **March 4. Bishop Johns** (Epis.) A writer in the Wheeling *Intelligencer*, in a
36 criticism of Bishop Johns' answer to Mr. Latané (Feb. 18 says): "As to the general
37 tone and spirit of the Bishop's letter, when I say that it is characteristic of the
38 man, that is, eminently Christian, I have said all that need be uttered on that
39 point.".....xiii, 6.

40 **March 4. Rev. Dr. Howard Crosby** (Epis.), Moderator of the Presbyterian
41 General Assembly, on Feb. 22, supplied the pulpit for Bishop Cummins (as reported
42 in *Trib.*) Rev. Mason Gallagher referred in general to the cases mentioned.
43 xii, 27, 28.

44 **March 4. Bishop Cummins** (Epis.) preached in the Methodist Episcopal
45 Church in Passaic, N. J.....xv.

46 **March 11. At Montreal** (Epis.) the Rev. Mr. Young, of the Methodist Epis-
47 copal Church, delivered a lecture in favor of the R. E. C..... .....xv.

March 14, 1874.

March 14. Bishop Whittingham (Chn.) answers Rev. W. McGuire's letter 1
dated Feb. 6 (vii, 6,) "Your talk of dissolving your connection with the P. E. C. 2
to unite with the R E. C. is (excuse my plain speaking) a baseless dream. One 3
perjured Bishop no more makes a Church, than one swallow makes a summer." 4
[How about Cranmer, Latimer, and Ridley ?].....xiii, 10 5

March 25. Low Church (Epis.) "Querist.".....iii. 6

March 25. Independent (Epis.) "We think it a mistake to surrender so 7
tamely." This is in answer to "S. B.," who says, "One of the ablest seceders, the 8
Rev. Mr. Latané, of Virginia, has well said, the battle has been fought *in* the 9
Church and *lost* by the Evangelical party." *Episcopalian* says, "As long ago as 10
the famous effort of Drs. Anthon and Smith in their protest against the ordination 11
of Mr. Crary, a battle was fought and lost.".....xii, 56–59 12

April 22. Rev. John Fulton, D.D. (Epis.) "Thus far I have heard and seen 13
not one word nor one act but such as savored of Nicene charity. In this our 14
Church press, at least the High Church press, so often hurried into injudicious 15
phrase, has earned our highest, heartiest gratitude for its sublime self-mastery. 16
There has been ample room for such words as perjury, treachery, ungentlemanlike 17
infidelity to Church and party. These words to the honor of the Church he has 18
repudiated, the party he has forsaken and betrayed have not been spoken." 19
xiii, 23; ii, April 30, 1874; iii, Oct. 3, 1874. 20

April 22. Rev. Marshall B. Smith. (Epis.) Dismissed from the Reformed 21
(Dutch) Church, to the P. E. C. In his letter addressed to the Classis of Paramus, 22
dated Nov. 28, 1873, he says: "As is well known to you all, I withdrew from the 23
P. E. C. on account of its Ritualism, erroneous teachings on the subject of the 24
Christian Sacraments, exclusive Canons, and unchurching dogmas.... A church is 25
now to be organized, such as I longed and prayed for before I left the so called 26
'Protestant' Episcopal Church....I therefore desire to unite with it and....roquest 27
that you will grant me a letter of dismission to the proper ecclesiastical authority. 28
.. To me you have offered a welcome refuge from the storm of ecclesiastical 29
strife." In answer, the Classis "*Resolved*, That as a Classis, we appreciate the 30
motives which the Rev. Marshall B. Smith assigns for separating from this body 31
and that they in no wise conflict with his former declaration, but are in, 32
correspondence with his previous honorable record.".....vii, 2–4; ix, 4, 33
10; xiv, 6. 34

April 22. Bishop Lewis of Ottawa (Epis.) The *Church Herald* of Toronto, 35
says: "His Lordship [Bishop Lewis] delivered an address in Ottawa on Sunday 36
last on the insidious schism lately imported into Canada from the State of Ken- 37
tucky." The *Episcopalian* continues: "A little while ago the movement was *insig-* 38
nificant, now it is dangerous.".....xiii, 14–17 39

April 30. Southern Churchman says that Dr. Fulton, the learned editor of 40
the *Index Canonum*, has written a letter in excellent spirit: "The object is to show 41
how Bishop Cummins and his friends can be brought back, and to prove that the 42
consecrations and ordinations of Bishop Cummins are valid.".....ii, April 22, 43
1874; iii, Oct. 31, 1874; xiii, 23, Fulton. 44

April 30. Murray Hoffman (So. Ch.) in the *Churchman* opposes the views of 45
Dr. Fulton above.... .....xiii, 13. 46

May 7 Bishop Quintard of Tennessee (Ch. St.) "And another Bishop of 47

May 7, 1874.

1 the Church has gone from us—gone from us and passed not through a gate of
2 God's own opening—of whom we cannot say as with thankful hearts of our dead
3 fathers in God, that 'God took him.' One who shared with us the dignity of the
4 Apostolic office, and who should have shared the burdens which belong to it, has
5 cast aside the one and retreated from the other. I think I should fail to express
6 the mind and spirit of the Church did I follow him with one word of reproach.
7 Personally I stand appalled in contemplation of the weight of responsibility he has
8 chosen without his office in a position to which God has not invited him, in
9 exchange for that which belonged to him in his office. But the matter is by no
10 means a personal one. The Church is not appalled. She looks with a mother's
11 tenderness, intensified by disappointment, upon the evil course of her wayward son;
12 and she will never cease to pursue him with her prayers for the grace of repent-
13 ance and a better mind." [The Bishop of Rome will say the same of Bishop Quin-
14 tard]..... .....xiii, 10.

15 **May 13 to 19. Second General Council** of the R. E. C.....i, May
16 13 to 19, 1874; xi, 26, 30 to 37.

17 **May 14. Tribune** refers to Rev. E. D. Neill (April 22); gives the sermon by
18 Bishop Cheney on the opening of the second Council, May 13; relates the different
19 views in the congregation of the Church of the Atonement as to recalling the Rev.
20 W. T. Sabine as a congregation of the R. E. C.

21 **May 15. Tribune** editor, with respect to the second Council of the R. E. C.,
22 says: "A compromise was reached upon the question of the election of vestrymen
23 ...A plan of union with the Free Church of England was adopted. This prac-
24 tically makes the two bodies one [?]. Notwithstanding very outspoken opinion
25 on the part of delegates, and no little division of sentiment upon certain points,
26 there has thus far been a noticeable unanimity on the final vote, and a decided
27 good feeling has prevailed. The prospect looks very bright to the members, and
28 occasional remarks in the course of the debates, as well as other circumstances,
29 have indicated that men prominent in the P. E. C. [and other denominations], who
30 have not become adherents of the new movement, are lending their counsel at every
31 step...It remained to the evening session to witness the liveliest discussion of the
32 Council...on the words 'He descended into Hell.'".....xi. 38–42.

33 **May 15. Herald** says: "Large attendance of ministers of other denomina-
34 tions. Skirmishing hot and heavy along the entire line...The war on the choice
35 of Church officers [vestrymen] was renewed, but was soon happily brought to a
36 speedy conclusion by a compromise...The Constitution and Canons, as a whole,
37 were then adopted by a unanimous vote.".....xi. 38–42.

38 **May 21. Church and State** says: "The past week has witnessed the meeting
39 of the Council of the R. E. C. It has been a sad spectacle of what is likely to be-
40 come of men who drift away from their historical moorings. At the inception of
41 the movement, it was claimed that the Prayer Book of 1785 solved all the difficul-
42 ties, and was exactly what was needed for a Protestant and Evangelical Church.
43 Now, however, it is found that many serious alterations are necessary, which have
44 been made amid much heated controversy. The text in the Apostles' Creed has
45 been changed by the omission of the clause, 'He descended into Hell'—though
46 any Church is allowed to use it, or the alternate phraseology, as found in our
47 Prayer Book. It was proposed by one of the delegates, that the title of Rev. be

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dropped as applied to the ministry, on the ground that it was blasphemous. It is 1
easy to see from this and other indications, what are the dangers that are before 2
this new organization. The great mistake they have made is in supposing that 3
they had arrived at the logical terminus of their tendency. They are just begin- 4
ning to get a glimpse of the dreary waste of fanaticism and folly which stretches 5
before them. They will find that there are plenty who will wish to reform their 6
Church just as they have attempted to reform upon the Church they have left. 7
Still they have secured a status and probably a career before them. This is some- 8
thing to which it will be well for us to take heed." .ii. June 3, Epis.; xi. 39; xiii. 10. 9

June 3. Episcopalian, Correspondent, copies the above: "May 21, *Church and* 10
State" (dating it "May 27") and says: "Now it is certainly strange to see a paper 11
which is edited by a clergyman, making positive statements as matters of fact, 12
which in charity he should, at least, suppose to be untrue; but how can it be possi- 13
ble that the following errors have crept into this article and be stated so unequivo- 14
cally, when the *presumption* is that changes consistent with the reasons for the 15
separation would be made? 1st. It has never been claimed that the Prayer Book 16
of 1785 solved all the difficulties and was exactly what was needed for a Protestant 17
and Evangelical Church. This Book was publicly and privately accepted as a *basis* 18
of revision only, and the R. E. C. has never accepted the position which its oppo- 19
nents have tried to force upon it in that respect. 2d. The Apostles' Creed has not 20
been changed from the form of the book of 1785, though an effort is thus made by 21
the *Church and State* to insinuate that it has. 3d. It was not proposed by one of 22
the delegates that the title Reverend be dropped as applied to the ministry, as 23
blasphemous, or for any other reason. Has the periodical in question lost its char- 24
acter for truth and veracity, or does it publish without investigation? Perhaps it 25
is as well to add that there was no 'heated controversy,' but quiet, earnest discus- 26
sion, resulting in unanimous agreement in almost every case, and a brotherly unity, 27
the evidences, as it is believed, of a Divine blessing." The editor continues: "We 28
very much regret to find that the same article was copied into the Diocesan paper 29
of Ohio, the *Standard of the Cross*..... ....xi. 39; xii. 59; xiii. 10. 30

June 3. Bishop Odenheimer (Epis.), in his address to the Convention of New 31
Jersey, May 26, 1874, says: "The last year has brought upon the whole Church an 32
occasion of trouble in the schismatical action of the Rt. Rev. Dr. Cummins. As all 33
the facts connected with the schism have been brought to the notice of Church- 34
men, I do not think it necessary or expedient to do more than record the fact of his 35
ungodly, unchurchly, and ungenerous action. Let us keep from our discussion, as 36
far as possible, the distractions and errors of misguided men, and rather let us fill 37
our thoughts and labors with the loving spirit of Christ, and unite ourselves more 38
firmly than ever in the Churches work of making known to all, the one Lord, one 39
Faith, and the one Baptism of the glorious gospel of the divine Redeemer of man- 40
kind. Our sorrow is for those who separate from the Holy Church and faith in 41
Christ. We have no trouble for the Church herself; she is the bride of Christ, the 42
offspring of His loving wisdom and power, and whether there be trouble or pros- 43
perity in the world around her, the Church of the living God stands unmoved, 44
through the promise of Christ, 'The gates of Hell shall not prevail against her.'" 45
[How about Cramner, Latimer, and Ridley?].....xii. 56, 59; xiii. 8, 10. 46

June 3. Church Journal (Epis.) of May 28: "We have just witnessed the ses 47

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1 sions of the 'Reformed' Episcopal Church, presided over by the queerest 'Bishop,'
2 except Jules Ferrette, Bishop of Iona, since John Wesley made a 'Bishop' of Dr.
3 Coke in his bed-room at Bath..... .....xi. 39; xii. 56, 59; xiii. 10.
4 June. 3. **The Churchman** (Epis.) of April 23, 1874, finishes an editorial on this
5 subject thus: "It is to be hoped all will follow carefully the record of these and
6 similar proceedings, for it may have the effect that showing a drunken slave to a
7 Spartan child was expected to have".....xi. 39; xiii. 10.
8 June 3. **Rev. Dr. Stewart** (Epis.) in the Convention of Pennsylvania, as re-
9 ported in *Telegraph* of May 27, referring to (June 10, Bishop Stevens) says: "I send
10 no fiery words of scorn and condemnation after those whom others hailed as friends
11 and brothers a few months ago, and fostered by argument and action in disaffection
12 to the Church, while they were yet in her, until having lived and burrowed like
13 maggots in her body, they at last took wings and flew away under the guidance of
14 the god of flies"..... ....xiii. 10.
15 June 3. **Kentucky Convention** (Epis.) A correspondent says of Bishop
16 Smith: "Although censuring Bishop Cummins, was mild and conciliatory."
17 xiii. 10
18 June 3. **Bishop Smith,** of Kentucky (Epis.), in his annual address, says:
19 "But far different, and much harder to bear, is the bereavement which has fallen
20 upon our stricken diocese. Had our late assistant Bishop fallen at his post, loyal to
21 the Church of his adoption, and true to the solemn vows and promises which he
22 made in this city less than eight years ago, we could have celebrated his obsequies
23 with tender fraternal and filial tears; but his abandonment of his post, and his for-
24 getfulness of his covenant engagements, overwhelmed us with astonishment and
25 filled our hearts with anguish. But this is a subject upon which I dare not express
26 myself otherwise than in the words of the loving and beloved disciple (1 John ii.
27 19), 'He went out from us, but he was not of us, for if he had been of us, no doubt
28 he would have continued with us, but he went out that it might be manifest that he
29 was not of us.'" [Now, was Cramner or Latimer or Ridley "Anti-Christ," for that
30 is the reference above?]..... ....xiii. 10.
31 June 10. **Bishop Howe** (Epis.), of Central Pennsylvania, says: "The Episco-
32 pate of our Church has been reduced by another and unprecedented removal, the
33 defection of Dr. George David Cummins, late assistant Bishop of Kentucky, whom
34 once the Church delighted to honor. It would be very unbecoming and gratuitous
35 to depreciate him now. He has enlisted alone for an effort which will demonstrate
36 his true measure and quality. For any mental distress through which it might be
37 supposed a Christian man of mature years must have passed before engaging in
38 such an enterprise, I could afford hearty sympathy, but it is difficult to estimate
39 how severe the struggles of a Bishop must have been, who at such a crisis in his
40 life, had self-reliance enough to act without taking counsel from any of his
41 brethren. It is to be feared that by secession (it is another name for retreat from
42 the face of alleged evils, which in loyalty to his convictions it was his duty to con-
43 front) he has strengthened in the Church the power whose prevalence he evades,
44 first by withdrawing his own resistance and that of his fellow decedents, and fur-
45 ther by the natural recoil, which all careful minds will experience, from that verge
46 of opinion, from which one and another, and at last one over-provident Bishop has
47 fallen off into dissent, from ritual uniformity ..... .xii. 43.

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June 10. Bishop Stevens of Pennsylvania (Epis.) as quoted June 10; open letter of Marshall B. Smith, dated June 6, 1874: "Since we last met in Convention an event has occurred which is unparalleled in our Church. One of its Bishops has abandoned its communion, and transferred, as he declared, the work and office, which by consecration he received from this Church, to another sphere. That other sphere has proved to be the establishing of a 'Reformed Episcopal Church.' This unfaithfulness to his three-fold vows of ordination, this needless rending of the Church of Christ, he has crowned by an act unparalleled in the annals of Christ's Church—the consecration by his single self of a lawfully deposed clergyman to the work and office of a Bishop. Vigorous efforts have been made by this disaffected sect to asperse the purity of our Church, and sow seeds of discontent amidst our clergy and laity. To this end, falsehood, misrepresentations, perversions, have been resorted to through the Press and the Pulpit, in reference to our Prayer Book, our polity, and our legislation."....See next, and xiii. 10, 24.

June 10. Open Letter (Epis.) by Rev. Marshall B. Smith, in answer to (June 10 Bishop Stevens): "When the press of the P. E. C., High, Low, and Broad, with a single exception [*Episcopalian?*] assailed our 'movements....with hard epithets and cruel reproaches, we made no reply....in the secular or religious papers written by any member of our organization until a month ago [xiii. 11.]....No one, not even Bishop Cummins himself, thought of the present organization until after Bishop Cummins' letter of withdrawal was in print [ix. 4 to 9.] The R. E. C. grew out of suggestions made to him in my presence....If perpetual allegiance be due when 'vows' of ordination are assumed, then should the Church of England, and all in Anglican orders, be in subjection to Rome to-day....If I am correctly informed, you are among those who consider the 'Old Catholics'....a valid Church .. . Whence do they derive their Episcopacy? Undoubtedly from the Jansenist Church of Holland. In the records of the 'consecrations' of the Bishops of that Church, beginning with Cornelius Steenoven (consecrated Oct. 15, 1724, as Bishop of Utrecht, by *one* Bishop and two Presbyters), I find the following Bishops were also consecrated by *one* Bishop, with the aid of Presbyters: T. Van der Croon, consecrated Archbishop of Utrecht, Oct. 28, 1734; K. J. Rinkel, consecrated Bishop of Haarlem, August 11, 1873; *J. H. Reinkins, 'Alt-Kaltholiken,'* Bishop, Aug. 11, 1873. In the latter case all the parties concerned had been either 'lawfully deposed' or were under 'historical excommunication.'....Our ideas of the ministry and of the Church are substantially those held by yourself when rector of St. Andrew's Church, Philadelphia, as I find them in a printed sermon of yours now before me, and from which....I make the following extracts," etc. [This letter contains much more than the above, and is now in a separate form as one of the documents of the R. E. C.]

xiii. 11, 26; xiv. 3.

June 11. Bishop Robertson (Ch. St.) in the Convention of Missouri, said: "Certain changes, which seek to bring in errors, the Church has opposed; which would lose sight of the Gospel in attention to petty details, were mentioned, and ceremonies referred to, which were such departures as to call for legislation. Excessive symbolism should be prohibited. The Church must have such pronouncements as to show that it is opposed to excessive ritualism, and opposed to doctrines which are so strange as to be unscriptural. In matters touching the faith, there must be no room for doubt as to the purpose, to reserve ours as a reformed and

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1 spiritual Church. These questions have been thrust to the front by the recent de-
2 fection of a Bishop to set up a rival Church. This step was as causeless as it is
3 likely to be fruitless. He trusted the Church to have grace to learn the lesson of
4 self-abasement suggested. They should look within and correct what may have
5 caused this, rather than indulge in censure and invective"..... xii. 43.

6 June 13. Bishop H. W. Lee (Chn.) in the Iowa Convention, May 26, said:
7 "Our own troubles have culminated during the past year in a secession from the
8 Church and in the organization of a new ecclesiastical body under the name of the
9 'Reformed Episcopal Church.' The movement is not thus far a strong one, but
10 still one to be deprecated and deplored. It is based on a narrow foundation,....ill-
11 advised and unfortunate..... I may give utterance to deep regret and sorrow that
12 these brethren have committed so sad a mistake, and taken upon themselves
13 such a fearful responsibility.... The movement....is the result of extreme views
14 in one direction, but....we are suffering from other and opposite views,....those
15 Romanizing views which....have so disturbed the Church of England as well as
16 our own in this country. I can respect a sincere and consistent Romanist in his
17 own Church; but virtual and essential Romanism in our P. E. C. is out of place
18 and should receive our unanimous and unqualified disapprobation.... Who can
19 doubt that such things as Eucharistic adoration, auricular confession, invocation of
20 the Virgin Mary, prayers for the dead, vestments which symbolize peculiar Eucha-
21 ristic doctrines, a scenic and sensuous worship with crossings and genuflections,
22 lights and incense, and other kindred matters, are in entire opposition to the true
23 spirit and history of the Church; and that they, if permitted and practiced, would
24 eat out its very vitals as a Reformed and Primitive Church, and sap its foundations
25 as an Apostolic body, and as one restored from the errors and corruptions of ages of
26 darkness and superstition? It would seem that some in England's noble Church
27 and in our own, were really desirous to undo the work of the English Reformation;
28 holding views for denying which some of the most distinguished Reformers
29 suffered at the stake, ignoring practically the simple doctrines of the Gospel, and
30 laboring to revive and re-establish a system which the lessons of history and expe-
31 rience teach us to loathe and reject as contrary to God's Word and subversive of
32 the best interest of the Church of Christ, and of the highest good of mankind in all
33 ages. The secession just referred to was occasioned in part by this very movement,
34 which some affect to call catholic, but which is peculiarly narrow and un-
35 catholic in all its leanings and tendencies. There is no probability that the Church
36 at large could make all the changes and modifications in the Prayer Books and in
37 our system generally which the seceders desire and demand; but I hesitate not
38 to give my opinion that nothing which they desire and demand is more in opposi-
39 tion to the true spirit and teachings of our Church, than the views and process of
40 those at the opposite extreme..... An important crisis is upon us as a Church, or
41 else is rapidly approaching, and let us meet it in the fear of God and with a firm
42 determination."..... xii, 43.

43 June 25. Bishop Clark (Ch. St.) in the Convention of Rhode Island, said:
44 "During the past year one of our Bishops and a few discontented clergymen and
45 laymen have abandoned our communion, while to a certain extent they have re-
46 tained our own organization and order of service, though in a modified and muti-
47 lated form. This secession at present does not assume a very formidable aspect.

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With its quasi episcopacy, its denuded services, and its narrowed platform, it presents no features which are likely to attract any large numbers, even of the disaffected of our own or any other communion. And yet as one of the signs of the times, it is not to be altogether disregarded." [He then speaks of changes in the Rubrics and says]: "While it would leave the text of the Service unmutilated, it might, perhaps, serve to quiet an agitation in our borders, which, if it be not allayed, may in time involve serious consequences." xi, 36; xiii, 10.

June 25. Bishop Williams of Connecticut (Ch. St.) classed the defection of Bishop Cummins among things more painful than death.....xiii, 10.

June 25. Bishop Lee of Delaware (Ch. St.) in Convention June 3, is reported thus. He "expressed great regret on account of the step taken by Dr. Cummins, and says that 'the erroneous doctrines which for more than thirty years have disquieted and alarmed our Communion, have produced their legitimate fruit. One usage after another has been introduced from the Church of Rome, and the deep line of demarkation drawn by our martyred Reformers, has been, as far as possible, removed. Instead of the General Convention meeting the evil and danger with outspoken decision, the question was evaded in 1868 and 1871.'".....xiii, 5, 21.

June 25. The Christian Union (Ch. St.) says: "Bishop Cummins' secession is the impulse which promises to urge controversies of long standing to a definite settlement.... The cry is heard on all sides, 'Put down the Ritualists,' but we hear very little about freedom for Low Churchmen.".....xii, 41. 56.

July 2. Bishop Alford (Ch. St.), late of Victoria, to the Archbishop of Canterbury, says: "To legislate that the eastward position of the celebrant at the Holy Communion....is involved the whole question of sacrifice or Sacrament, of Mass or Lord's Supper ...the very heresy in faithful protest against which Archbishop Cranmer and other Bishops died in martyrdom at the stake....it might become a most serious question whether....I could continue my ministry within the Church of my forefathers.".....xii, 43.

July 2. Bishop Kerfoot (Ch. St.) of Pittsburgh, in Convention on June 11, 1874, as reported—"referred to the Cummins movement, and stated that he had received a circular letter from Bishop Cummins...He characterized the new movement as a 'schism,' and a schism of the character that made it a sin. He was gratified to find that of 3,000 of the clergy, there were very few who had been drawn away by it from the Church—scarcely half a dozen prominent men... On one side extreme and unwarrantable Radicalism was '*sloughing off*' some of the Church's power; and, on the other hand, corruption was engendered by the revival of old superstitions, which were not, and never had been, legitimately sanctioned by the Church." [The *Churchman* of June 20 has the whole speech, including the above, and the following]..."Punishment of an official, guilty of malfeasance in office; of a bank clerk who robbed the vault; or of a man charged with the management of a corporation, who betrayed his trust.".....xiii. 10.

July 8. Differences (Epis.) Rev. E. D. Neill, President of Macalester College, Minneapolis, holds service in the chapel, and on the reverse of a card used for other purposes, gives the following distinctions.....ii. Oct. 27, 1874.

I. The P. E. C. does not recognize the ordination of, nor invite to preach, the ministers of the Baptist, Congregational-	I. The R. E. C. recognizes and co-operates with these denominations of Christians.

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ist, Lutheran, Methodist, and Presbyterian Churches.

II. The P. E. C. asserts that a Bishop belongs to a distinct Order of Ministers, separate from the Presbyters.

III. The P. E. C. calls the Presbyters "Priests."

IV. The P. E. C. does not forbid the use of Altars for Communion tables.

V. The P. E. C. requires the communicants of other churches to be confirmed.

VI. [Substitute the Canon].

The P. E. C. requires that "Every minister shall, before all sermons and lectures, and on all occasions of public worship, use the Book of Common Prayer as the same is, or may be, established, by the authority of the General Convention of this Church. And in performing such service, no other prayers shall be used than those prescribed by said Book."

VII. The P. E. C. does not allow her Bishops, or other ministers, to resign, but "deposes" them, and then follows them as shown..... .....xiii.

VIII. Restoration after resignation. Sec. II. Can. 6, Title II. of the Gen. Con. of the P. E. C. says: ".. Such minister ...shall express such desire, accompanied by a statement that he has abandoned the ministry of any other Church or Society...from an honest conviction of the errors in doctrine or discipline of such Church or Society, and...for... three years...has been living in lay communion with the P. E. C...the Bishop...with two Bishops to be selected by lot...and by and with the consent of the Standing Committee...the Bishop shall have power, with the approbation of one or both of the Bishops assisting him...and by and with the advice and consent of the...Standing Committee to restore the memorialist to the ministry of this Church...if he and they are satisfied..."

II. The R. E. C. believes, as did Archbishop Cranmer, the organizer of the Church of England, that a Bishop is only a Presbyter Primus.

III. The R. E. C. calls them ministers.

IV. The R. E. C. prohibits the erection of an altar as a communion table.

V. The R. E. C. receives exemplary Christians by letter, from the pastor or other proper authority of the Church to which they belonged.

VI. [Substitute the Canon].

The R. E. C. requires that "On occasions of public worship, invariably on the morning of the Lord's day, commonly called Sunday, and at other times at the discretion of the ministers, the Prayer Book set forth at any time by the General Council, is to be used in the congregations of this Church—provided that nothing in this Canon is to be understood as precluding extempore prayer before and after sermons or on emergent occasions."

VII. The R. E. C. allows her Bishops and other ministers to resign, and gives them letters dimissory to any Christian Church.

VIII. By the Canons of the R. E. C., a minister is restored, after resignation, upon the same terms as when he was first received.

July 8. Bishop Paddock (Epis.) of Mass., in Convention said: "There is another vacancy in the Episcopate, with no such blessed memories and foreseen plaudits upon faithfulness over a few things. One concerning whom in these days of dulled piety and halting faith, and wilful disloyalty, that cannot be said which was said to gentle St. John's successor...'I know thy works...that thou hast borne, and hast patience, and for my name's sake hast labored and hast not fainted;' one who was called to a Church avowedly not perfect, and left his first love, and undertaken the headship of a schism. May the Lord forgive him. The Church

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has no anathemas, but only tears for him. 'From all false doctrine, heresy, and 1
schism, Good Lord deliver us.'".....xiii. 10. 2

July 8. Bishop Cummins' Deposition, on June 24, published in full in the 3
Philadelphia Bulletin of July 8.....viii. 4. 4

July 9. Bishop Gregg (Ch. St.) of Texas, in Convention May 30, said: "Then 5
the unhappy defection of a Bishop in a way the most remarkable, and on grounds 6
utterly weak and insufficient....followed by some who had wilfully cut themselves 7
off, and more recently by a few who had not been deposed from the Church—a *fol-* 8
lowing, a *miserable following*—which very clearly indicated the spirit and character 9
of the movement itself." [Now, those who think that *schism* may be cured by 10
separation, will find good reason for the organization of the R. E. C. in the other 11
remarks of Bishop Gregg (iii. July 9)].....xiii. 10. 12

July 15. Bishop Talbot (Epis.) in Convention of Indiana, said: "The most re- 13
markable event in connection with the Church in this country during the past year, 14
if, indeed, it be not the most remarkable in our history, is the abandonment of the 15
communion of the Church by one of its Bishops, and the attempt of that unhappy 16
and misguided man to set up and to head a schismatical body in a land whose 17
Christianity is already endangered and cursed by needless divisions among the 18
professed followers of Christ. The reasons which Bishop Cummins has publicly 19
given for this act of manifest treachery to vows deliberately taken, and which were 20
a condition precedent to his admission to the office which he has betrayed, have 21
been so ably met and so thoroughly refuted by the ablest and best Bishops, his 22
brethren, with whom up to the hour of his desertion he professed to be in entire 23
sympathy, as to need no consideration here and now [xiii. 18 to 22]. I have no other 24
feeling than one of pity and charity for him who has so wounded the Church of God 25
and wronged his own soul. But I cannot allow such an event to pass without 26
notice, and without the expression of my deep conviction, that if even everything 27
alleged in his letter of withdrawal were true, and the reasons he gives those which 28
really governed his action, they afford not the slightest justification for, or even 29
palliation of, his course. If the dangers he professed to see were real dangers, and 30
not mere phantom of his own diseased imagination, as I believe they were, then 31
manifestly the duty of a brave and true man was to stand by the flag and fight 32
them. To do, to dare, and if need be to fight for what he professed to believe the 33
imperiled truth of God. Let us try to cover his faults with the mantle of charity, 34
and leave him to the account that he must render for his sins.".....xiii. 10. 35

July 22. The R. E. C. is a restoration..... 36

Aug. 5. Bishop Vail of Kansas (Epis.; see Feb. 10, 1875), said: "It is impos- 37
sible when old historic schools are recognized as of equal rights in the Church, that 38
either should be willing to be always in subjection to the other, and compelled to 39
accept its partisan overrulings. Such a school, if it cannot find an honorable and 40
equal home in the Church of its birth and of its life, if it must remain an outlaw 41
and a slave, a mark of derision and a perpetual subject of suspicion and surveillance, 42
must finally see that there is but one alternative, justifiable only in the last and 43
unavoidable providential necessity. That alternative certainly has not yet come to 44
us, nor is it near at hand".....xiii. 5. 45

Aug. 19. Protestant Episcopal Conference (Epis.) correspondent says: "It 46
has been finally agreed to hold a general conference of the P. E. C. in this city 47

August 19, 1874.

1 [New York]....It is proposed, in order more effectually to frustrate the new move-
2 ment, that the High and Low Churches hereafter act in greater unity with each
3 other".....x. 14.

4 **Aug. 19. Church and State** (Epis.) says: "Nothing could be more unwise or
5 miserably abortive than the Cummins movement".....xiii. 10.

6 **Sept. 10. Bishop Clarkson** of Nebraska (Ch. St.) in Convention "referred to
7 the defection of Bishop Cummins as much to be lamented, but credited him with
8 having acted according to conscience".....xiii. 6.

9 **Oct. 22. Rev. E. Harwood, D.D.** (Ch. St.) says: "The condition of the
10 Church generally is not satisfactory....In Illinois and Wisconsin....the growth of
11 the Church has been impeded by vicious ecclesiastical principles, to say nothing of
12 Episcopal misrule in one of them....In the meanwhile, the Cummins separatist
13 movement, under the name of the R. E. C., hangs fire only because there is neither
14 ecclesiastical Churchmanship, nor learning, nor theological ability in the leaders.
15 Certainly the outlook is serious." He then says that legislation will not remedy
16 the difficulty.....xiii. 10.

17 **Oct. 26 to 31. General Convention** of the P. E. C. as reported verbatim by
18 the *Churchman*, has the following references to the R. E. C., viz.:

19 **III. Oct. 26. Inhibition Immediate**.....viii, 5.
20 **III. Oct. 27. Mr. Shattuck**, (to force others).....ii, July 8, Dis.
21 **III. Oct. 29. Rev. Dr. Adams**, (leave the sinking ship) .....xii, 56.
22 **III. Oct. 29 Rev. Dr. Sullivan** (is frightened).....xiii, 25.
23 **III. Oct. 29. Rev. Dr. Huntingdon**, (John H. Newman).....xii. 56.
24 **III. Oct. 29. Rev. Dr. Garrison**, (widest liberty).....vii, 4.
25 **III. Oct. 31. Rev. Dr. Beach**, (go if you desire).....xii, 56.
26 **III. Oct. 31. Rev. Dr. Adams**, (don't uphold Bishop Cheney).....xii, 56.
27 **III. Oct. 31. Henry Meigs**, (R. E. C. and its Prayer-book)
28 **III. Oct. 31. Rev. Dr. Fulton** (not the old Evangelicals).....xiii, 23.
29 **Nov. 11. Goddard of St. Andrews**, (xii, 56).....iii.
30 **Nov. 11. Church and State**, (R. E. C. disappointed).....iii.
31 **Nov. 25. Return of R. E. C. to P. E. C.** (xiv, 4).....iii.
32 **Nov. 25. Rev. W. R. Nicholson, D.D.** (Low Church).....xii, 58, iii.

33 **Nov. 30. Rev. M. B. Smith** (Louisville Courier) in the full report of his ser-
34 mon on the opening of the new church in Louisville, Kentucky, said: "In no spirit
35 of hostility to those with whom we formerly worshipped and took counsel
36 together, or to any one who may differ from or misunderstand us, but in obedience
37 to our sense of duty we devote it," etc.....xiv, 6.

38 **Dec. 3. Republic Editorial.** "Just one year ago the organization took place
39 ....The old Prayer Book was revised. The word 'Priest'....was expunged and
40 the word 'Minister' or 'Presbyter' substituted. It was resolved not to declare
41 infants regenerated in....Baptism.... Instead of offering the Absolution standing,
42 the minister was to kneel and offer a prayer, and the phrase, 'He descended into
43 hell' was omitted from [the text of] the Apostles' Creed [but may be used]. Such
44 were some of the changes....because it was urged that the Prayer Book so
45 reformed might be used by any body of Evangelical Christians.... In the year....
46 considerable progress has been made by the Reformers. They have established
47 themselves at a number of points, with a determination and earnestness which

December 3, 1874.

leave no doubt in the public mind as to the possibility of their continuing..... 1
The step on the part of the Kentucky Prelate was bold and manly, and indicated 2
a strong faith in the ultimate triumph of the principles for which he contended. 3
The progress of the movement since he led off has been encouraging to all con- 4
cerned in it.... The Reformed Church presents itself at the end of the first year 5
with what may be regarded as a formidable front.".....ix, 12, 13. 6

Dec. 16. B. A. to Church and State (Epis.) "B. A." says: "Bishop Cum 7
mins and the P. E. C."—Under this head, the leader in *Church and State* of Nov. 8
18, 1874, says: "On Sunday evening last, Bishop Cummins made a severe assault 9
upon the Protestant Episcopal Church. We do not exactly understand the propri- 10
ety of this. No attack was made in General Convention upon Bishop Cummins 11
or the cause he represents. The reserve in this respect was most admirable." 12
xiii, 23. 13

"Now, the editor has himself used very harsh expressions respecting Bishop 14
Cummins and the R. E. C. Also in the Convention it was denounced as a *miserable* 15
schism. Several Bishops in their formal addresses have made personal attacks 16
upon Bishop Cummins and the R. E. C., using such terms as *misrepresentations,* 17
unchurchly, ungodly, ungenerous, breach of ordination vows, schismatic, perjured, etc., 18
and because this personal abuse was not frequently repeated in General Convention 19
the editor says, 'The reserve in this respect was admirable,' and charges that 20
'Bishop Cummins made a severe assault upon the Protestant Episcopal Church,' 21
when the only assault was a plain statement of *facts* which the editor does not 22
deny." xiii, 10. 23

Again he says: "If all that he charges against the Church be true, we wonder 24
that he can be willing to exercise the office of a Bishop which he derives only from 25
this source." Now "*Mutato nomine de te fabula narratur.*" The Bishops of the 26
Protestant Episcopal Church derive their Orders from the Church of Rome, and so 27
do all their clergymen." xii, 25-27. 28

Again he says: "We do not see why those who have relieved their consciences 29
by going out from us, need to feel specially charged with remedying the evils they 30
have left behind." (xiii. 10). 31

This signifies that the Low Church clergy and laity may be driven out of the 32
Protestant Episcopal Church by High Church excesses, and be robbed of their 33
church property and then abused for leaving; but must submit quietly to all this 34
abuse, and not show by facts that there were good reasons for separation. (xiii. 26). 35

Agaid he says: "We have no feelings but those of kindness for Bishop Cum- 36
mins." But my file of *Church and State* shows a strange exhibition of this kind- 37
ness. So does this editorial. (xiii. 7; xiii. 10). 38

Again: "We trust that he will learn that it is very questionable taste at least 39
to hold up to reproach the home in which he was nurtured, and for which by his 40
act of desertion, he has ceased to be responsible." (xiii. 10). 41

Now, I have heard addresses by Bishop Cummins in New York, and in Chicago, 42
Ill., and in St. John, Moncton, and Sussex, New Brunswick, and in Toronto, and 43
Brantford, Ontario, and the whole substance was to show the *facts* respecting the 44
doctrinal views of the ruling majority in the Protestant Episcopal Church, and the 45
difference between the P. E. C. and the R. E. C. Those facts have not been and 46
cannot be disputed by the editor. For the plain statement of these facts, without a 47

December 16, 1874.

1 single personal attack, the editor speaks of "questionable taste," applied personally
2 to Bishop Cummins, after several Bishops have "piled Peleon on Ossa" in the ap-
3 parent effort to excel in personal abuse. (xiii. 10).
4 In conversation with a non-Episcopal clergyman, I expressed my surprise that
5 so many Bishops had been so much excited as to lose their balance, and forget that
6 they ought at least to be gentlemen. He answered: "They cannot appreciate the
7 ridiculous figures they cut before those who do not belong to their own sect."
8 (xii. 8).
9 In conclusion. I do not protest against such remarks as here made by the
10 editor, nor against any of the abuse that has been uttered by the Bishops of the P.
11 E. C. The more of this kind the better for the R. E. C. These hostile personalities
12 have been educating the public as to the difference between the P. E. C. and the
13 R. E. C. The objections raised by them show the characteristics of the P. E. C.
14 more distinctly than anything that we could have said to prove it, and to prove the
15 necessity of leaving them. "Whosoever shall smite thee on thy right cheek, turn
16 to him the other also." (xiii. 10; xii. 25–59).
17 *Passaic, N. J.* B. A.
18 **Dec. 23. New Prayer Book** (Epis.) Rev. John Greenfield, M. A., a clergyman
19 of the Church of England of the Diocese of Huron, conducted the services of the R.
20 E. C. in Ottawa, Ont., on Dec. 13, in the morning and evening. "After the close
21 of the service, Mr. Greenfield expressed the pleasure it had afforded him....and
22 alluded in glowing terms to the great wisdom that had been displayed in the work
23 of revision." "A Presbyterian clergyman of some eminence....writes, 'I have
24 very much enjoyed an occasional reading of the R. E. Prayer Book; I consider it
25 really excellent, and for my own part I should have no difficulty about embracing
26 it in toto.'".....xi, 36.
27 **Jan. 7, 1875. Pacific Churchman** (*Independent* says), "gently and elegantly
28 says of the two Bishops of the R. E. C.: 'Cummins has brains and ambition, too;
29 Cheeney (*sic*) has ignorance. Here are all the elements necessary to a new sect....
30 There was no foundation for honesty on the part of Cummins or Cheeney. Both had
31 perjured themselves. They were both, therefore, ready for any extremity. The
32 extremity was—Cummins an apostate, and Cheeney a Bishop by the imposition of
33 an apostate's hands!".....xiii. 10.
34 **Jan. 13. Rev. E. D. Neill** (Epis.) from *Minneapolis Tribune* of Dec. 31. Lec-
35 ture as to differences, in which he treats of "Reaction under Elizabeth....Arch-
36 bishop Parker....Revival of Apostolic Succession....Fuller's Good Bishop....
37 Episcopacy in the United States....Occasion of reconstruction....Peaceful Depar-
38 ture....Distinctive principles....Holy Scriptures infallible guide....Doctrinal
39 belief....Episcopacy ancient and desirable....No House of Bishops....The
40 Liturgy....Liturgy not repressive....Prayer-meetings encouraged....Preaching
41 important....Minister not a priest....Altar discountenanced....Episcopal Grace
42 rejected...Baptismal Regeneration rejected....Saints' days abolished....Believers
43 from other churches admitted....Recognition of other ministers....Indebtedness
44 to other churches".....xii. 12; xi.
45 **Jan. 13. Schism,** by Rev. Edward Cridge, M.A. (Epis.) Sermon Nov. 8.
46 'Schism is contention and divisions within the body, as in the Church at Corinth;
47 not separation from it, as in the case of Abraham and Lot, and as St. Paul when he

January 13, 1875.

took the disciples from the synagogue. When contentions arise, and both parties 1
continue in the same body, the schism is perpetuated. Where unity appears to be 2
hopeless, and one separates from the other, the schism is ended. There is within our 3
Church, the Church of England, a schism which is incurable except by one of two 4
remedies: either by removing by common consent the causes of contention—a con- 5
sent which I think all must admit is absolutely unattainable; or by a separation.... 6
And now this word 'schism' is the cry by which you are to be frightened back." 7
xii. 7. 8

Jan. 27. Victoria, B. C. (Epis.) Angela College was liberally endowed by Miss 9
Burdett Coutts and put under the charge of the Bishop. Most if not all the lady 10
teachers have joined the R. E. C. The Bishop (Dec. 28) notified them that they 11
must leave that Church or leave the College. They resigned in a body. It is 12
now proposed to start a R. E. C. College as a seminary for girls and boys. 13

Jan. 30. Hon. Stewart L. Woodford (*Church Union*) at the anniversary 14
meeting in Brooklyn, on Dec. 2, describes the difference between the P. E. C. and 15
the R. E. C. (II. July 8, 1874. Differences). 16

Feb. 10. Rev. W. H. Johnson (Epis.) (III. Feb. 25, 1875). 17

Feb. 10. Bishop Vail (Epis.) in the Convention of Kansas, Sept. 9, 1874, said · 18
...."To the Rt. Rev. George David Cummins, D.D., late assistant Bishop of 19
Kentucky.—For reasons satisfactory to his own mind and conscience, Dr. Cummins 20
abandoned the Communion of this Church in the course of the last autumn and 21
became the head of a new Communion called the Reformed Episcopal Church. 22
However much for one I deprecate his decision and dissent from his convictions, I 23
yet pray that God overrule what has been done to His supreme glory, and to the 24
best interest of His Church and people. In him and in those associated with him 25
is an element of great power, that ought not to be lost to this Church, which the 26
Church ought to retain for herself and for Christ's work within her pale; and much 27
as I lament the mistaken conclusions, as I regard them, of him and of his associ- 28
ates, I lament far more that lack of legislative wisdom and that sinful defect in our 29
ecclesiastical statesmanship, which allows such men to go, and which makes no 30
comprehensive provision to retain the admitted power of such good and able 31
men, although extremists, for our own work within our own Church.".....xiii. 6. 32

Feb. 25. Postal Card, post marked "Milford, Ct., Feb. 25—To the Rev. Mar- 33
shall B. Smith, Passaic, New Jersey.—Even if you *have* made an ass of yourself, I 34
see no necessity of your telling me of it in this or any other 'Open Letter.' I ob- 35
ject.—A. D. Miller, Rector of St. Peter's Church, Milford, Conn.".....xiii, 7. 36

Feb. 25. Postal Card. Post mark illegible and without date "To (Ex) Rev. 37
Marshall B. Smith, Passaic, N. J..... I trust you will repent and find peace in be- 38
lieving—the only way to find it. Yrs. resp'ly (Rev.) T. M Tho.".....xiii, 7. 39

March 4. "Stop Agitating" (So. Ch.) The *Standard of the Cross* says: 40
"We do wish Bishop Cummins and his followers would stop agitating. If they 41
have the love of Christ in their hearts, and the unction of the Holy Ghost, let them 42
go out to neglected fields and proclaim the Gospel and build up their society. 43
But this waiting at the doors of the mother Church, which they have denounced as 44
the teacher of errors, for stragglers to come out, greeting with joy every discon- 45
tented, troubled spirit, this is very small work for a church [small c.] that 46
parades such a large name, and proclaims such wonderful reforms.".....xiii, 6 47

April 1, 1875.

1 **April 1. Episcopal Register** of Philadelphia. The following is a copy of a
2 scrap supposed to be of about the last week of March: "My dear editor: In exam-
3 ining a copy of the Reformed Prayer Book, I am really astounded, well nigh to
4 laughter [!] to observe that the candidate for Confirmation is only asked to re-
5 nounce 'the world and the flesh,' and not a word is said about the DEVIL. Can it
6 be that this omission is intentional?" etc. [This paper is understood to be the
7 organ of the Diocese of the P. E. C. in Penn. As a layman, I note the word
8 "*laughter*" from a man professing to be a *Christian*, and leave to the clergy the
9 explanation of the service.]

10 **April 7. Bishop M. A. DeWolfe Howe** (Epis.) from Reading on Feb. 19, in
11 answer to the resignation of Rev. J. H. Mac El' Rey of Feb. 16, says: "Is it manly
12 to leave this unchanged Church, because others whom you think unfaithful to her
13 standards have crept in? And will you like them to whom you propose to go,
14 spend most of your time in abusing and pulling down the Church that has shel-
15 tered you thus far? Have you thought of the sin of 'schism' from which you have
16 been praying God to deliver you; what it is? And what its consequence?
17 I do not argue. I only put questions which I fear you have not considered."

xx. 4; xiii, 27

CHAPTER III.

PAN-ANGLICAN CHURCH.

Press Reports of Actions and Opinions of the different parties in the 1
E. C. and the Ch. Eng., quoting as "Low" the opinions of the "Old 2
angelicals who carried the Evangelical banner so nobly" in the P. E. C. 3
Oct. 31) *and have left that Church to carry the same banner in the* 4
E. C. Indexed in Chapter I., *and in some cases, analyzed in* Chapters 5
to XV., *as indicated at the conclusion of each extract thus quoted.* 6
the names and characteristics of the newspapers quoted, and for the 7
de of quoting, and for R. E. C., P. E. C., Ch. Eng., Pan-Anglican, 8
Preface. 9
10
11
vember 5, 1873. 12
Nov. 5. **Church and State** says of Bishop Potter's letter objecting to the Dean 13
Canterbury joining in this communion. "....We are opposed on grounds of ex- 14
iency to the joint communion which has given rise to this controversy....If there 15
no violation of law, then the discourtesy must have consisted in doing a per- 16
ly lawful thing, and one...entirely consistent with the views of a legitimate 17
ool in the Church, but not in accordance with the opinions of the Bishop of New 18
k... The Bishop of New York, it would seem from his letter, does not approve 19
he Evangelical Alliance.".....v. 3. 20
Nov. 5. **Bishop Potter** (Ch. St.) The Bishop in his letter to the *Evening Post* 21
Nov. 3, says: "....As the object of Bishop Tozer in sending to the Archbishop of 22
terbury a copy of the letter, which he had the considerate kindness and manli- 23
to send to me...Bishop Tozer felt, and I think felt truly, that his own branch 24
he Church had been misrepresented and compromised by an act of irregularity 25
discourtesy in one of the dioceses of a sister Church. He felt, as I should have 26
had I been on a visit in England and found an American clergyman there act- 27
in a way to encourage irregularity and disorder...As to Dean Alford at Berlin 28
the eccentricities of individuals...are of no force to impair the authority of 29
nciples and laws which are as old as the Christian Church, which are divine 30
." [And as to Bishop Tozer's] "manly letter—a letter which it is well-known, 31
nd its way in print, not by design but by accident." [That is, a copy of it was 32
posed to have dropped out of his pocket and been picked up in the street by a 33
orter as, I think, was the statement].....v. 3; xii. 34
Nov. 10. **Low Church.** Bishop Cummins' resignation... .....vii. 1. 35
Nov. 10. **Low Church.** Rev. M. B. Smith's resignation.....vii. 2. 36
Nov. 12. **Low Church Authorities** (Ch. St.) In continuing the discussion of 37
Joint Communion, *Church and State* quotes the following: "Keble....in speak- 38

November 12, 1873.

1 ing of Whitgift, Cooper, and others—'It is enough with them to show that the
2 government by Archbishops and Bishops is ancient and allowable; they never
3 venture to urge its exclusive claim, or to connect the succession with the
4 validity of Holy Sacraments.' In the 'Institution of a Christian Man,' issued
5 by the Bishops and clergy in 1573, it is said—'The truth is that in the New
6 Testament there is no mention of any degrees or distinctions of orders, but only of
7 deacons and ministers, of priests or bishops.' Dr. Pilkington, Bishop of Durham,
8 says—'The privileges and superiorities which Bishops have above other ministers,
9 are rather granted by men, for maintaining better order and quietness in common-
10 wealths, than commanded by God in His word.' Archbishop Whitgift says: 'That any
11 one kind of government is so necessary, that without it the Church cannot be saved,
12 or that it may not be altered into some other kind, thought to be more expedient,
13 I utterly deny; and the reasons that move me thereto are these: The first is be-
14 cause I find no one certain and perfect kind of government prescribed or commanded
15 in the Scriptures, to the Church of Christ. Secondly, because the essential notes
16 of the Church, be these only, the true preaching of the Word and the right ad-
17 mininistration of the Sacraments.' Hooker says: 'There may be sometimes very
18 just and sufficient reason to allow ordination made without a Bishop.' Lord Bacon
19 was a layman, but he is an important witness as to the prevalent opinion in his
20 time. He says: 'Some indiscreet persons have been bold, in open preaching, to
21 use dishonorable and derogatory speech and censure of the Churches abroad; and
22 that so far as some of our men, as I have heard, ordained in foreign parts, have been
23 pronounced to be no lawful ministers.' Bishop Andrews says: 'Though our
24 goverment be of divine right, it follows not either that there is no salvation, or that
25 a Church cannot stand without it. He must needs be stone-blind that sees not
26 Churches standing without it.' Archbishop Bramhall says: 'Many Protestant
27 Churches lived under kings and Bishops of another communion; others had par-
28 ticular reasons why they could not continue or introduce Bishops.' 'I know that there
29 is a great difference between a valid and regular ordination.' Archbishop Bancroft,
30 when it was proposed that certain candidates for the Scotch Episcopate should first
31 be ordained Presbyters, as not having been ordained by a Bishop, replied: 'That
32 thereof there was no necessity, seeing where Bishops could not be had, the ordina-
33 tion given by presbyters must be considered lawful.' Bishop Hall says: 'Blessed
34 be God, there is no essential difference betwixt the Church of England and her
35 sisters of the Reformation.' 'The only difference is in the form of outward ad-
36 ministration, wherein also we are so far agreed, as that we all profess this form, not
37 to be essential to the being of a Church.'....Bishop Tomline says: 'I readily
38 acknowledge that there is no precept in the New Testament which commands that
39 every Church should be governed by Bishops.' Dean, afterwards Bishop Cosin,
40 says: 'I do not see but that both you and others may (either in case of necessity,
41 when you cannot have the Sacrament among yourselves, or in regard to declaring
42 your unity in professing the same religion which you and they do) go otherwhiles
43 to communicate reverently with them of the French Church.' [And part of the
44 crypt of Canterbury Cathedral is still in possession of the French Church.—B. A.]
45 Archbishop Usher says: 'I do protest that with like affection I should receive the
46 blessed sacraments at the hands of the Dutch ministers, if I were in Holland, as I
47 should at the hands of the French ministers, if I were in Charenton.' This evi-

November 12, 1873,
dence might be indefinitely extended, but it is certainly sufficient to prove that it 1
is allowable in the Church of England to hold the possible validity of other than 2
Episcopal orders....It is time that the cool assumption of those who hold exclusive 3
views of Episcopacy to be the only true representatives of the Church, were 4
rebuked.".....xi. 5

Nov. 27. Low Church Resolutions (Obs.) quotes from the Chicago *Evening* 6
Journal of Nov. 24, the resolutions of the Wardens and Vestrymen of Christ 7
Church, Chicago, who had refused to be driven out of the P. E. C. by the action of 8
Bishop Whitehouse, viz.: "*Resolved,* That this Vestry have learned with profound 9
sensibility of the noble stand for Protestant and Evangelical truth, which has been 10
recently taken by the Rt. Rev. George D. Cummins, D.D., in his withdrawal from 11
the exercise of the office of assistant Bishop of the Diocese of Kentucky, rather 12
than sanction by official relations a Ritualistic worship and the preaching of a false 13
Gospel. *Resolved,* That we recognize in this action of Bishop Cummins the re- 14
sult of a deep conviction, shared by ourselves and by a large number of Protestant 15
laity of the Episcopal Church, that the only adequate remedy for the Romish ten- 16
dencies now pervading that Church, is to be found in a thorough and Scriptural 17
revision of the Book of Common Prayer. *Resolved,* That we feel our deepest grat- 18
itude is due to the great Head of the Church, that He has led one of our Bishops to 19
shrink from no sacrifice for the maintainance of a pure Gospel, and that while 20
giving all the glory of this following the footsteps of the great English Reformers 21
to Him who inspired it, we pledge to Bishop Cummins our prayers, our sympathy, 22
and all practical co-operation in the effort to unite an Evangelical pulpit with a 23
Scriptural liturgy; and with a moderate Episcopacy.—Henry C. Smith, *Clerk pro* 24
tem.".....xiii, 13; xi, 14, 15. 25

Dec. 4. Exclusiveness of the P. E. C. (Ch. Jo.) Editor says: "Does the Epis- 26
copal Church separate herself from Protestant Christendom on a *notion,* on a mere 27
private and unimportant opinion? There is positively nothing else that divides 28
her to-day from the great bulk of Protestanism. Does she rend the body of Christ 29
for a whim? Is she a *sect* with a weakness for Bishops? If this be her position, 30
we for one hold that she is the meanest sect we know of.... The most venerable, 31
learned, and godly Presbyterian clergyman, for instance, coming to her, she 32
receives, and makes an humble layman of before he can even be a Deacon.... It 33
may be a tolerable opinion in the Church, that the Apostolic Succession is not 34
necessary to a valid ministry. It is an opinion, however, which the Church abso- 35
lutely forbids every parish, every convention, every Deacon, Priest, or Bishop, from 36
acting on." [This is Close Communion.].....xii. 56, 58. 37

Dec. 4. Parties. (Trib.) "The new movement started by Bishop Cummins has 38
been prepared for a long time in advance.... Its remote causes have been in exist- 39
ence for years.... The Ritualistic controversy....has of late been gathering fresh 40
forces".....xii. 56; xiii. 22. 41

Dec. 13. Church of England. (Trib) Professor Geo. P. Fisher, of Yale 42
College, shows that Presbyterian ministers were formerly admitted to livings in the 43
Church of England.....xii. 24. 44

Jan. 1, 1874. Ritualism in England (Obs.) says that a paper circulated in an 45
English church directs, "If any of the Blessed Sacrament remains on the altar during 46
the singing of the Gloria in Excelsis, the faithful bow reverently at the words, 'We 47

January 1, 1874.

worship Thee,' and that (Ch. St.) says 'there is most imminent peril to the peace and unity of the Church if it is not suppressed."

Jan. 1. Ritualism in Penn. (Obs.) Rev. Mason Gallagher stated that Bishop Stevens of Penn. had ordered one of his clergy to give up six various practices in his Church, known as Ritualistic, but he refuses.

Jan. 1. Dr. De Koven (Obs.) Rev. Mason Gallagher says that "Dr. De Koven, Warden of Racine College, requires the students to come to confession,.... and travels to Nashota to act as Confessor to the students there; that Bishop Clark of Rhode Island stated....that Dr. De Koven came to his diocese for the same purpose."

Jan. 1. High—in England. (Obs.) The *Church Herald* (English), says: "We deeply regret to observe that....the Queen....partakes the....so-called 'Communion' of the Scotch Presbyterians."....xii.

Jan. 12. Low Church (pamphlet). Rev. James A. Latané to Bishop Johns of Virginia, withdrawing from the P. E. C., date Jan. 12, 1874, in pamphlet form (pp. 19), printed for the R. E. C.

He gives his reasons: "I. The unhappy divisions into what are known as the High Church and Low Church parties....II. The countenance apparently given by certain expressions in the Prayer Book to those 'erroneous and strange doctrines contrary to God's word,' out of which the divisions in the Church has grown....III. The absolute impossibility of getting rid of these objectionable expressions in the services of the Prayer Book....IV. The attitude in which the Episcopal Church stands in the present day to other Protestant Churches....This was....the real question involved in Bishop Cummins' communion act at the recent meeting of the Evangelical Alliance....And for taking his place at that table Bishop Cummins was denounced in unmeasured terms, was accused of having violated the Constitution and Canons of the Church, and was charged with having been unfaithful to the most solemn vows a human being can assume....There was, so far as I know, but one paper in the entire Episcopal Church in this country, which spoke out in fearless and honest and hearty terms in defense of him and in justification of his act [*Episcopalian?*]....To fight the battle in the Church!....*In the Church the battle has been fought, and in the Church the battle has been lost*....The R. E. C.....meets entirely my views of Scriptural truth....The Diocese of Virginia....*as yet*....has been able to keep back from her own borders the rising tide of Romish error....Let us end this discord in the Church—let us separate from those with whom we cannot dwell in peace....The movement of Bishop Cummins is but a new phase of an old question. However the Church papers may 'pooh-pooh' it and affect to despise it, the authorities of the Church have shown, by their hasty action in the matter, how differently they think and feel about it"....xi. 26.

Jan. 21. Ritualism in New York (Epis.) at St. Albans and St. Mary the Virgin, described by William Little of Morrisania, N. Y....xii. 58.

Jan. 29. Low. (Ch. St.) says of Rev. Jas. A. Latané (Jan. 12): "His letter.... takes a despairing view of the tendencies of the Church....We have read this letter with profound sadness....It is generous and tender in spirit....But is there any need why we should lose such men?"....xi. 27

Jan. 29. Succession (Ch. St.) says R. E. C. has it....ii.

Jan. 29. Scotch Episcopal Church (Ch. St.) The *London Record* ridicules

January 29, 1874.

the action of the Archbishop of Canterbury in obtaining from the Scotch Episcopal 1
Church the consecration of the Bishop Designate for Madagascar. The Scotch 2
Bishops refer in their "minute" agreeing to this act, to the "precedent afforded by 3
the analogous case of the consecration of Bishop Seabury in 1784," while the Arch- 4
bishop of Canterbury, in his letter to the Primus, founds his request upon this 5
"kindly foundation of the American Church".....xix. 9; xi. 43. 6

Feb. 4. Joint Communion (Epis.) The Dean of Canterbury, in Exeter Hall, 7
defended his action in taking part with non-Episcopalians. 8

III. Oct. 1, 1874, Bp. Tozer; Oct. 12, Dr. Mead; v. 2, 3. 9

Feb. 4. Ritualism in New York (Epis.) Rev Dr. C. W. Andrews of Virginia, 10
says: "New York has been the chief seat of this great trouble and plague of our 11
Church....In 1869 a large number of presbyters and laity appealed to eleven of our 12
Bishops....This the eleven Bishops brought to the attention of their brethren. 13
. . . .Bishop Potter promptly replied in a pamphlet, written in a most imperious and 14
disrespectful tone, reflecting upon them severely for paying any attention to men 'of 15
tender consciences.' He says: 'The eccentricities of half a dozen individuals, a few 16
unguarded expressions, or what is more common, expressions taken out of their 17
proper connection and so perverted; certain doings which by a plausible but unfair 18
representation can be made to bear the appearance of grievous error; these are the 19
things which are constantly seized upon to make out a charge, which, as I have 20
said, is all but wholly false.' As to the authors of the American Prayer Book, he 21
censures them for giving an alternate in the Office to the form 'Receive the 22
Holy Ghost....Whosesoever sins ye remit,' etc. 'The omission made in the 23
Visitation of the Sick is much to be regretted'....as follows....'I absolve thee 24
from all thy sins.' What he has tolerated in the case of St. Albans and others, in- 25
cluding the notorious Bradley, is well known, though prompt action was taken on 26
the other side, and public discipline administered with great pomp....St. Mary the 27
Virgin....an altar....Bishop Potter went and consecrated....These 'altars' are 28
being multiplied in New York, erected after the pattern of those pulled down at the 29
Reformation.".....xii. 58. 30

Feb. 18. Ritualist (Epis.) Dr. De Koven in the Convention of Wisconsin re- 31
ceived for Bishop thirty-five votes and Dr. Hoffman thirty-three by the clergy. 32
But the laity voted fifteen for Dr. D. and thirty-one for Dr. H. From the reports 33
in the secular papers, it appears that there was great uproar in the Convention and 34
they adjourned without electing a Bishop. 35

Feb. 5, 1875, De K; Feb. 6, Coleman; xii. 58. 36

Feb. 25. Parties (Epis.) *Church Journal* says: "The great mass of the mem- 37
bers of the Church, clerical and lay, are 'High' Churchmen.... The 'Low' 38
Churchmen, who were at one time the only other division known, are not numer- 39
ous, and they are certainly not increasing. The 'Broad' Churchmen, whatever 40
that title may mean, are absolutely as a party in the American Church, without 41
place or influence.... In no General Convention for years has there been any 42
possibility of opposing what 'High' Churchmen deemed desirable.... The old- 43
fashioned Evangelical men, swamped into a hopeless and helpless minority, stand 44
looking on, asking what we propose to do about it.".....xii. 56, 58. 45

Feb. 25. Low Church. (Epis.) Rev. W. McGuire, withdrawing from the P. E. 46
C to join the R. E. C., writes to Bishop Whittingham: ".... In my view....what- 47

February 25, 1874.

1 ever the alleged soundness of its doctrinal formularies may be, is essentially, increas-
2 ingly, and hopelessly a Romanizing position.... Protestant and Romish Sacra-
3 mentarianism cannot now live and breathe together.... With a deep sense of the
4 solemnity of the step I am now taking in the severance from the Church of my
5 fathers," etc. [His father was the late Rev. Dr. McGuire of Virginia.] See ii.
6 March 14, 1874, Bishop Whittingham, for answer.....xi. 27.
7 **March 4. Ritualism in Maryland.** (Epis.) Layman says that in Maryland "a
8 score or more of clergymen have found the *Sacrament of Penance* to prove of ines-
9 timable benefit..... The P. E. C. does or does not allow confession to a priest who
10 has authority to pronounce absolution.... If Sacramental Confession is not taught,
11 if priest does not mean priest, and altar does not mean altar; in the name of
12 common sense, let us have a Prayer Book we can read and comprehend."
13 **March 4. High and Low,** (Epis.) seven differences.
14 **March 4. Hopeless** (Epis.) Maryland, "H" says: "So far as the Bishop's let-
15 ter is a reply to the appeal of Mr. Latané to the Diocese of Virginia, it shows how
16 hopeless that appeal is." [That Virginia should secede.].....iii. Jan. 15, Low.
17 **March 11. Low** (Epis.) Rev. J. D. Wilson, on leaving Pittsburgh for Peoria,
18 addressed his congregation. He shows that the Church of England in former
19 days was in full communion with the Continental Protestants. So in early days
20 the P. E. C. recognized other Protestant Churches. But exclusiveness and Priest-
21 hood now dominate.... The Book of Common Prayer is a mine of precious truth.
22 I cannot use it, for the galleries are filled with noxious gases,".....xi. 27.
23 **March 18. Ritualistic Books** (Epis.) in use as stated in the *Ottawa Times.*
24 xii. 58.
25 **March 25. Low.** (Epis.) "Querist" says: "But supposing Bishop Cummins'
26 action has not met our views in every respect, or that we should be unwilling to
27 follow the man for one reason or another; what are we to do with the Declaration
28 with which he accompanies his action? These principles are not his [exclusively]
29 but in every sense such as the leaders in our party have spent their lives in advo-
30 cating.".....xi. 1; xii. 58.
31 **March 25. Parties** (Epis.) "Is there not a cause?" by "M." "Why, men and
32 brethren, what have you been saying and doing for the last ten years? Have you
33 not fretted and frowned and threatened? Have you not refused to co-operate on the
34 plea of conscience with High Churchmen when they were in no wise different from
35 what they are to-day? What have you been making such a noise about?.... In
36 the ecclesiastical politics of the P. E. C. the goose that lays down the golden egg
37 is the Low Church party.... What they [High Church] propose, is to keep their
38 hands upon this silly goose, poke round in its nest every day for a new egg, and if
39 ever she stops laying, then pick her to the skin and divide her *corpus* among 'the
40 children of the Church.'.... The Declaration settled nothing, and by High Church-
41 men was not meant to settle anything. It was another tub thrown to the whale."
42 xi. 1; xii, 51.
43 **April 8. Parties.** (Epis.) A "Presbyter of Maryland" says: "Bishop Potter
44 has compared it [R. E. C.] to a 'mosquito bite.'.... During the last fifteen years the
45 Low Church party has lost....Maine, Massachusetts....a large part of Pennsylva-
46 nia....about half of Ohio is ready to follow; South Carolina... Georgia....Ten-
47 nessee and Louisiana.... In many of the dioceses things are being so arranged

April 8, 1874.

that Low Churchmen will soon find themselves like the dove out of the Ark.... 1
This diocese by a late Canon has been divided into Convocations, each of which is 2
under the charge of a Dean, whose appointment is under the control of the Bishop. 3
Under the Bishop he manages his Convocation.... In almost every diocese it is 4
being made the interest of the clergy to become 'Moderate Churchmen.'.... They 5
propose to the Low Churchmen to do the disbanding, while they do the publishing 6
and educating and sending out missionaries..... You will be obliged soon, 7
if you wish to find Low Churchmen, to go to the graveyard or to the R. E. C." 8
xii, 56. 9

May 7. Parties (Ch. St.) "In the Irish Church Synod....it was proposed to 10
omit the answer to the second question [in the Catechism] the words 'whereby I 11
was made a member of Christ, a child of God, and an inheritor of the kingdom of 12
Heaven ;'....six to one of the clergy voted against it, while a large majority of the 13
laity voted in favor of it..... It is believed....that the necessity for a 'two-third 14
vote' of both orders renders it very improbable that revision will be much promoted 15
this year.".....xii. 58. 16

May 20. Candidates Degenerating (Trib.) Bishop Littlejohn in Convention 17
of Long Island, said: "The demand for recruits to the Church far exceeds the sup- 18
ply, and this being so, she more than winks at a choice of candidates. Looking 19
over the past twenty years, it is plain to see that nothing but a marked physical or 20
mental debility has debarred any one from becoming a candidate for Holy Orders." 21
xii. 45. 22

June 3. Low (So. Ch.) The editor says the Virginia Convention of May 20, 23
had these results: 1, The election of a decidedly Low Church anti-ritualistic dele- 24
gation to the General Convention. 2, The emphatic rejection of any idea of separa- 25
tion from the P. E. C. 3, The clear and warmly expressed views of the 26
Bishop against any revision of the Prayer Book.....iii. Jan. 12, 1874, Low. 27

June 4. Prayer Book changes (Ch. St.) Editor says: "What Dr. Andrews 28
says about 'putting certain ambiguous expressions in the Prayer Book into accord 29
with the judicially determined sense of the book as a whole,' is worth seriously 30
looking into....It is notorious that the Prayer Book was framed on a basis of com- 31
promises; that amid the diversity of opinion prevailing, the idea was to strike a 32
sort of middle course between opposing parties....When a Churchman wishes to 33
impress others with the fact that the Episcopal Church is what the Roman lawyers 34
called a 'Corporation sole,' he speaks of the Church and other 'Christian bodies.' 35
....It is one of those petty, designed, and yet innocent phrases which would only 36
excite a smile did it not excite that pity which, Coleridge says, is allied to con- 37
tempt.".....xii. 12–24. 38

June 4. Present crisis (Ch. St.) *Tribune* editorial, in reviewing the action of 39
the Diocesan Conventions, says: "The Ritualistic controversy is not a new one to 40
the P. E. C., but the present crisis has new elements of danger, which seems to be 41
fully realized by the leaders of both contending parties. Not the least of these 42
dangers is found in the fact that a new Church, under the leadership of one who 43
received his ministry and his bishopric in the old Church stands with wide-open 44
doors to receive the malcontents. Under these circumstances the religious world 45
will look forward with great interest to the next triennial General Convention of 46
the P. E. C., which will meet in this city a few months hence. Under its action 47

June 4, 1874.

largely depends, not only the future of the Church as a body, but the individual denominational relations of thousands of earnest Christians in all parts of the United States.".....xi. 1.

June 10. High and Low (Epis.) Martin Farquhar Tupper, in a letter to the *Record*, notes several differences.....xii. 58.

June 11. Liberty of Laymen (Ch. St.) thinks this greater in the P. E. C. than in any other Church, including the R. E. C. [This is true in so far that the R. E. C. requires the Wardens to be communicants and the Vestrymen to be of unexceptionable moral character. But in other respects see Oct. 13, Arbitrary.]
xi. 43.

June 11. Ritualism (Ch. St.) The *Church Journal* says: "It is now much more clearly and generally understood, that the question is not one of cassocks, chasubles, cottas, or processionals; but of doctrine, and that doctrine goes to the very root of things....To change the Prayer Book, is simply out of the question."
xii. 56.

June 11. Compromise (Ch. St.) Dr. Magee, in Parliament, said: "The word compromise is written all over the face of the Anglican Prayer Book....If neither interference nor general relaxation is practicable, and if it is dangerous to extend too far the necessary discretion of the administrators, does not this point to the need of a thorough and searching Church reform?".....xii. 12–24.

June 12. Ritualism in Ottawa described in 12 letters to Bishop Lewis; collected into a pamphlet of 33 pages.....xiii. 58.

July 8. Injunction by Bishop Medley (Epis.) At Sussex, N. B., the Vestry invited Rev. W. V. Feltwell, of the R. E. C., to deliver a lecture. Two gentlemen served upon him a notice of Inhibition, by "His Lordship the Bishop of Fredericton," dated June 22, 1874, signed "John Fredericton." The lecture was delivered notwithstanding. [I saw this vestry when they called on Bishop Cummins, after the service on Nov. 3, in which Bishop Cummins was assisted by one Methodist, one Baptist, and one Reformed Episcopal minister, as prearranged by the rector; and to my question received the answer that the whole Vestry had seceded in a body and were then present as members of the R. E. C.—B. A.].....xiii. 7.

July 8. Ritualism in Toronto, Canada (Epis.) "The Synod of the Diocese has just closed one of the most exciting sessions....Very Rev. Dean Grassett said that he had never held the doctrine of Apostolic Succession....Rev. Dr. Lett: Did we understand the Dean of Toronto to say that he does not hold the doctrine of Apostolic Succession? Very Rev. Dean Grassett: That is what I distinctly say, and that is what I have always taught my people."...."Col. J. G. Denison rose amid considerable noise," and offered a resolution against Ritualism. The Bishop tried to stop discussion. Col. D. was interrupted by Rev. Mr. Ford. Chief-Justice Draper called Mr. Ford to order. Some sharp words passed between the Bishop and Col. D., who said: "If lay delegates were to have a place in this Synod, they ought to know what that place was. If they were going to be put down in this way they had better stay at home.".....iii. Jan. 8, 1875; xii. 58.

July 9. Bishop Gregg (Ch. St.) in the Diocesan Council of Texas, May 30, among remarks quoted (ii. July 9), said: "The disturbing influences....the conflict between *Mediævalism* and *Catholicity*....a conflict which is deepening and becoming more fierce and intensified than ever before among us....Disguise the facts as

July 9, 1874.

we may, it is no longer a legitimate struggle between two or more schools in the 1
Church... of ritual or *ritualism* so called, but of *fundamental faith and practice*— 2
centering in the doctrine of Eucharistic adoration....There is manifestly a fixed 3
determination on the part of advanced Churchmen to wage the conflict to the last 4
extremity....The matter....was made the subject of anxious and excited discus- 5
sion in two successive General Conventions, and finally disposed of in 1871, by 6
leaving it in the hands of the 'Ordinary'....to 'suppress the evil'....The result 7
was....the secession of a few to Rome, and has been witnessed since in the con- 8
tinued spread of the evil, in the open inculcation, even in high places, of what we 9
believe to be fundamentally false doctrine, in a more thoroughly organized effort to 10
propagate the same, and in a more bold and aggressive front than ever before. A 11
further result has been the noisy and disturbing agitation....with the unblushing 12
and reiterated charge made by....the opposite extreme in the Church: that she is 13
directly responsible, as her formularies and dogmatic teaching now stand, for cer- 14
tain alleged objectionable phrases in her Book of Common Prayer, and novel and 15
corrupt practices tacitly sanctioned or openly allowed." [For the next portion see 16
ii. July 9. Then as follows]: "That something should be done now to correct the 17
present evil, there can be no question....The spirit that animates and urges on the 18
present advanced movement will not brook opposition, and has no reverence for 19
authority which is adverse, or respect for opinions contrary to its own. It is self 20
willed, imperious in its individualism, and lawless as the most unbridled sectarian- 21
ism itself. Pastoral letters have also failed most signally to make any impression 22
or to give relief. And canons prohibitory would prove wholly ineffectual as the law 23
of the Church is now administered. All this at best would be mere surface prun- 24
ing. We must go deeper down than this, and strike at the root of the disease by 25
bringing to trial the teachers of false doctrine. In other words, by the enforcement 26
of a sound and unsparing discipline. But this can only be done through a judicial 27
authority which shall define the teaching and interpret the law of the Church, 28
making it uniformly operative in every place alike. But such a tribunal we 29
have not had. The other departments of our ecclesiastical government have been 30
merged into the legislative, and *that* has virtually undertaken to make, interpret, 31
and execute the law....'*In essentials unity; in non-essentials liberty; in all things* 32
charity.' But charity does not demand apologetic extenuation of heresy or schism 33
....The business of the Church is not with men's *motives*, but with their *acts*, and 34
the necessary results of those acts, by which alone they are to be judged....xii. 58. 35

July 9. S. Albans, Holborn (So. Ch.) This ritualistic church was founded by 36
J. G. Hubbard, one of the members for the City of London. He said: "The money 37
....all went away from me. It was no longer mine....For some time I took the 38
office of church-warden; but from the first day, practices arose against which I 39
protested....I was obliged to withdraw....and abandon the work upon which I had 40
heartily entered six months before".....xii. 52, 58. 41

July 15. Church Liberty (Episc.) From two columns of criticisms, it appears 42
that Dr. Newton, in his pamphlet, claims that clergymen in the P. E. C. have the 43
right to change the Baptismal Service as Dr. Cheney did, and that he himself does 44
so. (iii. Aug. 13, 1874; Aug. 13, 1875; Feb. 10, 1875, Jay; March 17, 1875; xiii. 45
18; xi. 6, 8, 11, 12, 15, 18, not 21; ii. Dec. 1, 1873, card). 46

Aug. 13. Church Liberty (Ch. St.) says: "Nothing could be more unwise or 47

August 13, 1874.

1 miserably abortive than the Cummins movement. We are therefore attracted at
2 once by the position of Dr. Newton, who feels as strongly on these points as any of
3 those who have joined in this unfortunate separation, but who has good sense
4 enough to see that this is no way in which to secure larger liberty, to purify the
5 Church." (iii. July 15, references; Aug. 19, Cheney; Sept. 10, Eccles; Sept. 10,
6 Geog.; March 17, 1875).

7 **Aug. 19. Cheney-Whitehouse Case** (Epis.) The Circuit Court on Aug. 15,
8 1874, decides that the church built at the expense of Bishop Cheney's congregation
9 does not belong to them, but to the P. E. C. Also, that the trial of Dr. Cheney by
10 four assessors, when five were appointed, renders all their action, and all depending
11 upon that action, uncanonical and void, according to the laws of the P. E. C.
12 Hence the Rev. C. E. Cheney has not been deposed from the P. E. C., and cannot
13 be ejected from the church which belongs to the P. E. C., and that was the nature
14 of the suit.....xiii. 13.

15 **Aug. 27. Church of England** (Ch. St.) The London *Spectator* says: "It was
16 the orthodox [in Parliament] who cheered Sir W. Harcourt's hint: That Convocation,
17 reformed or unreformed, ought not to exist; that Parliament had nothing to learn
18 from any ecclesiastics, and that in particular the authority of Archbishops over
19 Bishops was a matter not to be settled by the consent of Christendom, but by the
20 will of a body, which on such subjects does not pretend to represent more than the
21 predominant opinion of the larger half of the people of England and Wales....
22 Parliament was master anyhow—master as to doctrine as well as discipline."
23 xii. 22, 58.

24 **Sept. 10. Only one candidate** in Maryland (Ch. St.) Bishop Whittingham,
25 in his late address, said: "But one candidate for holy orders has been admitted
26 within the year... There is great remissness somewhere. Shall I greatly err if I
27 were to say everywhere?" (See the references at Aug. 13, *Church and State.*)
28 xii. 45.

29 **Sept. 10. Ecclesiastical Courts** (Ch. St.) Editor says: "The chaotic condi-
30 tion of our ecclesiastical courts....Above all, we can scarcely realize that even the
31 uncanonical sentence of a Bishop is irreversible (except perhaps in the civil courts),
32 and that the law of the Church may vary for every diocese....His contention was,
33 'that simply as a matter of ecclesiastical law, an uncanonical sentence was voidable,
34 and not void, and was therefore practically absolute because irreversible.' Precisely
35 —and a very pretty state of law it is, when 'uncanonical sentences' are 'irre-
36 versible.'" (iii. Aug. 13; Oct. 28. Appeal; xiii. 13).

37 **Sept. 10. Geographical Churchmanship** (Ch. St.) The editor suggests a
38 map to indicate the standard of Churchmanship in each diocese. "All a man
39 would have to do thereafter would be to consult his map, on which he could deter-
40 mine at a glance the precise area of Low, High, High and Dry, High fancy, mixed,
41 or compound. But this is ridiculous, says the reader. Ridiculous! If it is not
42 ridiculous to have the thing, is it ridiculous to represent it?".....xiii. 13.

43 **Sept. 24. Dr. Seymour** (Ch. St.) Editor: "In the present condition of the
44 Church, it may seem a misfortune that a man of Dr. Seymour's Churchmanship
45 should have been chosen for a Bishop; but perhaps it is just as well to bring things
46 to an issue first as last. The General Convention is given to understand that
47 ritualism is unterrified and unabated.".....xii. 56.

September 26, 1874.

Sept. 26. Ritualism (Trib.) editorial on the approaching General Convention 1
of the P. E. C. "The question of ritual may be brought up....Every effort will 2
be made to prevent any discussion on the subject....From the action of many of 3
the Diocesan Conventions, the question of ritual will unquestionably be brought up 4
....a matter concerning which there is such a diversity of opinion, that if the Con- 5
vention were to decide one way to please the other side, the opposition would take 6
serious offence, and the breach be made wider than before".....xii. 58. 7

Sept. 30. Ritual and Appeal (Epis.) Circular of Rev. W. H. Carter, D.D., of 8
Passaic, N. J., and others, asking the General Convention: "I. For such law as shall 9
declare what ornaments and ritual—within well defined limits—and what penalties 10
shall attach to the transgression of these limits by defect or excess. II. For such 11
legislation as shall result in a Court of Appeal. (iii. Sept. 10). 12

Oct. 1. Bishop Tozer (Trib.) unanimously invited by the New York Diocesan 13
Convention to sit beside the Bishop..... ....v. 5. 14

Oct. 1. Ritualism (Trib.) "St. Mary the Virgin" was admitted to union with the 15
New York Convention, by a close vote, after having "been refused admission on 16
several occasions".....xii. 58. 17

Oct. 8. to Nov. 3. The extracts from the official verbatim reports of the 18
speeches and acts in the General Convention of the P. E. C. are quoted on the day 19
of their occurrence, without stating the authority, which in all cases is the *Daily* 20
Churchman. 21

Oct. 8. Greek Church. "Resolved, That any Priest or other clergy of the Holy 22
Orthodox Eastern Church be invited to seats in the Convention." 23
xii. 58; iii. Oct. 20. 24

Oct. 12. Pan-Anglican meeting at Lambeth. This long and interesting dis- 25
cussion showed that the Bishop of Litchfield (who preached the Convention sermon) 26
had come to this country with the view of expediting the formation of a Pan- 27
Anglican Organic Union, with the Archbishop of Canterbury as Metropolitan of the 28
whole, and with a Court of Appeal to produce uniformity in the whole, with all the 29
members of the Court in England. This was not distinctly avowed, but was sup- 30
posed to be the secret purpose, and the leading minds in the Convention scouted 31
the idea of this surrender of our nationality.....xii. 53. 32

Oct. 12. Rev. Dr. Mead said: "This Church insulted by the Dean of Canter- 33
bury." [by the Joint Communion of Oct. 12.].....v. 5. 34

Oct. 12. Mr. Shattuck of Mass. said: "I was present at the Church Congress 35
in England some four years ago, and you would have thought that the Church of 36
Christ was confined to the realm of England.".....xii. 24. 37

Oct. 12. Toleration (Ch. St.) Dr. Andrews says: "The word 'tolerate' there- 38
fore in the stated propositions must be taken in the sense of not *preventing.* In 39
this sense it is true our Church at this time tolerates the denial of Justification by 40
Faith, the sole Mediatorship of Christ, Auricular Confession, Eucharistic Adoration— 41
in short, Romanism preached and penned, published and practiced.".....xii. 58. 42

Oct. 13. Arbitrary Power. Rev. Mr. Shipman of Kentucky proposed to de- 43
fine what is "Open and Notorious Evil Living," which entitles a clergyman to 44
expel a layman from the communion. He said that if a rector thought the carry- 45
ing a gold-headed cane 'open and notorious evil living' he might expel and the 46
layman could have no redress unless the Bishop reversed the action of the rector. 47

October 13, 1874.

1 [Now in the R. E. C. no person can be excommunicated except on trial and convic-
2 tion for "denial of the faith," or "a walk and conversation unworthy of a Christian
3 profession," and "nothing shall be admitted as matter of accusation which cannot be
4 proved to be such from Holy Scriptures." Then he may appeal in case of condem-
5 nation.].....xi. 43.

6 **Oct. 13. Representation.** Rev. Dr. Beardsley of Connecticut shows that the
7 old populous dioceses may be swamped by the multitude of new and sparsely popu-
8 lated dioceses. [In the R. E. C. Representation is in the ratio of communicants.]
9 xi. 43.

10 **Oct. 19. Ritualism.** (Trib.) Editor says: "Its origin and spread—Catholic
11 and Protestant parties in the P. E. C.—The struggle in the General Convention."
12 .... "The once thoroughly Low Church Diocese of Massachusetts narrowly es-
13 caped electing a Ritualist for its Bishop.... If it is not a thing to be respected, it
14 is evidently a thing that is very much feared ;....men do not fire broadsides at
15 butterflies;....both parties realize that it is a question whether the Anglican Com
16 munion, as a separate body from the Roman, is essentially one with the Greek
17 Church or essentially one with the Protestant denominations." The battle about
18 "Ritualism in the present Convention is a battle raging about mere outposts....
19 Episcopal churches in New York shade up through almost imperceptible degrees
20 from the anti-Ritual churches, such as Ascension and St. George's, through those
21 that have adopted some only of the Ritualistic features, such as St. Ann's, St. Chris-
22 topher's, Heavenly Rest, and St. John's, and so on up through Trinity Chapel,
23 Transfiguration, Holy Communion, Trinity Church, St. Ignatius, and St. Mary's,
24 even to St. Albans at the top.".....xii. 58.

25 **Oct. 19. Ritualism.** (Trib.) Anglican Bishops are to convene at Lambeth in
26 November to consider the subject of Eucharistic Vestments, which is now also un
27 der consideration in the Lower House of Canterbury Province. The Bishop of
28 Lincoln will lay before the Conference a number of petitions requesting the sanction
29 of a distinctive dress at the administration of the Communion.

30 **Oct. 19. Board of Missions** (Trib.) of the P. E. C. received $100,000 during
31 the past year, or $14,000 less than the year before.....xii. 45.

32 **Oct. 19. Catholicity.** (Ch. St.) At the Episcopal Church Congress, Dr. Washburn
33 said: "This is catholicity, Pan-Anglican catholicity! Universal particular..... This
34 is *semper, ubique et ab omnibus.* Always from the Apostolic Fathers to the end of
35 the Nicean age, and since then, in the school from Andrews to Pusey; everywhere
36 in the island of Great Britain and its colonies, in Ceylon, Calcutta, Gibraltar, Zanzi-
37 bar, and the rest; including our own Episcopal Churches; by all; by the whole
38 world—saving some millions of Latins and Protestants who both reject it; and the
39 whole English-speaking world, except half who are dissenters; and several hundred
40 thousands in this America.".....xii. 8, 45.

41 **Oct. 20. Greek Church.** The Convention agreed to let the "*Filioque*" ques
42 tion rest indefinitely..... iii. Oct. 8.

43 **Oct. 22. Bishop Seymour.** The vote on the resolution reported by the Com-
44 mittee on the Consecration of Bishops, approving of the testimonials of the Rev
45 George F. Seymour, D.D., Bishop elect of Illinois, is thus reported:

46

October 22, 1874.

Names of Dioceses.	Clerical vote by individuals.		Clerical vote by Dioceses.		Lay vote by individuals.		Lay vote by Dioceses.	
	Aye.	No.	Aye.	No.	Aye.	No.	Aye.	No.
Alab.	2	2			3	0	1	
Alb.	4	0			4	0	1	
Ark.	1	1	1					
Cal.	3	1			0	2		1
Cen. N. Y.	3	1	1		2	2		
Cen. Penn.	2	2			2	2		
Conn.	0	4		1	2	2		
Del.	1	3		1	0	2		1
Easton.	3	3	1		2	2		
Fla.	1	3		1	1	2		
Ga.	3	1	1		1	2		
Ill.	3	1	1		2	0	1	
Ind.	3	1	1		0	1		
Iowa.	3	1	1		0	2		
Kan.	0	4		1	0	4		
Ky.	0	4		1	1	3		
L. Id.	1	3	1		0	1		
La.	3	1		1	4	1		
Me.	4	0	1		4	0	1	
Md.	1	3			2	1		
Mass.	2	2		1	2	2	1	
Mich.	4	0			3	0	1	
Minn.	2	1			4	0	1	
Miss.	3	1	1		0	2		
Mo.	3	1		1	2	2		
Neb.	2	2			0	2		
N. H.	3	1			2	2		
N. J.	2	2	1		2	2		
N. Y.	3	1		1	2	2		
N. C.	2	3			0	2		1
Ohio.	1	3		1	2	2		
Penn.	1	3		1	2	2		
Pitts.	2	2			2	2		
R. I.	2	2		1	1	2		
S. C.	2	2		1	2	2		
Tenn.	2	2		1	2	2		
Texas.	2	2		1	2	2		
Vt.	0	4	1		0	3		
Va.	4	4			3	1		
W. N. Y.	3	1	1		3	1		
Wis.	3	1	1		2	1		
	89	71	19	10	56	68	13	18
		18	9			56		13
		12	5			12		5
	6		4					

Therefore Dr. Seymour had in his favor a majority of 18 votes of individual clergy and of 6 votes of individual clergy and laity combined; and of 4 votes by dioceses when clerical and lay votes by dioceses are combined, and lost his confirmation by the refusal of a majority of 5 lay votes by dioceses, because he must receive a majority of both orders. [The above corrects the evident errors in the *Churchman*, which has Central Penn. 2 yeas and 2 yeas repeated. Also N. H. one yea for one nay]..... ...xii. 56.

Oct. 22. Court of Appeal. The House of Bishops propose to amend the

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Constitution so that "Appeal from the judgment of a Diocesan Court may be provided for by the General Convention." Oct. 24, the Committee report that appeal requires a change of Constitution. Oct. 28, the Committee report that a Court of Appeal is not expedient.....ii. Oct. 22; iii. Sept. 10, Eccl.; xii. 58.

Oct. 22. Ritualism. General Dix and 300 other communicants oppose any restrictive canon.....xii. 58.

Oct. 23. Ritualism. The Committee proposes to forbid, "(a) The use of incense; (b) the placing or carrying or retaining a crucifix in any part of a place of public worship; (c) the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made; (d) any act of adoration of or towards the elements in the Holy Communion, such as bowing, prostrations, genuflections, and all such like acts not authorized or allowed by the Rubrics of the Book of Common Prayer." *On Oct.* 26, Dr. Vinton said that this was the unanimous action of the 13 members of the Committee. *On Oct.* 27, it was adopted by ayes 38 clerical, and 34 lay, to noes 2 clerical and 3 lay. Divided, 1 clerical, 1 lay. *On Oct.* 30, the House of Bishops returned the canon with (a) and (b), on incense and crucifix, stricken out. The Lower House refused to adopt the change; a committee of conference was appointed. *On Oct.* 31, the committee reported in favor of the change made by the Bishops, and the Canon was *adopted* by ayes—clerical 38, lay 28; to noes—clerical 2, lay 1; divided —clerical 1, lay 2.

The Canon as passed is as follows: "Sec. 2 [1]. If any Bishop have reason to believe, or a complaint be made by two or more of his presbyters, that within his jurisdiction ceremonies or practices not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, which have been introduced by any minister during the celebration of the Holy Communion; such as (a) the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made; (b) any act of adoration of or towards the elements in the Holy Communion, such as bowings, prostrations, genuflections; (c) all other like acts not authorized or allowed by the Book of Common Prayer—it shall be the duty of the Bishop to summon the Standing Committee as his council of advice, and with them to investigate the matter." Then follows the mode of proceeding to "admonish" or to try "for breach of his ordination vow"..... ..xii. 56, 58.

Oct. 24. Baptismal Regeneration. Baptism of Infants. Committee proposes to "Add as a Rubric, at the end of the Office for Infant Baptism....' The minister may, at his discretion, omit the exhortation preceding the Lord's Prayer in the above office, and in place of the thanksgiving substitute the Collect for Easter evening.' This Rubric, however, is not to be construed as implying any change in the doctrine of the Church." [This would authorize the omission of Baptismal Regeneration].....xii. 56

Oct. 24. **Changes suggested.** The Committee on Canons "furthermore believe that certain changes are highly desirable on their own account, and with a view to accomplish, among others, the following results, viz.: 1st. To provide a shorter form of service, public and private, upon certain occasions and in certain cases. 2d. To provide greater variety in the *regular* forms of public service. 3d. To provide for the separation, when so desired, of services now commonly used in

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connection. 4th. To remove obscurities in the present Rubric, and to supply de- 1
ficiencies in the same; *e. g.*, to define, for order sake, more accurately the postures 2
to be observed and robes and ornaments to be used. 5th. To secure a better Lec- 3
tionary, especially for Lent. 6. To relieve the clergy, scrupulous in the observance 4
of the Rubrics, from certain hardships now resulting therefrom. On *Oct.* 29, this 5
Canon was called up, and the report says that more than 500 clergymen, and a very 6
large number of vestries and other laymen, and the nearly unanimous action of one 7
of the largest dioceses [Virginia ?] desire relaxation of the Rubrics. *Oct.* 31, again 8
called up, and gave way to pass the Canon on Ritual (as quoted under Oct. 23). Then 9
lost by ayes, 5 clerical, 6 lay; to noes, 34 clerical, 24 lay. Divided, 1 clerical, 1 lay. 10
xii. 56, 58. 11

Oct. 24. No laymen are in the Standing Committees of Connecticut and Mary- 12
land, says Mr. Welsh of Pennsylvania. 13

Oct. 26. The Bishops propose a canon to inhibit immediately a Bishop or 14
presbyter abandoning the P. E. C ... .viii. 5. 15

Oct. 26. Dr. Seymour. "The acting dean, the Rev. Dr. Seymour," of the 16
General Theological Seminary, appointed by the trustees, who are nominated by the 17
dioceses, and confirmed by the General Convention .....xii. 59. 18

Oct. 26. Rev. Dr. De Koven denies Transubstantiation, but repeats his words 19
used in the General Convention of 1868, "I myself adore, and would, if it were 20
necessary or my duty, teach my people to adore, Christ present in the elements of 21
bread and wine," and says that in England this has been decided to be legal, and 22
shows that it is found in the Prayer Book. He says that the new Canon does not 23
forbid kneeling, which is the highest act of adoration. 24
Oct. 23; iii. Feb. 27; xii. 54, 20, 58 25

Oct. 26. Ritualistic books by Rev. Orby Shipley, quoted by Rev. Dr. Rudder 26
against Dr. De Koven, has "Blessed Mary, Mother of God, Ever-Virgin, through 27
whose fulfilment of all righteousness, thy Divine Son was circumcised and became 28
obedient unto men—Pray for us."—"Grant, O Lord, we beseech Thee, that we Thy 29
humble servants, may enjoy continued health of mind and body, and by the glorious 30
intercession of Blessed Mary, Ever-Virgin, may be delivered from present sorrows 31
and have the fountain of everlasting joy." ....xii. 58. 32

Oct. 27. Bishop Cummins is referred to by Mr. Shattuck of Boston, who pro- 33
claims himself a Ritualist and desires the largest liberty for all. He says: "He 34
wanted freedom to teach all his doctrines. There was no Canon to hinder him. 35
There was no restraint at all. We gave him the highest post in the Church. We 36
made him assistant Bishop. We sent him forth to preach all his doctrines; but 37
suddenly he left us. Why? Could he not preach everything he did? Yes. But 38
because he could not make everybody else think and do just as he thought, he went 39
off." ....vii. 1. 40

Oct. 27. Bishop and no Church. Mr. Andrews of Ohio objects, that the 41
Canon (Oct. 23) refers exclusively to the Communion; objects to indirect teaching 42
by symbols and not words. "Suppose that this Convention expressly or impliedly 43
were to give voice to the opinion that incense....is admissible, and on Christmas 44
next throughout....this land....surpliced boys enter these chancels and wave the 45
censer.... It would break up this Church, and this Convention would not sit 46
again. You would not have to discuss the question whether there could be a 47

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1 Church without a Bishop, but whether there should be a Bishop without a
2 Church.".....xii. 58.
3 Oct. 27. **Ritualism** (Oct. 23.) Rev. Mr. Bolton of Penn. proposed more restric-
4 tions (than Oct. 23). He says that Ritualism signifies Romanism. "Was it sim-
5 ply the selling of indulgences, for instance, that the Reformers objected to? No,
6 sir! It was the underlying Confessional, and the underlying thing at the root of
7 that which was Priestcraft in the Church of Rome." He then read from a Ritu-
8 alistic book on the Communion. He thinks there is law enough already if en-
9 forced. He says of the proposed Canon (Oct. 23): "Trophies of three weeks con
10 clave—as the hatching of three weeks incubation. 'We have answered everything
11 and the course of the Church is now clear:' now having condemned these things
12 that *do not* exist in her midst at all; having condemned these things that *nobody*
13 cares anything about," etc.....xii. 58.
14 Oct. 27. **Ritualism** (Oct. 23.) Rev. Dr. Garrett of Nebraska: "You never can
15 draft a Canon excluding certain things by negative statements which shall be so
16 comprehensive, so exhaustive in its qualifications, as that nobody may be able to
17 evade its provisions.".....xii. 58.
18 Oct. 27. **Rev. Dr. Clark** of New Jersey read extracts from a Ritualistic docu-
19 ment, which is used in this country and placed in the pews. He said: "Sir,
20 Ritualism does exist.".....xii. 58.
21 Oct. 27. **Ritualism.** Mr. Blanchard of Maryland: "I claim that this Canon
22 ....prohibits nothing, enjoins nothing.... All the specifications here are mere
23 words." He proposes a substitute. He says of the secret session on Dr. Seymour:
24 "It was assumed by all....that the candidate....could not by any possibility be
25 confirmed....if he did hold....or practice....Eucharistic Adoration or....Auric-
26 ular Confession.".....xii. 58.
27 Oct. 27. **Ritualism** (Oct. 23.) Rev. Dr. Hall of Long Island says: "It is per-
28 fectly well known what the Canon means. It means either the downfall or the
29 victory of Ritualism.".....xii. 58.
30 Oct. 27. **Canon on Ritualism** (Oct. 23) carried by ayes: thirty-eight clerical,
31 and thirty-four lay; noes: two clerical, three lay; divided one clerical, one lay
32 (see the Canon at Oct. 23).....xii. 56, 58.
33 Oct. 28. **Abandonment of Communion.** Report put on calendar.
34 Oct. 28. **Court of Appeals** not expedient.....iii. Sept. 10, 1874.
35 Oct. 29. **Infant Baptism.** Report of Oct. 24 called up. This report says
36 that more than 500 clergymen, and a very large number of Vestries and other lay-
37 men, and the nearly unanimous action of one of the largest dioceses [Virginia]
38 desire relaxation of the Rubrics.....xii. 58.
39 Oct. 29. **Infant Baptism** (Oct. 24.) Rev. Dr. Andrews of Virginia, quotes Dr.
40 Pusey: "No change of heart or of the affections, no repentance, however radical,
41 no faith, no love, can come up to the idea of this birth from above. It is the crea-
42 tion of a new heart, new affections, new desires," etc.—"a statement more bold and
43 contrary to the Bible than I can find in any Roman Catholic writer—and yet he
44 declares for himself and party in these and other extreme opinions, 'We have made
45 our way by the Prayer Book' [Oct. 26, Dr. De Koven.].... Revision is not asked
46 for, and no man is more opposed than I am to opening the Book to any Commission
47 for that purpose;....let it come up singly and upon its own merits..... The Bishops

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hung up a great light....showing—what? In their opinion upon a single point, 1
what is not—something indeed to be thankful for—but upon no point *what is* ... 2
One of the greatest minds in the country, left our ministry lately solely on account of 3
the Baptismal Office.... In Illinois....the sole trouble was about this office. 4
Take the other seceders, I know all of them who have given most character to 5
the movement, and in every case it was this Office and this alone which started 6
them; though when they determined to leave, they raised all the objections they 7
could think of.....xii. 58; xi. 15. 8

Oct. 29. Infant Baptism (Oct. 24.) This report is opposed in succession by 9
Rev. Dr. Adams of Wisconsin, Mr. Burgwin of Pittsburg, Mr. Shattuck of Massa- 10
chusetts, and Mr. Welsh of Pennsylvania.....xii. 58. 11

Oct. 29. Reformed Episcopal Church. Rev. Dr. Adams said: "If I under- 12
stand anything of the recent movement which was made from the Church, it was 13
....that this Church was drifting in the wrong direction. They felt alarmed; 14
they believed that there was so strong a current in the Church, of advancement; 15
that they were not safe in remaining here, and they had to leave the ship before 16
she sunk.".....xiii. 10; xii. 56. 17

Oct. 29. Reformed Episcopal Church. Rev. Dr. Sullivan of Illinois: "The 18
Reformed Episcopal movement.... I regard that movement with neither fear nor 19
favor. It is perfectly true that when I go back to Scripture I can find Scripture 20
warrant and authority for the movement. I can find it in the Old Testament. I 21
find it in the cave of Adullam, where every one that was in debt, and every one that 22
was in distress, and every one that was discontented, went to their chosen leader 23
and he became captain over them.... I can find it in the history of Amalek, who, 24
we are told, skulked like a coward in the rear of Israel and smote the hindermost 25
of them, even all that were feeble behind them. These are the only Scriptural war- 26
rants that I find for the Reformed Church." 27

"Rev. Dr. Clark of New Jersey. I call the gentleman to order. He is person- 28
al in his remarks. [Laughter.].....xiii. 25 29

Oct. 29. Reformed Episcopal Church. Rev. Dr. Huntingdon, of Massa- 30
chusetts..."Because we are in a crisis....What is this crisis? The gentleman who 31
preceded me spoke as if he imagined it was a crisis brought on by a recent move- 32
ment in this Church, known as the Reformed Episcopal movement." Rev. Dr. Sulli 33
van—"I repudiate that." Rev. Dr. Huntingdon—"The gentleman repudiates it. I 34
am glad he does. To my mind the crisis comes from a far profounder movement 35
than that." He then attributes it to "that illustrious man, John Henry Newman." 36
xii. 56, 58. 37

Oct. 29. "Let the Prayer Book alone," says Mr. Wilder of Minnesota, is the 38
wish of the laity.....xii. 58. 39

Oct. 29. Refromed Episcopal Church. The Rev. Dr. Garrison, of New 40
Jersey, favors the report of Oct. 24. "We are not to make laws for the Reformed 41
Episcopal Church, or those who desire to go off in that direction; nor for the so- 42
called Ritualists, and those who desire to go off there; but with a broad, wide, 43
catholic desire to give the widest liberty—but liberty within law." [This sounds 44
like Dr. Garrison, whom I have known for many years as a High Church, high- 45
toned leader of liberality in the High Church, high-toned Diocesan Convention of 46
New Jersey].....vii. 4; xiv. 4. 47

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Oct. 30. Canon on Ritual, as amended by the Bishops, is referred to the Committee on Canons, who report against it. Report adopted, and a Committee of Conference appointed.....xii. 56.

Oct. 30. Rev. Dr. Fulton, of Alabama: "Take....the Western Diocese of Kentucky. Will you there find seven self-supporting parishes all through it? I doubt it. Take the Dioceses of Alabama in the South. Have we there seven self-sustaining parishes all through? If we have, I will tell you how we have them. We have them because we have men doing something like this—living on $150 a year, and borrowing that." [And still these few parishes have as much power as the old large dioceses].....xiii. 23.

Oct. 31. Rev. Dr. Seymour. Documents are mentioned as having been introduced into the debate on his confirmation as Bishop of Illinois, with evident reference to something like these reported by the *Republic* of Oct. 21.....xii. 56.

Oct. 31. Trustees of the General Theological Seminary are now 360 and will soon reach 1,000. They are nominated by the Dioceses and confirmed by the General Committee.....xii. 56.

Oct. 31. Canon on Ritual reported by the Committee of Conference of Oct. 31, is the same as reported (Oct. 23), with the omission of "(a) The use of incense; (b) the placing or carrying or returning a crucifix in any part of a place of public worship." [And the Ritualists have triumphed].....xii. 56, 58.

Oct. 31. Ritual. Dr. De Koven regards the change (Oct. 31) as valuable.

Oct. 31. Infant Baptism. Rev. Dr. Vinton and Rev. Dr. Andrews advocate the proposed Canons (Oct. 24).

Oct. 31. Bishop Cheney. Rev. Dr. Beck, of Central Pennsylvania, opposes the change (Oct. 24), and says that in 1868, a memorial was prepared in New York, and sent over the whole Church, and received 500 signatures, saying that the whole Church was distracted on this score. Then, "This dispute has been of very long standing....That Bishop of irregular ordination, who is now lying loose about in the West and East, and all about. [Laughter.] Bishop Cheney was once brought to trial by one of the greatest legal minds in the Church....for exercising of his own accord this very privilege....He is now a Bishop, wandering about, consecrated by Bishop Cummins....What does the man who is a Cheneyite say? Why, you have acted unjustly, you have deposed poor Cheney because....he omitted a single word. Now you....authorize all to omit it....If you find...that you are wrong in using this book, withdraw from the Church whose manual it is ....and God's blessing go with them".....xii. 56, 58; xiii. 13.

Oct. 31. Bishop Cheney. Rev. Dr. Adams, of Wisconsin, referring to Dr. Vinton's remark respecting the changes in Infant Baptism says: "I am glad that he felt they were dead....I hope no vote of this House will try to restore them to life, which life will uphold Bishop Cheney.....xii. 58; xiii. 13.

Oct. 31. Canon on Ritual of (Oct. 31) passed by ayes, 38 clerical, and 28 lay; noes, 2 clerical, and 1 lay; divided—1 clerical, and 2 lay [so incense and crucifix may be used. See above, Oct. 31.].....xii. 56, 58.

Oct. 31. Reformed Episcopal Church. Mr. Meigs, of New Jersey, opposed the change in Baptism (Oct. 24): "Suppose for a moment that the word 'shall' in the Rubrics of our Church should be changed to the word 'may' wherever it occurs. I ask....whether....we could not invite, most cordially and legitimately, the R. E. C. and its Prayer Book to come into union with this Church." .....xv.

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:t. 31. **Reformed Episcopal Church.** Rev. Dr. Fulton, of Alabama, on the 1
ıge of Canon (Oct. 24): "The men who are in favor of this thing now, are not 2
old Evangelicals who carried the Evangelical banner so nobly....Who are 3
? I say they are not brave men, or they would send us a petition saying, 4
r conscience is troubled'....As to the Apostolicity and validity of Bishop Cum- 5
ı' sect....I deny it to be in any sense Apostolic....If I admit that his ordina- 6
ı may be valid, it is because I admit that a man's son is his son, although he 7
be very unlike his father....This comes under the head of a threat, 'Men are 8
ing to see what we do in order that they may go out.' If they are going out 9
ishop Cummins' schism, by all means let them go, and I shall be thankful to 10
Cummins schism for operating on this Church as a blister to which all such ele- 11
ts may be drawn".... .....xiii. 10; xi. 43. 12

ıct. 31. **Canon on Baptism** of Infants (Oct. 24) lost by ayes, 5 clerical, 6 lay; 13
, 34 clerical, 24 lay; divided, 1 clerical, 1 lay.....xii. 56, 58. 14

Nov. 2. **Church Music,** Standard Bible, Lectionary for Lent, German Prayer 15
:, Delegates to Canadian Synod, Publication of Journal (costs $8,000), Point- 16
the Paslter, Revised Hymnal, Separation of Services, Rubrical Revision by 17
mittee, Spanish Prayer Book, Congregations of a foreign race were discussed. 18

Nov. 3. **Abandonment of Communion,** "provides for such a case as that of 19
op Cummins, who recently left this Church.".....viii. 5. 20

Nov. 3. **Pastoral Letter** of the Bishops. This in general is excellent. But 21
ollowing points are noteworthy: *First,* "How glorious is the *liberty,* how high 22
rrivilege of the clergy, to refrain from all self-assertion, to utter that only 23
:h God *and his Church* put in their mouths, and to afford the most signal ex- 24
le of that obedience of faith which obeys law simply because it is law." (iii. 25
11, Pastoral.) 26

'econd, "But a small proportion of those who are admitted candidates are self- 27
orting. The priest's office is not coveted by many. Nay, it is avoided by too 28
y of the ingenuous and favored youth of the country, whose parents are able to 29
them an unrestricted choice of profession." (xii. 45.) 30

'hird, They lay great stress on the necessity of teaching the Catechism. 31
58.) 32

'ourth, They lay great stress on the absolute obligation to observe "Charity" 33
ı broadest sense. (xiii. 7; iii. Nov. 11. Bapt.) 34

Nov. 3. **Changes in Church Services** (Trib. of Nov. 2.) editor: "The mode 35
ınducting divine service in the P. E. C.....has been so steadily changing 36
ıg the last seventy years, that as rendered anywhere to-day it would present 37
strange features to the worshipper of the last century....One of these is to 38
und in the remarkable growth and spread of High Church principles, since 39
ɔp Hobart's day, sixty years ago. In the subsequent growth and spread of 40
Oxford views during the last thirty years, and in the consequent spread of Ritu- 41
ı or Catholicity in the last fifteen years." This paper then describes St. 42
ns and "St. Ignatius and St. Mary the Virgin" and "Low Churches" and con- 43
ıs with, — 44

Nov. 3. **Ritual Legislation.** (Trib. of Nov. 2). "There was no attempt at 45
le legislation until....1868, since the first prominent American Ritualistic 46
ch (St. Albans, New York) had only been established about three years before 47
In 1871 a much more decided attempt was made. A committee of five 48

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Bishops brought in a report;....this report was not seriously considered....**The** Canon was defeated. The next day the Bishops sent down a Canon on Eucharistic Adoration, which was defeated in the Lower House by three votes. The R. E. C. movement has since filled many Churchmen with apprehension, lest Virginia and Ohio and Low Church parishes in other States should rally round the standard of Bishop Cummins, on the ground that 'the whole Church in America is drifting over to the Ritualists;'" (xii. 39.) Also,

Nov. 3. The New Canon Nugatory (Trib. of Nov. 2.) "A delegate who is in sympathy with the Ritualists says, "It is amusing to see, that notwithstanding the panic, to how small a residuum the list of prohibitions has been boiled down. Compared with the list of the five Bishops in 1871 it will be seen that we may regard as not forbidden the following." (see Nov. 14, Ritualist.)

Nov. 3. Kentucky Diocese (Tribune, Nov. 2,) has 41 clergymen; 45 parishes and churches; 680 baptisms in the year; 323 confirmations; 3,947 members; $80,838. total contributions.....xi. 26.

Nov. 4. Changes in Constitution and Canons of P. E. C. are given in full in (Ch. St.).....viii. 5.

Nov. 11. Goddard of St. Andrews (Epis.) "Considering the disturbed and agitated condition....of our Church in reference to Ritualism, and the alarming progress which of late years towards Romish errors and practices, especially marked by the exodus of Bishop Cummins and others of our most prominent and active clergymen.... The R. E. C. does exist and grow, and Ritualism and Eucharistic Adoration are not wounded to death among us.".....xii. 56.

Nov. 11. Pastoral Letter (Epis.) editor says: "In the concluding part of the paragraph....this sentence, 'How glorious is the liberty, how high the privilege of the clergy, to refrain from all self-assertion, to utter that which only God and His Church put into their mouths, and to afford the most signal example of that obedience of faith, which obeys law because it is law.' Now this seems abject slavery to the will and opinions of men. What! shall the Church be exalted to an equality to the word of God? A privilege to utter what God and the Church put into our mouths?".....iii. Nov. 3, Past. 1st; xii. 58

Nov. 11. Church and State says: "Some of the adherents of the R. E. C. are evidently disappointed with the result of the late General Convention."

xii. 59.

Nov. 11. Drift of the Church (Ch. St.) The editor thinks this drift has been improved by the "moral influence" of the late Convention, and "It is not necessary to repeat the arguments....against canonical legislation in regard to doctrine and ritual....We think that the attempt to suppress ritual by any Canon, the object of which is to define doctrine not defined before, or establish new rules of worship, is as objectionable as it is futile".....xii. 58.

Nov. 11. Baptismal Regeneration and Charity (Ch. St.) correspondent: "It must therefore be taken that the House of Delegates of both Orders, substantially declared that by Baptism alone one is regenerated by the Holy Ghost, or, as Dr. Adams frankly expressed it, *converted*....The comprehensive charity of the Pastoral does not include in its love and sympathy any of the 30,000 ministers of the Methodist, Presbyterian, Congregationalist, Lutheran, and Baptist Churches in this country....It may be said that we do not want them to come into our pul-

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pits; and some of them are not so polished as we like to have teachers, for although 1
we are comparatively a small people, we are very select" .....xiii. 10½; xii. 58. 2

Nov. 11. Rejoice (Ch. St.) *Standard of the Cross* says: "Let us state the two 3
reasons for which we may regard this as an hour of general congratulation....We 4
were fast losing the character of a Church of Christ, and becoming a narrow, arro- 5
gant sect....As our evidence....we may recall the General Convention of 1868, in 6
which the Low Church party was directly legislated against by the High Church- 7
men....Now the Churchmen who lead and direct are wearing no badge, but are 8
followed and trusted because of their simple loyalty to Christ, and the best interests 9
of the Protestant communion".....xii. 56, 59. 10

Nov. 11. The Methodist (Ch. St.) "The Romish germ—the theory of Succes- 11
sion—still remains in the Church. Some of the overtopping branches that have 12
sprung from it have been cut off, but the evil root is left. The *Church Times*, of 13
London, says that no legislation can arrest ritualism....As long as the dogma of 14
Apostolic Succession remains, the Church will tend to ritulastic error. The Ritualist 15
is only a severely logical Churchman".....xii. 58. 16

Nov. 11. Independent (Ch. St.) "The doctrine of Baptismal Regeneration 17
has no more warrant in the Word of God than the doctrine of consubstantiation. 18
Both doctrines equally involve the Sacerdotal principle, and all that it implies." 19
xi. 43. 20

Nov. 11. Church Journal (Ch. St.) "The future of the Church on these con- 21
iderations was never brighter....The clergy gather about the Bishop's chair, feel- 22
ng that in it is the organized headship for the common work of salvation of men, 23
nd giving it loyal confidence as well as firm affection....and may the hand be 24
ithered and the tongue dumb, that writes or speaks to organize a 'party,' or pro- 25
ote 'views.'" (See Jan. 7, 1875; xii. 58). 26

Nov. 11. Church of England (Ch. St.) The *London Spectator* says: "One 27
ing is very certain, Parliament has the supreme control of the Established Church, 28
nd Parliament, containing as it does, very large elements of non-Anglican 29
elief, will never consent to discuss minutely the condition of Church membership 30
r clerical subscription....Rather than debate continually articles of belief in a 31
eterogeneous body of Atheists, Theists, Jews, Roman Catholics, and every shade of 32
rthodox and heterodox Protestants; or still worse, rather than allow itself to be 33
uided by such a body as the Clerical Convocation which now exists, Parliament 34
ill evade the difficulty by telling the Church to shift for itself".....xii. 22. 35

Nov. 14. "Ritualist" (Trib.) "Ritualist" says: "Sir,—The Episcopal Church 36
as passed through a tremendous crisis, threatening in the eyes of the world to 37
end her in twain....The result has been not to suppress the Ritualists, but to rec- 38
ognize and to satisfy them....The *Herald*....said: 'And so Ritualism is dead, is 39
it?' The *Tribune* on the same day gave a similar intimation....Four weeks ago, 40
it was 'No quarter to the Ritualists'....The storm spent its violence over the 41
question of the Illinois Episcopate. But the re-action was even then already taking 42
place, as is indicated by the 145 votes for Seymour against 140 in opposition.... 43
In order to appreciate what the report of the Committee amounted to, it is neces- 44
sary to give a glance at the list of counts against Ritualism. They were: 1. An Al- 45
tar Cross.—2. A Retable.—3. Alar flowers.—4. Eucharistic lights.—5. Processional 46
Cross.—6. Bowing toward the altar on entering and leaving the church.—7. The 47

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sign of the Cross.—8. Salutations of the Gospel and of the Altar.—9. Eucharistic Vestments.—10. Colored Chasubles.—11. Auricular Confession.—12. Banners.—13. Prayers for the faithful departed.—14. Use of unleavened bread.—15. Mixed Chalice with the blessing of water.—16. Ablutions.—17. Change of book to the Gospel side for the Gospel.—18. Epistle and Gospel not read towards the people.—19. Purification of Sacred vessels after the blessing.—20. Bowings at the Sacred Name, or on entering or departing from the Church.—21. Altar cards and secrets.—22. Lay clerks to assist at celebrations.—23. Lighting additional lights at Consecration and Magnificat.—24. The use of the Viretta.—25. The Cope.—26. Three Hours' Agony Service.—27. Singing *Sursum Corda*, also *Benedictus* and *Agnus Dei*.—28. Invocation of the Trinity, with sign of Cross before sermon.—29. Crucifixes.—30. Incense. —31. Elevation of sacred species.—32. Eucharistic Adoration. All these had been specified. But to the amazement of Catholics 28 out of the 32 counts had been utterly abandoned, and the fight was to close around the last four only. Even the use of the crucifix and of incense at other times than the celebration was not touched....So the Canon passed and went to the House of Bishops....The latter struck their pen through....the two....concerning crucifixes and incense....In this form the Canon passed both houses....leaving two only....The first of the two is—not any elevation whatever, but—'the elevation of the elements in the Holy Communion in such a manner as to expose them to the view of the people as objects towards which adoration is to be made'....It is something which is not and has not been the practice in any ritualistic Church. So that this specification was uselessly inserted. This reduces the entire indictment to one count only—namely, no adoration of the blessed Lord except such as are provided by the Rubrics of the Prayer Book. But as Dr. De Koven said: 'That is all we ask;' the Prayer Book says: 'All kneeling.' And then the Canon went through with an almost unanimous vote." (See iii. Oct. 23; xii. 56, Canon on Ritual). [This paper verbatim, and one by a Reformed Episcopalian (H. B. Turner), are printed together under the title "Church Freedom" (pp. 16), acc. R. E. C. at 38 Bible House, New York.]

Nov. 14. Low Church (Paterson Press) from *Newark Advertiser's* correspondent. He takes about the same view of the result of legislation as (iii. Nov. 14, Ritualist) and continues: "The writer of this article is connected with a parish, whose practices are not those which symbolize erroneous doctrines [Trinity ?] and yet his sober conviction is that the boasted legislation on ritualism amounts to *nil! nil!* The old fable of the mountain laboring, and offspring being a mouse."

xii. 58.

Nov. 18. Ritualism (Ch. St.) quotes: "Bishop Odenheimer held an ordination on the morning of All Saints Day....The opening service included a procession composed of a Crucifer with purple cassock, the choir of boys in blue cassocks and white ruffled collars, and acolyte in scarlet cassock....The altar was adorned with a profusion of flowers and lighted candles, and hung with a richly embroidered white cloth.....xii. 58.

Nov. 18. Church and State quoted.....ii. Dec. 16; xiii. 10.

Nov. 25. Sacerdotal principle (Ch. St.) The Bishop of Lincoln has replied to Lord Coleridge, who recently made an address at Exeter Hall. The Chief Justice said: "That it was idle to think that the Public Worship Act would not before

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long alter the legal position of the Church. It could not be denied that the sacer- 1
dotal principle was to be found in portions of the Prayer Book, such as the Ordina- 2
tion Service, the Visitation of the Sick, and the Order for the administration of the 3
Holy Communion."....xii. 20. 4

Nov. 25. **Ritualism** (Ch. St.) The Bishop of Manchester said...."he did not 5
remember any ministerial act in the New Testament to which the word 'Sacrifice' 6
was applied. How any one could say by any process of reasoning that the offering 7
up bread and wine was the same as offering up Christ, he could not for one moment 8
comprehend."....xi. 2. 9

Nov. 25. **Return of the R. E. C. to the P. E. C.** (Ch. St.) says the *Working* 10
Church, suggests this as a future contingency.....xi.; xii. 25–59; xiii.; xiv. 11

Nov. 25. **Low Church** (Ch. St.) Rev. W. R. Nicholson, D.D., of Trinity, 12
Newark, gave in his resignation on Nov. 18, 1874. He says: "The Church prin- 13
ciples now so universally believed and taught, and which were re-affirmed by the 14
late General Convention with an unwonted emphasis, are, in my judgment, not only 15
Scripturally untrue, but also (I mean no offense) deeply dishonoring to the Lord 16
and Master, and especially so to the Holy Ghost. As long as I am in the ministry, 17
I must in my conscience oppose the Churchmanship which yet I will continue to 18
hear proclaimed. But I do not wish, and indeed it would be useless, to be always 19
fighting for a forlorn hope. The General Convention has made tenfold more in- 20
tense the anti-Protestant errors of the now prevailing Churchmanship; and never 21
till there is a revised Prayer Book can such errors be counteracted. But of that 22
there is no hope."....xi. 26. 23

Dec. 9. **Baptismal Regeneration** (Epis.) "A Presbyter" says: "For the 24
proposed amendment, only five dioceses voted for it, one only unanimously, while 25
old conservative Evangelical Pennsylvania said *Nay*....It developed the fact that 26
whatever be the doctrine of our Articles, the vast majority of the clergy are 27
committed to the highest....idea of regeneration in Baptism." iii. Oct. 31; xii. 56, 58. 28

Dec. 12. "**Impartiality.**" (Churchman), Rev. James Craik, D.D., President of 29
the House of Deputies in 1874 [and previously] said in his late sermon: "But a 30
far more solemn and emphatic condemnation of this virtual revival of an exploded 31
Pagan theory [Eucharistic Adoration] was given by the refusal of the House of 32
Deputies to confirm Dr. Seymour as Bishop of Illinois....To show the equal 33
justice of that House, and the impartiality with which this principle was applied, 34
we need only look to the case of the gentleman nominated to us as Missionary 35
Bishop to China....Evidence was unexpectedly introduced seeming to prove that 36
the Presbyter did not believe in the office to which he had been nominated. 37
Upon this evidence it was evident that he would have been promptly rejected." 38
xii. 56. 39

Dec. 16. **Divided House.** (Epis.) A communicant of Trinity, P. E. C., New- 40
ark, N. J., sends the following extract from the *Newark Register* of Dec. 1, referring 41
to Dr. Nicholson leaving the P. E. C.: "Our Church is....canonically married to 42
two systems, and all the evils attending the system will necessarily continue to 43
develop and bring forth evil fruit." Also "One from Trinity," says that Trinity has 44
"a small High Church party, though why they are so it is difficult to imagine, for 45
almost without an exception they have all been born and educated in other denom- 46
inations." [The reason is plain enough. They, like the Quaker Bishop Potter, and 47

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the Presbyterian Bishop Coxe, did not find other denominations "High" enough for them.].....xii. 25, 58.

Dec. 16. Low Church (Epis.) Rev. W. M. Postlethwaite on leaving the P. E. C. writes to Bishop Potter, dated Dec. 3:...."It is hard to leave the Church of one's birth and choice. However, I feel constrained to do so on account of the errors now held and proclaimed with impunity throughout this Church. Not only so, but especially since those very errors are claimed by a large majority of the clergy, to be the doctrines of this Church....This Church holds and teaches spiritual regeneration in baptism with water....Any revision of the Prayer Book....is not to be hoped for.".....xi. 26; iii. Dec. 24, 1874.

Dec. 16. Low Church (Epis.) "Presbyter of the P. E. C. Church" says: '*The Standard of the Cross*....takes comfort in the thought that at the recent General Convention the door was 'shut *gently*' against the Evangelical Petitioners, not slammed and bolted as it was three years ago.".....xii. 56.

Dec. 23. Low Church (Epis.) "And so we went toward Rome." "Sermon (in full) preached before Christ Church, Macon, Ga., Nov. 22, 1874, by Rev. Benjamin Johnson, rector.....The various sections of Christ's grand army of believers are drawing nearer to each other.....The vast Protestant gathering last year in New York proved how very near in *truth* and *spirit* all Bible Christians are.... This is the Protestant movement....Strongholds of Romanism are feeling this Protestant drift....There is another movement....towards unity—the so-called 'Catholic' movement. It is shaped and modified by traditions..... A movement whose end is external uniformity, its central principle of cohesion the dogma of the Apostolic Succession..... '*Protestanism*'—'*Catholicism*,'—these two distinct *continents* of organized opinion and belief; an ocean, deeper, wider than the Atlantic rolling between,....these....who believe because others have believed 'always everywhere'....the 'Catholics' of our era with their materialized Christianity.... Who were the Fathers that they should assume co-ordinate authority over our faith with this infallible Word?.... The conservatism which plays false to both these great systems of thought and faith, which attempts to believe these two creeds with all their irreconcilable opposites, must break down and give way.... Protestant or Roman then? This is the question. Interpreted by its recent General Convention how stands the P. E. C.?....We have only increased Episcopal prerogative and churches of St. Albans, St. Mary, St. Sacrament may spring up *ad libitum*, and none will be refused admission into the New York Convention!.... Rev. Dr. Adams....tells us, and the General Convention endorsed him, 'Regeneration takes place in and by the Sacrament of Baptism. The man's sins are then all forgiven. The vital principle of a new life, the gift of Christ is then and there implanted in him. It is a supernatural and spiritual change.'.... Thus link after link has been broken that bound our Protestant Church to the confidence and sympathy of the Protestant world.... Alas! to lose this....for the new scheme now taking shape, the union of all Churches of the Apostolic Succession as a material equipoise to the vast body of Protestantism beyond us....The Patriarch Isadore writes in the name of his 'Holy Synod' to our Convention, that 'a previous agreement in faith is absolutely necessary to a mutual pacticipation in the Sacraments.'.... No *Grecian* bend or *Romish twist* shall be discovered here.".... xi. 26.

Dec. 24. Low Church (Obs.) Rev. W. M. Postlethwaite at Newark, gave his

'4, 1874.

eaving the P. E. C.: "I have left Ecclesiasticism, Sacerdotalism, 1
. Romanism, and Sacramentarianism.".....Dec. 16, 1874; xi. 26. 2
Midnight Mass (Trib.) "First celebration of the day in St. Ignatius' 3
Church—an impressive ceremony....claimed to be strictly in accord- 4
P. E. C. formularies and Canon. Six years ago they would have been 5
extremely Ritualistic; since then, however, the ceremonial wave has 6
nd gone beyond the Episcopal rite, as illustrated at St. Ignatius'.".... 7
rofessor Hall, of the General Theological Seminary, preached an ap- 8
non," etc., etc.....xii. 56, 58. 9
High Church (Ch. St.) "Manning on Bishops: I love to act in the 10
Bishop, as if I was, as it were, in the sight of God. I was strict in ob- 11
lerical engagements, not only because they *were* my engagements, but 12
sidered myself simply as the servant and instrument of my Bishop. 13
op was my Pope; I knew no other, the successor of the Apostles, the 14
st".....xii. 58. 15
Low Church (Ch. St.) Upwards of 56,000 signatures have been re- 16
e memorial to the Queen and Archbishops against the legalizing of the 17
estments and the Eastward Position.....xii. 58. 18
Parties (Ch. St.) A church at Denbigh, England, was recently 19
Bishop of St. Asaph on account of a reredos placed in it. Another is 20
in a church in London—St. Augustine—at a cost of £1,300... xii. 58. 21
Church Infants (Ch. St.) "At the request of the Standing Com- 22
Diocese of Illinois, the Rt. Rev. Dr. Welles, Bishop of Wisconsin, has 23
following form of prayer for a diocese with a vacant Episcopate." [The 24
mes that the clergy can do this].....xi. 43. 25
Toronto Parties (*Toronto Globe*, Can.) On Dec. 30, the Bishop of 26
ered this charge at a visitation of the clergy, against the "Church As- 27
Low Church society similar to the E. K. S. of the P. E. C.: "The 28
f the clergy of this diocese have been charged with false and un- 29
aching by a considerable number of clergymen and laymen, designat- 30
es as the 'Church Association of the Diocese of Toronto'....The name 31
ever occurs in our authorized formularies; it is never used in the 32
our Church; it is never introduced in connection with our National 33
r acts of Parliament. Its true designation was always felt to be the 34
ngland, a genuine, veritable branch of the Catholic Church throughout 35
xiii. 17; xix. 9)....Let me address those who....are withholding 36
m the manifest requirements of the Church....'No man shall be ac- 37
ken to be a lawful Bishop, Priest, or Deacon....except he be called, 38
ed, and admitted thereto....or hath had formerly Episcopal consecration 39
n'....And if Episcopal ordination is in her judgment necessary, an 40
ccession as a logical sequence is equally necessary....Painful then is 41
ny....few though they may be in number, impugning a leading and 42
nciple of the Church....The mission of the Church is to promote 43
and order....This purpose....is greviously violated if there be in- 44
ffusion of calumnious accusation and uncharitable insinuation.... 45
ness prevails and strife is active, there will be a speedy lowering, and 46
extinction of pure spiritual life." Then followed a discussion about 47

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trust funds. Then the wardens of St. Philip's, Weston, presented their clergyman, that "when administering the Holy Communion placed himself in the position of a sacrificing priest, turned his back to the people, elevated the elements, turned his face to the people, made the sign of the cross twice over the head of each communicant, etc. On the 27th inst. he also preached against Protestantism. The church-wardens intimated their intention, if nothing was done to put a stop to these practices, to close the doors on Sunday, the 10th of January." Then "Rural Dean Geddes....presented, in the name of the several Rural Deans, the following gentlemen, and charged them, as members of the Church Association, with depraving the government and discipline of the Church, viz.: The Very Rev. the Dean of Toronto, the Rev. Rural Deans Givens and Stewart, the Rev. Dr. O'Meara, the Rev. Alexander Samson, the Rev. Mr. Boddy, and the Rev. Mr. Chickley....Rev. Septimus Jones inquired upon what principle the selection of these members of the Church Association had been made....His Lordship considered the case one of sufficient gravity to induce him to issue a commission appointing an investigation of the charges. This concluded the business".....xii. 58.

Jan. 7, 1875. Parties Violent (Obs.) Editor says: "State of feeling in the Church. The *Church Journal* deplores the manner in which the great controversy is carried on in the Church, and says: 'We wish to speak moderately, and we are speaking very moderately when we say that the way clergymen and laymen have in some instances of late used the public press in the matter of Episcopal candidacies and elections has done more harm to the Church and the public than some of them are ever likely to atone for by any good they will do to either. The outrages upon propriety, upon the decent reserve of other people's names, characters, and lives, the petulent abuse, the childish passions, the absence of decorum and dignity exhibited in discussions carried on sometimes by clergymen in the lowest specimen of the daily paper in their neighborhood, over the question of an Episcopal election, suggests grave doubts whether the method of popular election is not a mistake, and whether the Church was not wise in allowing the power to drop out of the hands of the clergy and people at an early date. Certainly the Church has been shamed among the people, her dignity and prestige lowered by the course referred to; and the office round which she has thrown such guards has been made cheap and contemptible in the eyes of the community by those who claim to esteem it the highest office on earth".....ii. Jan. 7, 1875; xii. 56, 58.

Jan. 8. Toronto Parties (*Toronto Globe*). A letter from thirteen lay members of the Executive Committee of the Church Association, in reply to the Bishop's charge (Dec. 31, above):...."We will not here discuss either the propriety or the justice of dismissing a Synod of the Diocese, of which a number of delegates, members of the Association, were among its lay members; and immediately thereafter proceeding to review their action at a meeting from which they were excluded even as lookers-on....We beg leave to reply in the only way left open to us.... Apostolic Succession....As laymen, we can attach little value to an idea that would deny the characteristics of a true Church of Christ to the martyred confessors of the Waldensian and Albigensian Churches, while it accredits their bloody persecutors with the exclusive heritage of that assumed requisite of the One Catholic and Apostolic Church." They then state facts to show that Trinity College is a mere name in comparison with Knox College of the Presbyterians; that the *Christian's*

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Manual, "with your Lordship's permission and approval," is thoroughly ritualistic. 1
Then other ritualistic books, "and we do not 'insinuate,' but say plainly and 2
explicitly that any college where such theology is taught 'is an unsafe institution 3
for the religious training of young men, and especially of aspirants to the minis- 4
try.' " There is much more which appears to show that the Bishop makes no effort 5
to stop ritualism, if he does not favor it.....xii. 58 6

Jan. 13. Independent Churches (Epis.) *Church and State* says: "By con- 7
sent of a majority of the Bishops an episcopate may be given to organized relig- 8
ious bodies not in the United States, which....shall be independent of, though in 9
communion with, this Church. A flourishing church has now grown up in the 10
Republic of Hayti. The House of Bishops has taken such action that upon the 11
choice by that Church of a Bishop, he shall receive consecration. The Republic 12
of Mexico....There is there a very important movement, Old Catholic in its char- 13
acter....Rev. Dr. Riley left for Mexico on the 8th of January, from New Orleans 14
....Bishop Lee, of Delaware....and Rev. Dr. Dyer....expect to sail....on 30th 15
inst.".....xi. 43. 16

Jan. 14. Toronto Parties (*Toronto Globe*). Letter of the Bishop to Chief 17
Justice Draper and other members of the Executive Committee of the Church 18
Association...."The letter you addressed to me was received....7th inst....I shall 19
not attempt a defense of Trinity College from the imputations thrown so inconsid- 20
erately and untruthfully upon its theological teaching....culled with more astute- 21
ness than honesty." He then objects to their account of the ritualism taught in 22
the book referred to, and says: ".... compare....with the wretchedly garbled 23
extract you have placed before them....In reference to what is so relentlessly and 24
unfairly asserted".....xii. 58 25

Jan. 16. Toronto Parties (*Toronto Globe*). "Reply of the Church Associa- 26
tion....They receive from your Lordship a letter dwelling in detail on points which 27
they have not even alluded to....while leaving unnoticed the real evil....the con- 28
nection between an excess in ritualistic ceremonial and grave doctrinal errors.... 29
Their words were an expression of grief and astonishment at the restoration of a 30
clergyman convicted, at so recent a date, of teaching the grossest Romish super- 31
stition in connection with the 'Confraternity of the Blessed Sacrament.' "...xii. 58. 32

Jan. 27. Lay Ritualists in England (Ch. St.) Parishioners of St. Mary's, 33
Soho, complain to the Bishop of London that the new rector omits the "Eastward 34
position, vestments, and altar lights.".....xii. 58. 35

Jan. 27. Isolation (Ch. St.) The (St. X.) asks: "Have we considered whether 36
we, dwelling in our isolation, were not the cause of a good deal of the loose, frag- 37
mentary Christian life which so marks this age?".....xii. 42. 38

Feb. 3. Protestant Pope (Epis.) The Civil Court of Illinois having refused 39
to eject Bishop Cheney from his church on the ground that he was not canonically 40
deposed, the Hartford *Churchman* "took the ground that irregularities and infor 41
malities on the part of a Bishop, nowise affect the validity of his decisions....That 42
a Bishop can unfrock a clergyman, law or no law.".....xiii. 13. 43

Feb. 4. Illinois (Obs.) "The *Church Journal,* speaking of the man described as 44
essential for the Bishopric of Illinois, says: 'If Illinois deliberately appropriates to 45
her own sole use and behoof *all* the gifts and graces in the Church of God, what 46
shall the rest of us do for Bishops or even for Priests or Deacons?' ".....xii. 58. 47

February 4, 1875.

Feb. 4. General Seminary (Obs.) The *Church Journal* says: "It seems to our humble capacity as if newspaper articles and further 'vigorous pamphlets' were scarcely called for, and that what is needed is a calm, full statement and conclusion, by some proper authorities (if there be such) of the Seminary, to satisfy the mind of the Church and give it the confidence it ought to have in an institution for which the whole Church is responsible.".....xii. 56.

Feb. 5. De Koven, Bishop (Trib.) of Illinois on Feb. 4, on third ballot by 39 clerical to 27 for Leeds and 1 for Fulton. Accepted by lay 31 to 28 and 1 divided. xii. 58.

Feb. 6. Gen. Con. censured (Trib.) by Illinois Convention "for constituting itself a court to judge of Dr. Seymour's right to accept the position of Bishop of this diocese, the resolution affirming that any churchman in good standing is eligible if chosen by any diocese....A resolution referring it to the Church at large ....was adopted.".....xii. 58.

Feb. 6. Coleman refuses (Trib.) "Toledo, Feb. 5. The Rev. Leighton Coleman has formally declined the Episcopate of the Northern Wisconsin Diocese, to which he was recently elected.".....iii. Feb. 18, 1874, Ritualist; xii. 58.

Feb. 8. Jaggar and De Koven (Trib.) Editor begins with the heading, "A Comprehensive Episcopate—A remarkable letter from a High-Churchman—The confirmation of a Low Church Bishop urged—Dr. Jaggar's expressions of sympathy for Mr. Cheney, and subsequent repudiation of the Cummins movement—a novel species of retaliation." This in quotation marks is the *Tribune's* heading to the letter of "Rev. J. H. Hopkins, Plattsburg, Feb. 4, 1875," who said some years ago, "that the last Low-Church Bishop had been elected (Epis. Feb. 10, 1875). He says that the sympathy expressed by Mr. Jaggar for Mr. Cheney would have prevented his vote, but not his confirming a vote, and it was "more than 'three years last past'....Any one who is orthodox enough to be a priest, is orthodox enough to be a bishop if elected....A comprehensive Church must necessarily be a Church embracing wide varieties of opinion and action ...Nothing would give me greater pleasure than to see that High Churchmen had forgiven the injustice of last October to the Bishop-elect of Illinois by their unanimous confirmation of the Bishop-elect of Southern Ohio." [Does he confine the term "High-Church" to Ritualists?] xi. 21, 22; Dec. 1, 1873. Card; xii. 25, 58; x, 15.

Feb. 9. Church growth decreasing (Trib.) Rev. Hugh Miller Thompson of Christ Church [editor of *Church Journal*] at a conference of the clergy of the Episcopal Churches of this city and vicinity, said...."He was not discouraged at the position of the Church, but he thought it had not grown in proportion as the population of the country had increased. He attributed this condition of things to two causes: First, to the prevalent opinion among the American people that the Episcopal Church was drifting toward Romanism; and, second, to the divisions in the Church itself and the difference of views in the manner of worship." Some of the gentlemen....took exception to Dr. Thompson's views, and the same topic was assigned for the next meeting.....xii. 45.

Feb. 10. De Koven, Bishop (Trib.) heads its report enlarging that of Feb. 6, thus: "The House of Deputies called to task by a Diocesan Convention—Election of Bishop De Koven in Illinois. The House of Deputies in the attitude of an ecclesiastical court pronouncing a sentence of Judicial condemnation on Prof. Sey-

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nour.—The Bishops the proper judges." Professor Seymour refused to allow his 1
name to be used again, and said: "Holding the highest and most responsible office 2
which a Presbyter can occupy, as representing the whole Church in presiding 3
over the General Theological Seminary, I allowed my name to go before the 4
General Convention as Bishop-elect". The vote of censure (above Feb. 6), says: 5
"What the House of Deputies may rightfully do....the same may the Standing 6
Committees lawfully claim....If the Lower House....had the right... to pro- 7
nounce 'judicial condemnation' of his supposed doctrines, then 45 Standing Com- 8
mittees may....pronounce judgment of 'condemnation' upon his supposed doc- 9
trines. The trial of Dr. Seymour was in secret session, without citation to the 10
accused; and he not being allowed....to be present to hear the accusations or to 11
confront the witnesses....or to have one word of explanation; nor yet even to be 12
informed....as to the proceedings of the inquisition. And what must be the tor- 13
ture of our present Bishop-elect, if, in place of one inquisition he must pass the or- 14
deal of 45?' The theory of the House of Deputies....is a 'system of centralization in 15
the Church, as dangerous as it is odious'....The House of Deputies and the Stand- 16
ing Committees are composed in part of laymen....Every man is entitled to be 17
tried by his peers....not by his inferiors....Neither the House of Deputies, nor 18
the Standing Committees....have any right to determine that he who holds to 19
the words and doctrines even of this extreme formula is justly liable to evil report for 20
error in religion; nor yet have they any authority to hold that the very lowest view 21
of the Holy Eucharist down to the very verge of Zwinglianism involves 'error in 22
religion by reason whereof they may refuse the required certificate to a Bishop- 23
elect'....The idea of such authority....would leave the Bishop elect at the mercy 24
of the laity, even on a question of doctrine.".....xii. 25, 58; xi. 22. 25

Feb. 10. Jaggar's Sympathy for Cheney in 1871. The *Episcopalian* gives 26
this circular (xi. 16) only, and referring to (iii. Feb 8, Jaggar and De Koven) says: 27
"It certainly appears strange to us that the Rev. Dr. Hopkins, who said, some years 28
ago, that 'the last Low Church Bishop had been elected,' and whose surmise or 29
prophecy has been so remarkably fulfilled, up to the election of Dr. Jaggar, should 30
now come forward and use his influence to secure the placing of a conservative 31
Low Churchman in office....There is another successful candidate to pass the same 32
ordeal, and that is Dr. De Koven....It is freely speculated and calculated that Dr. 33
Jaggar will pull in Dr. De Koven, or that Dr. De Koven will pull in Dr. Jaggar.... 34
These clergymen are representatives of doctrinal systems, radically and essentially 35
and fundamentally opposed and contrasted....No man should decide between them 36
except on purely conscientious grounds".....xii. 25, 58; xi, 22. 37

Feb. 10. Ritualism (Epis.) In Maryland the Standing Committee has pre- 38
sented the Rev. Joseph Richey, rector, and Rev. G. B. Perry, assistant rector, of 39
Mount Calvary Church, on the charge of using prayers for the dead, involving the 40
doctrine of purgatory, etc.....xii. 58. 41

Feb. 10. Rev. W. H. Johnson (Epis.) (iii. Feb. 25, 1875; April 1). 42

Feb. 10. Log Rolling (Ch. St.) Editor says: "The election of Dr. Jaggar to 43
the Episcopate of Southern Ohio has been followed by that of the Rev. Dr. De 44
Koven to the Episcopate of Illinois. There were some indications that objection might 45
be made to the confirmation of Dr. Jaggar on the ground of his Low Church views; 46
but since the election of Dr. De Koven, Dr. J. H. Hopkins has published a letter in the 47

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Tribune (Feb. 8), earnestly advocating the confirmation of Dr. Jaggar. He does not say directly that what is 'sauce for the goose is sauce for the gander.' He is too shrewd for that; but we are led gently along to the unexpressed conclusion, that since the Ritualists are ready to advocate the confirmation of such a Low Churchman as Dr. Jaggar, it would be really a sin and a shame to oppose the confirmation even of such a Ritualist as Dr. De Koven. It has been perfectly well understood, since the rejection of Dr. Seymour, that Dr. De Koven would be a candidate in Illinois, and that he would probably be elected."

Again: "The question of the real comprehensiveness of the Church is about to be brought home in a very practical way to the Bishops and Standing Committees ....This is the law as it now stands... and a majority of them must sign this before the Bishop-elect can be consecrated... not know or believe that there is any impediment....Immorality is an impediment....false doctrine....infirmities of character....want of sound learning....disloyalty to the Church....general prejudices....even though not well founded is an impediment. The Standing Committees....do not say that the diocese electing him bears this testimony. They must bear this testimony themselves....It has been intimated that since.... Dr. Jaggar and Dr. De Koven will be before the Standing Committees at the same time, a compromise is likely to be the result, by which the confirmation of both.... will be secured. Any such bargain or compromise as this would be simply atrocious....The question is, whether the comprehensiveness of the Church is such that the present ritualistic party, with its views of Eucharistic sacrifice and Eucharistic adoration, is a legitimate development in the Church, in such a sense as to make it desirable that it should be represented in the Episcopate....The late General Convention rejecting Dr. Seymour on the ground of holding the very views which Dr. De Koven is understood to hold....[his confirmation] would be simply the stultifying the action of this representative body in the Church."

xii. 25, 58; xi. 22.

Feb. 10. Church Growth (Ch. St.) (See iii. Feb. 9).

Feb. 10. Canada Parties (Ch. St.) Bishop Oxenden, in Montreal, claims "the right of preaching in the cathedral whenever he sees fit, and of inviting any one whom he pleases to preach, whenever he may choose to do so." This claim the rector resists, whereupon the Bishop declines to present himself in the cathedral. "At the same time the Bishop of Toronto is doing a most unwise thing in proceeding against the members of the Church Association in his diocese. This is an Evangelical and Low Church society. The [!!] difficulty about this sort of policy is that it is sure to build up the Cummins movement. Without some such provocative in Canada, it would die out in a fortnight. With it, it is likely to thrive and multiply"..... ..... xii. 58; xiii. 10.

Feb. 11. De Koven, Bishop. The *Southern Churchman* says: "We hardly know what the Diocese of Illinois means by electing Dr. De Koven as Bishop thereof. We suppose this diocese has not given trouble enough, and therefore desires to enlarge its ability of destructiveness....Dr. De Koven, the only *avowed* Ritualist and Romanizer in the late General Convention, received thirty-nine clerical and thirty-one lay votes. Whether the diocese elected him for the 'fun' of the thing, or whether they were mad and elected him for the 'spite' of the thing, we know not." [Now he is probably a fair representative of the diocese, since accord-

February 11, 1875.

ing to A. G. Tyng, there are more original Episcopalians outside of than inside of 1
the Protestant Episcopal Church in Illinois.]..... .....xii. 25, 58. 2

Feb. 11. Rev. W. H. Johnson. The *Southern Churchman* says: "It gives 3
us pleasure to know that the Rev. W. H. Johnson, of South Carolina, who recently 4
left our Church to unite himself with the movement inaugurated by Bishop Cum- 5
mins, has withdrawn from that movement and returned to the Episcopal Church. 6
Could we see a sufficient cause for Bishop Cummins' act we would not hesitate to 7
say so....We hope it will not be long before other clergymen will see the mistake 8
they have made and return.".....iii. Feb. 25, 1875; April 1; xiv. 10. 9

Feb. 13. De Koven Parties (Trib.) says: "Parties for and against the con- 10
secration of Dr. De Koven, Bishop-elect of Illinois, are organizing....It was 11
urged that Bishop Coxe, of Western New York, should be asked to use his influence 12
among the Standing Committees.".....xii. 58. 13

Feb. 15. De Koven Memorial (Trib.) "The opposition....is getting more 14
formidable every day, and nothing is left undone to defeat his confirmation....To- 15
day in four churches powerful sermons were preached in favor of his confirmation, 16
and condemning in the strongest terms the action of the minority led by Drs. Sul- 17
livan and Powers." (xii. 58.) 18

Also, "A memorial has just been printed in Chicago, addressed to the Standing 19
Committees....They oppose his consecration on the grounds: First,....'he is 20
justly liable to evil report for errors in religion.'....Secondly, that his consecration 21
will be disastrous to the Church; and Thirdly, that he 'was not elected Bishop by 22
the Convention of the diocese agreeably to the rules fixed by the Convention of 23
that diocese'....In regard to....'want of soundness in the faith' [see] speeches at 24
the General Convention of 1871 and 1874....'Cathechism for Confirmation....ut- 25
terances in relation to the Lord's Supper, the Confessional, the Virgin Mary,' etc. 26
....'we protest that the adoration of Christ in the elements, Auricular Confession, 27
Prayers for the Dead, the Perpetual Virginity of the Mother of the Lord, and Invo- 28
cation of Saints and Angels are not doctrines of our Church.'"...."In regard to the 29
effect....'We cannot refrain from conveying to you our apprehensions as to the 30
result in this diocese. Illinois is the battle-ground of the so-called 'Reformed Epis- 31
copal' Church. It has here a strength which we think it possesses in no other 32
part of the country, and elements of growth which need only development to 33
render it formidable. We believe that the pursuit of a proper course in the 34
election of a Bishop would have, and would still set bounds to the advance at our 35
expense of this denomination; but if consent be given to the consecration in ques- 36
tion, we fear it will receive, and within no short period, alarming accessions. The 37
departure of Dr. Cummins has been hitherto earnestly and successfully denounced 38
as unjustifiable in every respect. If he and his followers had grievances calling for 39
redress, full opportunity and scope existed within the Church for redress to be 40
sought and accorded; but if a pronounced Ritualist is to be placed over us as 41
Bishop, the argument of the supporters of Dr. Cummins will be given great advan- 42
tage in the contention, for they have always insisted, but without ability heretofore 43
to present the question in provable shape, that our beloved Church had surren- 44
dered to pseudo-catholicity, and that no remedy existed, save to retire from its 45
communion. To consecrate as Bishop of Illinois one of the leaders of the move- 46
ment to obscure the plain teachings of the Church by importing into them the 47

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1 subtleties of mediævalism is to wrest our weapons from our hands and to drive con-
2 scientious laymen from the fold." (xii. 58; xiii. 25.)

3 **Feb. 17. Church of England** (Epis.) John Bright (the Quaker member of
4 Parliament), in his late speech, says: "We have the Bill of last year....Sir Wil-
5 liam Harcourt says ...that legislation of this kind should only be resorted to on
6 the greatest necessity. He says: 'I am satisfied there is such necessity. In my
7 opinion the present condition of things in the Church of England is simply intol-
8 erable.'....The Public Worship Bill of the last session was a trifle....They can
9 deal only....with vestments and millinery, with positions, with ceremonies. They
10 cannot touch the sermons....The State Church, as we have it now, is not, and can-
11 not be, in harmony with the age. I should like to ask you what there is that was
12 established or existing in the reign of Queen Elizabeth, that is in harmony with
13 the reign of Queen Victoria?....In the reign of Queen Elizabeth, more than half
14 of all the ship-owners of England, especially on the Southern coasts, were engaged
15 in piracy, and their ships were either pirate-ships or corsairs....It is most extra-
16 ordinary that a Church established in an age like that, should be able in any way to
17 continue itself in that form as its present form, into the time in which we live....
18 There is no such thing known in it, speaking in a general way, as promotion by
19 merit....One-half, at least, of the livings in the Church of England are private
20 property, and they may be, and are, often bought and sold in the open or in the
21 secret market....Sir William Harcourt says: 'The residuary legatee of disestab-
22 lishment would infallibly be the Church of Rome.' Well; but then....the force
23 that was intended to protect us, has turned its guns against us....It is only from
24 the hierarchical and prelatic Church, that there are converts made continually to
25 the Church of Rome."..... .....xii. 18.

26 **Feb. 17. Low Church** (Epis.) Rev. Dr. J. Howard Smith's resignation (Feb.
27 3) "To the Wardens and Vestrymen of St. John's Church, Knoxville, Tennessee:
28 Gentlemen:—Having, after much prayerful consideration and mental conflict,
29 decided to transfer my ministerial office and work to the Reformed Episcopal
30 Church, I hereby tender my resignation of the position of rector of St. John's
31 Church, to take effect on Monday, 8th inst. I will add but a few words in explana-
32 tion of this serious step. The rapid development and growth of Sacerdotal and
33 Sacramentarian errors of late years in the P. E. C. have led many serious, thought-
34 ful persons, clergymen and laymen, to examine more carefully than before, the
35 sources of these perversions of the truth. This examination has led to the wide-
36 spread conviction that, with all its excellencies, the Book of Common Prayer retains
37 certain germs of error, which have grown as a perverting influence into the whole
38 system of belief and practice, in a large majority of the clergy and members of the
39 Church. This overwhelming majority have been thus educated into unscriptural
40 views of the ministry and the sacraments. Many have become deeply convinced
41 that there can be no effectual remedy for the evil in question, without a revision
42 of the Prayer-Book that shall altogether remove these sources of error. The
43 impossibility of securing such a revision within the Church, which, by severe pro-
44 scriptive legislation, binds the use of the objectionable offices upon her ministry
45 with despotic power, while she does nothing effectually to repress the worst extrav-
46 agancies of Ritualistic errorists, have led to the organization of the R. E. C."

xi. 7, 25, 26½.

ɔruary 18, 1875.

Feb. 18. Prof. Seymour (Independent). "Dr .John H. Hopkins says that 1
fessor Seymour 'is still left free to instil his principles into the inside of the heads 2
candidates for Holy Orders, though (apparently) pronounced unfit to lay his 3
ds upon the outside of the same.'".....xii. 56. 4

Feb. 18. Log Rolling (Independent). "J. H. Hopkins, D.D., the father, we 5
y say, of American Ritualism, who wrote a letter the other day urging the con- 6
nation by the Bishops of the election of Dr. Jaggar, an extreme Low Churchman, 7
Bishop of Southern Ohio, is the same man who years ago boasted that 'the last 8
v Church Bishop had been elected.' His father, Bishop Hopkins, it will be re- 9
mbered, published one book to prove that the Pope was Antichrist, and then 10
ther in recantation of it. The election of Dr. Jaggar will probably be confirmed 11
the Bishops, just because Dr. De Koven is also before them for approval. It is 12
btful if either could be confirmed by himself, for however much an Episcopalian 13
itician might like to reject the representative of the opposite school, he would 14
care to injure the chances of the other man. It will be very much such a case 15
we have before Congress sometimes, when two lobbies join forces and carry both 16
asures.".....xii. 25, 58. 17

Feb 18. Church of the Prayer Book (So. Ch.) "V" says: "Our Saviour 18
His manhood appealed to Holy Scripture when tempted on these occasions by 19
devil. Christ appealed to the Bible when seized by the Church established of 20
Jews with their traditions. The Apostles appealed to it when seized by the 21
urch established by the chief priests, scribes, and elders. Wickliffe and the mar- 22
s of the earth appealed to it when seized by the Church established of the 23
pes. The martyrs of England appealed to it when seized by the Church estab- 24
ed by the sovereigns of England. The Protestant Episcopal Church of Amer- 25
, the Church established of the Bible, did not seize Bishop Cummins or the Rev. 26
. Latané, but with the loving spirit of St. John, allowed them the privilege 27
anted all her children by the sixth of her thirty-nine articles. But let us be 28
tchful that our Church established of the Bible become not the Church estab- 29
hed of the Prayer Book.".....xii. 14 to 24; 58. 30

Feb. 18. Bishop De Koven. Bribery, (So. Ch.) says: "On Feb. 6, a delegation 31
ited on Dr. De Koven to notify him of his election, when he eulogized Dr. Sey- 32
our. A representative of the *Chicago Times* [a Whitehouse adherent]....accom- 33
nied the delegation, telegraphs that journal that Dr. De Koven's endorsement of 34
. Seymour was regarded....as ill-timed....Efforts were made to suppress a 35
port....Money was offered 'for any extra trouble'....in 'arranging their re- 36
rts'....On Sunday....Dr. Sullivan charged that the election of Dr. De Koven 37
d brought the Church to the 'verge of heresy, from which she may easily topple 38
to Rome'....Illegal votes and other subterfuges. Dr. Powers entered a vigorous 39
otest....declaring him 'unfitted for the office of Bishop because of his ritualistic 40
unings,' and charged that 'he was elected by pettifogging and political craft.'" 41
xii. 58. 42

Feb. 18. Bishop De Koven (So. Ch.) The *Independent* says: "Dr. De Koven, 43
ter having rent and torn....Massachusetts and Wisconsin, has been successful at 44
st....The Ritualistic party has won a triumph apparently....We are not sorry, 45
erefore, seeing that Illinois plainly wants a Ritualistic Bishop, that she has elected a 46
urageous one....If a diocese lives for years under a very High Church prelate, 47

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and then twice chooses as advanced a divine for his successor, surely toleration should permit her to be let alone....Dr. Hopkins, as we have pointed out before, is really the Head-Centre of American Ritualism"....[he has] "pulled the Ritualistic wires with skill, and manipulated with dexterity the movements of far more prominent men. He may be called in a sense the American Pusey....His letter is in thorough keeping with the new doctrine of toleration....The Ritualists....can very well afford to yield a coat once in a while to a Church which gives them three or four cloaks in return ...Members of the last Diocesan Convention have issued a protest....First, as to soundness in the faith....Second, the effect....would be especially disastrous in Illinois, the battle-ground of the so-called R. E. C. To consecrate one of the leaders of the movement, to obscure the plain teachings of the Church, by imparting to it the subtleties of mediævalism, would be to drive conscientious laymen from the field....Third, the invalidity of the election ...The number of votes for Dr. De Koven were not enough to elect him".....xii. 58.

Feb. 18. Church Decreasing (So. Ch.) copies from *Herald* of Dec. 10, the remarks of Rev. Hugh Miller Thompson, as above, Feb. 9, from the *Tribune*, showing that the P. E. C. is decreasing relatively.....xii. 45.

Feb. 20. Clergy Decreasing relatively (Chn.) "R. B. D. in the *Spirit of Missions:* One of the Church almanacs for 1875, gives the net increase of clergy in the P. E. C. during 1874 as only forty-five (45), or less than one for each diocese. The rate for the next three years will, unless something extraordinary takes place, be no more for each year, for our candidates for Orders have fallen off from 462 in 1871, to 301 in 1874....Take successive periods of nine years....Clergy in

1814	were	221		
1823	"	395	increase	174 or 79 per cent.
1832	"	592	"	197 " 50 "
1841	"	1052	"	460 " 78 "
1850	"	1558	"	506 " 48 "
1859	"	2065	"	507 " 33 "
1868	"	2662	"	597 " 29 "
1877	"	3387	"	725 " 27 "

This last number (3,387)....is reached by taking the clergy of 1874 (3,137), adding all candidates for orders in 1874 (301), adding 100 for extraordinary....deducting 150 for probable deaths from 1874 to 1877....."From 1841 there has been a falling off....at a steadily increasing ratio." It is then shown that at the same rate as 1823 to 1832 there should be 5,333 in 1877, and at the same rate as 1832 to 1841, there should be 10,555 in 1877. "It may be truthfully said, we suppose, that in the period from 1832 to 1841 there appeared to be no reasons why our ministry should not increase as it was then increasing. But the fact that a sudden check was experienced and continues in an increased ratio ought to give us something to think about" [Puseyism was introduced shortly after 1841. See next extract].....xii. 45.

Feb. 20. Church growth decreasing (Trib.) Rev. Hugh Miller Thompson, D.D., editor of the *Church Journal*, sends to the *Tribune* the following letter, dated Feb. 18, in reply to Dr. Ewer. His address was printed (Feb. 9, Trib.), and in the *Herald* of Feb. 10, copied into the (So. Ch.) of Feb. 18. He says: "A report of my address was published in one of the newspapers, much perverted, and full of errors....so as to give a meaning, the reverse in some things of what was intended." [But I find no error in the extracts quoted (iii. Dec. 9), so let that stand, and adds] "That she is not growing as....Dr. Ewer and myself would have her there is no question. I am satisfied she never can grow fast enough for either of

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is—of course I mean the right growth. ' At the same time there is a growth not 1
ounted by numbers, which we both recognize as the best' [Ritualism ?] But when 2
spoke of growth, I meant the common, vulgar growth which figures measure.... 3
ccording to the census from 1850 to 1860, our increase was 686 churches and 203,698 4
ttings—the difference between 1,459 churches in 1850, and 2,145 in 1860 and an in- 5
ease in churches of about 46 per cent. and in sittings of 30 per cent. From 1860 6
1870 we increased from 2,145 churches to 2,601—456, and from 847,296 sittings 7
991,051 — 142,755, about 22 per cent. of churches and a little over 16 per cent. 8
sittings. Here by the census, the rate of growth from 1850 to 1860 is twice that 9
om 1860 to 1870. Whether this growth keeps up relatively with an increase of 10
opulation is of little consequence, though clearly it falls much below.".....xii. 45. 11

Feb. 24. **Parties in Illinois** (Epis.) by Louis Peck, of Illinois. "The recent 12
onvention....has brought again prominently....the assertions of the....advo- 13
tes of the P. E. C., that it is *par excellence* the *comprehensive* Church....So wide 14
the gulf between the dissatisfied ones and the jubilant friends of the Warden of 15
acine, that they threaten if he be consecrated Bishop, to consider the propriety of 16
ansferring their allegiance to the R. E. C.!....Before the....Convention, we are 17
ld 'one name suggested itself, as if by inspiration, almost if not quite unanimous, 18
at of Dr. James De Koven'....So let us take heart! The Church in the Diocese 19
Illinois is sound in the faith as ever! It is catholic, it is comprehensive, it 20
ands by the Prayer Book, and it recognizes no such terms as 'High' or 'Low,' 21
Ritualistic' or 'Evangelical.' We are a loving band of brothers, united in one 22
pirit and only desiring to be known as 'Churchmen.' But while we are saying to 23
ne another, how sweet and pleasant it is for brethren to dwell together in unity, 24
he outside world looks on with a stare of astonishment, and the R. E. C. meditates 25
ver the saying of a wise man, 'it is better to dwell in the corner of a housetop, 26
han with a brawling woman in a wide house.'".....xii. 25, 58; xiii. 25. 27

Feb. 24. **Low Church** (Epis.) Rev. J. H. Mac El' Rey gives his reasons for with- 28
rawing from the P. E. C. to join the R. E. C. He speaks in the highest terms of 29
ishop Howe, to whom he addresses his resignation. He says that he will continue 30
o teach what he has always taught. It is in substance the same as the letters of 31
esignation by others.....xi. 26. 32

Feb. 25. **Postal Cards** from clergy of the P. E. C.....ii.; xiii. 26. 33

Feb. 25. **"Catholic" Expressions** (Obs.).....xiii. 10 34

Feb. 25. **Low** (So. Ch.) Rev. W. H. Johnson in his letter to (So. Ch.) says, 35
with respect to his joining the R. E. C.: "That which actuated me most, was a 36
lesire to enjoy greater liberty in my ministrations, and to be a member of a com- 37
munion at peace within itself and giving the utmost prominence to Evangelical 38
doctrines....I had been greatly troubled by certain matters; and seeing that the 39
current of feeling in the Church does not at present set in the direction of relaxa- 40
tion and concession, I reasoned that I would be right in ridding myself of these 41
difficulties and restraints by casting my lot in a communion in which I knew that 42
they did not exist....As I see the matter now, I sought my own relief and peace 43
at the expense of my duty....I had too easily abandoned the post of duty....Not 44
only did I owe to our Church all my religious experience, but I was indebted to her 45
for my training for the ministry....It was she who promised to sustain me, and 46
did sustain me....I was led to realize the evil of division, and the culpability of 47

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needless division....I found that the tendency of things is to a wider breach between the old Church and the new....Finding....that I had erred....I communicated to the Bishop of South Carolina....and requested him to suspend immediate action....He informed me....that he had already pronounced my deposition ....though the letter was mailed two days before the deposition took place....He considered the circumstances....as affording just ground for reconsideration.... and would confer with the Standing Committee....My withdrawal from our Church and my return to it, were both *unsolicited* [italics his]....I am not abjuring a heresy. What my views are to-day, they have always been. The only point on which my mind has changed has been as to the duty of maintaining my views in our Church or out of it."....iii. April 1, 1875; iii. Feb. 10, 1875, Rev.; Feb. 11, Rev.; ii. July 8, 1874, Diff.; xiv. 10; xii. 58.

Feb. 27. Ritualism by De Koven (Chn.) "M." gives the following portion of his speech in the General Convention in 1871: "I want to give anybody in this house the opportunity of presenting me for false doctrine if he wishes; and in order to do so, I choose some language which is balder and barer than I, myself, would use, excepting in a company of theologians—and I use this language for a purpose which I will explain presently. I believe in—and this will be printed to-morrow, and I will write it out, if necessary, for anybody who wants to use it—I believe in the 'Real Actual Presence of our Lord under the form of bread and wine upon the altars of our churches.' I, 'myself, adore,' and would, if it were necessary or my duty, 'teach my people to adore Christ present in the elements under the form of bread and wine,' and I use these words because they are a bald statement of the Real Presence.'....The well-defined and clear-cut doctrine....in 1871....had become tangled and confused in 1874. Plain and precise as it was in 1871, it became obscure and indefinite in 1874. With *one* shape, *one* meaning in 1871....the doctrine of Eucharistic Adoration in 1874 was susceptible of division into *six* shades of interpretation....This is written by a member of a Standing Committee."

iii. Oct. 26, 1874; xii. 54, 58, and next.

Feb. 27. Bishop of Albany on De Koven (Chn.) Bishop Doane, in his letter to the *Churchman*, says: "The use which the *Church Journal* makes of this Pastoral [of 1871] or this portion of it, I utterly repudiate, as bearing in any degree upon the consistency of Bishops in consenting to the consecration of the Rev. Dr. De Koven, in whose soundness in the faith and sufficiency of learning, I have as much confidence as I have admiration for the dignity and devotedness of his character and the rare ability and attractiveness of the man....Dr. De Koven....in 1871 used not his own words to express his own opinions, but adjudicated words of an English judge to express what opinion was allowed in the Church." [So!]

xii. 53–55.

Feb. 27. Rev. Dr. Hopkins (Trib.) explains (Feb. 8): "That letter was sent under the date of Jan. 26, the day on which it was written, to a religious paper [Ch. Jo. he says], and being refused insertion, ...in your office received the date Feb. 4,....on which Dr. De Koven was elected....My latest advices from Illinois indicated that Dr. Leeds was the coming man." "This deposition... June 2, was published June 3,....on the same day [with]....letter of sympathy....This proves that the letter was....before deposition....The signers contemplated only a temporary suspension." He recites a number of well-known names contained in the

ruary 27, 1875.

xi. 17–19), and says: "Now to single out one clergyman....and to say.... 1
hall not be consecrated....is to proscribe equally every other man on that 2
..... xi. 16–22; iii. March 12, 1875; Jaggar. 3
'eb. 27. Growth of the Church (Trib.) Rev. Dr. F. C. Ewer objects to Dr. 4
npson's mode of investigation (Feb. 20), and says: "We have no full returns 5
nfirmations from 1861 to 1865....Confirmations 1847 to 1852 was one in 488 6
.lation—1853 to 1860 was one in 355—1869 to 1874 was one in 252. 7
xii. 45. 8
'eb. 27. Dr. De Koven accepts (Trib.) "Chicago, Feb. 26.—The following 9
r of acceptance from Dr. De Koven will be published for the first time in to- 10
'ow morning's papers: 'Racine, Feb. 15.—To the Rev. Dr. Chase and others.— 11
Dear Brethren: In reply to your letter informing me of my election to the 12
opric of Illinois, allow me to say, that I hereby accept the office to which the 13
ese has elected me, and should the Standing Committees and the Bishops ap- 14
e the testimonials and consent to the consecration, I will, with the help of God, 15
to be your faithful and loving Bishop.—I am respectfully and truly your 16
her and Servant in Christ.—James De Koven.'".....iii. Feb. 5, 1875. 17
March 1. Brooklyn (Epis. of 10th). Letter from "Reformed Episcopalian."— 18
ooklyn, Feb. 16, 1875. Sir:. Will the Rev. Dr. Jaggar be confirmed by the 19
ding Committees of the Episcopal Church as Bishop of the Diocese of Southern 20
? Opposition is expected to the confirmation of Dr. Jaggar from the fact of 21
signing a letter of sympathy in 1871, addressed to the Rev. Charles E. Cheney 22
r the latter's trial and deposition from the ministry of the P. E. C. for omitting 23
thanksgiving for the regeneration of children in the Baptismal service. The 24
t of this letter is sought to be removed by the fact, that in the month of Nov., 25
, Dr. Jaggar signed a circular with others of the Episcopal clergy of Phila- 26
hia in opposition to the establishment of the R. E. C. It is now alleged that 27
Jaggar has more than once expressed his regret to his friends that he signed 28
Philadelphia circular. Moreover, it is asserted that during the present winter 29
eeting was held at Dr. Jaggar's house, composed of Low Church clergymen, 30
a view of issuing a protest on their part against the doctrine of Apostolic 31
ession. If these statements be well founded, they will greatly help the oppo- 32
of the consecration of the Rev. Dr. Jaggar." 33
iii. Feb. 27, Rev; March 12, Jaggar; xi. 21, 22; xx. 3. 34
March 3. Exclusiveness (Epis.) The Bishop of London prevented the Dean 35
Westminster and other clergymen of the Church of England from taking part in 36
usual noon service in the City Temple of the Congregationalists, by threaten- 37
a legal prosecution.....xii. 17, 58. 38
March 3. Low (Epis.) Rev. G. A. Redles gives to Bishop Stevens his reasons 39
leaving the P. E. C., dated Feb. 12, 1875, "....I regarded the Articles as the 40
del of truth....I believed that the whole Prayer Book could be interpreted upon 41
estant principles....When I entered the diocese of New Jersey, I learned that 42
Evangelical Diocesan Missionary Society was about to be disbanded....I was 43
that....it had built, or aided in building, about 16 churches, and that all of 44
n except one had gone out of its hands....A large majority of our clergy to- 45
believe themselves to be priests....They restrict the ministry to a tactual suc- 46
ion....They appeal to the Prayer Book to sustain their position. I first be- 47

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1 came fully convinced to go out of my Church at the close of the last General Con-
2 vention....Five hundred clergymen signed a petition to that body, which asked
3 for the least possible concession....The request was voted down in the proportion
4 of seven dioceses against one....I soon saw how Elizabeth and Charles II. had al-
5 tered the Prayer Book in the interests of Rome, and how the design to drive
6 out Protestants under Charles II. succeeded in the case of 2,000 clergymen who went
7 out....I had discovered that I must use language which not only *sounded* unscrip-
8 tural, but was actually so, and that it was *intended* to mean precisely what it said."
9 xi. 26.

10 **March 3. Diocese of Illinois** (Ch. St.) "The Rev. Dr. Locke, of Grace Church,
11 Chicago, in a sermon recently, draws the following picture of episcopacy in the dio-
12 cese of Illinois—We looked over this splendid diocese, filled with the flower of the
13 American people—the grandest field God ever spread before a Church. We marked
14 our own Church. Witness its feeble, discouraged 8,000 communicants and nearly
15 3,000,000 of people; $2,000 as the contributions of one whole year toward diocesan
16 missions; with the exception of a few parishes, everything meagre and dragging;
17 the whole field a dreary waste, and our hearts burned within us."..xiii. 25; xii. 45.

18 **March 3. Brooklyn. Church and State** says: "It is a very significant fact
19 that some, at least, of the Reformed Episcopalians are endeavoring to defeat Dr.
20 Jaggar's election....This is in the form of a letter....not correct in any sense
21 which should justly render him objectionable to conservative churchmen."
22 March 1, Brooklyn; xx. 3.

23 **March 10. Jaggar's letter of Feb. 22, 1875** (Epis.) Dr. Jaggar in his letter
24 to Bp. Stevens, says: "I sympathized with the 'perplexities and sorrows' of Mr.
25 Cheney, under the first sentence which was pronounced upon him, and signed, as
26 expressive of that sympathy, the letter which has been published. But I disavow
27 emphatically the interpretations which have been put upon certain phrases in that
28 letter, and which might imply that I countenanced him in his resistance to the de-
29 cision of the Court. The letter sharply analyzed, may admit of such inferences,
30 but the ground of my action was sympathy with one peculiarly tried, and not ap-
31 proval of his course, and certainly I have not approved of his subsequent conduct."
32 xi. 21, 22.

33 **March 10. Brooklyn Letter** of March 1. The *Episcopalian* says: "Now
34 there are no new facts and statements in this communication, except the assertion
35 concerning the meeting designed to draw up a protest against the false doctrine of
36 Apostolic Succession. The fact, we believe, is not denied, but it is asserted and
37 proved that said protest embodied nothing more than the well-known views of con-
38 servative Churchmen.".....iii. March 1, 1875, Brooklyn; xvii. 3.

39 **March 10. Church of England** (Ch. St.) "The right of clergymen to preach
40 in Dissenting pulpits," by the *Rock*: "If a so-called English Churchman may be
41 allowed to preach up the Mass, surely a so-called Dissenter may be allowed to cry
42 it down; and if this be denied as inconsistent or incompatible with the conditions
43 of belonging to the Establishment, we may rest certain that ere many years are
44 over such an unjust establishment will be a thing of the past....The union of
45 Church and State thus becomes the symbol and instrument of the division of Prot-
46 estantism....The public will not fail to note one serious side of the difficulty in its
47 relation to the controversies of the day. The pulpit of the English Church is open to

ch 10, 1875.

›us foreign ecclesiastics, but not to the religious teachers of one-half of the 1
.ish people. There may be an exchange of religious rites with the Old Cath- 2
, with members of the Greek Church, with popularly elected Bishops from some 3
ı of the United States; but there can be none between the official organization 4
h represents English religion and the Wesleyan, the Independent, and the 5
ist, and other ministers who are its unofficial representatives. It is not possi- 6
ınd it would be infinitely undesirable even if it were possible, that this state 7
ings can long endure.".....xii. 18. 8

Iarch 11. Votes for Dr. Jaggar (Trib.) "An unreformed Episcopalian" in a 9
r dated "New York, March 9, 1875," gives in detail 19 for and 6 against Jag- 10
and 9 for and 16 against Dr. De Koven.....iii. March 1, Brooklyn; xvii. 3. 11

Iarch 12. Dr. Jaggar's sympathy for Dr. Cheney.....Post of 12; Trib. of 13, 12

Sympathy for Rev. Dr. Cheney. All the original documents on this sub- 13
are now in my possession. The name of Dr. Jaggar is not one of the 14
ve names printed on the circulars, but in manuscript upon two of them. And 15
circular has the printed note, 'On the 13th of May all the signatures will be 16
to Mr. Cheney.' This shows presumptively that the signatures were before 17
ı 2, the date of deposition, as stated by Dr. Hopkins in the *Churchman*, dated 18
rch 13, 1875.'—B. Aycrigg, Passaic, N. J.—March 12, 1875." Also telegram 19
Dr. John H. Hopkins, Plattsburg, New York.—Jaggar's manuscript signature 20
printed circulars, required May 13th for Cheney.—See *Post*, *Tribune*." 21
iii. March 1, Brooklyn; xx. 3. 22

Iarch 13. Dr. Hopkins (Chn.) He argues that the signatures must have 23
before the deposition, as in (Feb. 27; Low), and uses some harsh criticisms 24
›cting (March 1, Brooklyn) and (March 10, Brooklyn), as if intentionally mis- 25
›senting the facts stated (March 12, Jaggar's sympathy). This paper ante- 26
l March 13 was received on March 11, and immediately answered by (March 27
..... iii. March 1, Brooklyn; March 12, Jaggar; xx. 3. 28

Iarch 13. Reformed Episcopalians (Trib.) "A New Jersey Low Churchman" 29
ls the R. E. C. for (March 1, Brooklyn).....xi. 21, 22; xx. 3. 30

Iarch 15. Dr. Hopkins writes to B. Aycrigg: "Thanks for your crowning 31
ence which I have seen in the *Tribune*," etc. (March 12) Then March 17, B. A. 32
es to Dr. H.: "With me it was not a Church question. It was simply an act 33
ıty to correct misstatements." Then follows more facts respecting the names 34
the opinions given (xi. 17), with authority to use the letter at discretion, since 35
will soon appear as part of the history of the R. E. C., in which I suppose that 36
nay agree as to facts, as in this case, but draw opposite conclusions as Church 37
podes." Dr. H. answers that the confirmation of Dr. Jaggar being now certain, 38
hall have no use for the extra facts.....xi. 16–22; xx. 3. 39

Iarch 17. Dr. Hopkins and B. Aycrigg (see above, March 15). 40

Iarch 17. Low (Epis.) Rev. Benjamin Johnson to Bishop Beckwith, withdraw- 41
from the P. E. C. to join the R. E. C., dated March 1, 1875: "The movement of 42
ıop Cummins took me entirely by surprise....I felt and expressed a sincere 43
›et that he had not remained to represent his Protestant principles within the 44
›copal Church. Time and ecclesiastical events have fully vindicated the wisdom 45
providence of his movement....I have solemnly decided to 'go with him'.... 46
›ave itself Episcopacy must have a strong Protestant presentation....It is the 47

March 17, 1875.

1 judicial opinion of Lord Chief Justice Coleridge....that so long as *Sacerdotalism*
2 is so clearly recognized in the Prayer Book, Ritualism cannot be legally condemned
3 ....Pusey and De Koven are abundantly satisfied with the Book *as it is*....Re-
4 vision is a vital necessity....Despairing of this result from the Church, as now
5 dominated by Sacramentarianism, my conscience impels me to seek relief in the R.
6 E. C ...It *cannot* be that the essence of a spiritual religion *resides* in external ad-
7 ministration....I miss nothing that I ever loved in the Old Prayer Book, only those
8 doctrines, the distinctive property of the Papacy, which so long have been betray-
9 ing the Church into Romanism and its imitation." The *Episcopalian* also copies
10 from the Methodist *Southern Christian Advocate*, of Macon, Ga., some very compli-
11 mentary remarks respecting his "most successful pastorate of about six years in
12 this city....Impelled by conscientious convictions to renounce his connection
13 with the Church in which he was reared, and at whose altars he has served most
14 efficiently for twenty-five years"..... xi. 26.

15 **March 17. Rev. W. H. Johnson,** of S. C. The *Episcopalian* corrects its mis-
16 take in supposing that he was the Rev. Benjamin Johnson, of Ga.
17 iii. Feb. 25, 1875; xiv. 10.

18 **March 17. Ireland** (Ch. St.) Recently Episcopalians, Presbyterians, Metho-
19 dists, and Independents have held united evangelical meetings in Newry. The
20 assembly-room could not hold the worshipers, and the Presbyterian Church near
21 by was opened. This was also filled, and an Episcopalian minister presided at the
22 service, calling, as chairman, upon a Primitive Methodist to preach, and upon a
23 layman to pray".....xii. 58.

24 **March 17. Church of England** (Ch. St.) The *Pall Mall Budget* says: "The
25 existing system of the Church of England is—we use the word in no invidious or
26 disrespectful sense—a compromise....The object of Elizabeth and her advisers was
27 to keep as large a part of the nation as possible within the pale of the National
28 Church....One thing was done to please those whose faces were turned towards
29 Rome....Another thing was done to please those whose faces were turned towards
30 Geneva....It was only by yielding something to both parties that the more
31 moderate members of both were kept where they were, and were hindered from
32 actually going in the direction in which they were severally looking....The ob-
33 ject of the reviewers of the Prayer Book in Charles the Second's time, was to make
34 the changes in the direction of the first book of Edward the Sixth, but to do so, in
35 a manner, by stealth, by bringing in words and phrases which would satisfy the
36 holders of one set of opinions, while they would not offend the holders of another
37 set. In a form of worship which has grown up in this way, inconsistency is noth-
38 ing in the least wonderful; it is, in truth, the very thing to be looked for. In the
39 way in which the English Prayer Book was made, it could hardly fail to contain
40 some things which the High Churchman delights in, and which the Low Church-
41 man can barely swallow, and some things which the Low Churchman delights in,
42 and the High Churchman can barely swallow. In truth, inconsistencies of this
43 kind will be found in our ecclesiastical formulæ at every step".....xii. 18, 58.

44 **March 18. Episcopal Elections** (Trib.) "The adverse vote of the Standing
45 Committees of the P. E. C. on the confirmation of the Rev. Dr. De Koven as the
46 Bishop of Illinois, will no doubt be considered a most serious advantage that the
47 Low Church party have gained in their contest with the alleged Ritualists... He

March 18, 1875.

had been twice before nominated for the Bishopric—in Massachusetts and Wisconsin. . . .He accepted the honor at the hands of the Illinois Convention....as a vindication of the former action of that Convention in the choice of Professor Seymour.... The data....indicate that the opposition to Dr. De Koven was principally, though far from entirely, among the laity....The adverse vote on the confirmation of Dr. Jaggar, who was opposed for presumed sympathy with the Low Church party, was largely made up of the clerical members of the Standing Committees....It may now be said by moderate Churchmen, that no plausible excuse can be given for secession".....iii. March 22, 1875; xii. 58.

March 22. Episcopal Elections (Trib.) "The rejection of Dr. De Koven afforded the Rev. Dr. Ewer of this city occasion for a sermon yesterday on the revolution in the Episcopal Church. It will be seen by our report of this discourse [of this date] that Dr. Ewer took the ground that the vote of the Standing Committees on this question shows a substantial victory for what he terms the 'Catholic' party. The wonder is, he thinks, not that Dr. De Koven was rejected, but that so early in the career of 'Catholicity,' twelve dioceses have dared to vote for a Catholic, and twelve dioceses presumed to vote against a Low Churchman".....xii. 58, 59.

March 29. Low? (Times). "The will of the late ex-Chief Justice Richard Ward Green bequeaths $75,000 to aid the Methodist Episcopal Sunday-schools of Rhode Island....Mr. Green was a member of the P. E. C.".....xii. 58.

March 30. Ritualism in England (Toronto Globe). Copy in full of the Declaration by two Archbishops and twenty-four Bishops (all except the Bishops of Durham and of Salisbury); of which the editor says: "Its burden is the Episcopal way of saying 'Let us have peace,' but apparently it is peace at any price that is desired. The Rt. Rev. Fathers could not say exactly that they deprecated discussion, but they *have* said what amounts to the same thing....The civil interpreters of the law of the Church are to be implicitly followed....Those constituting that Committee may not be members of the Church of England at all. Nay, may be utter scoffers and avowed, or, at least, practical unbelievers, who hold all religions equally true, that is, equally false. Yet their verdict on what is the doctrine of the Church of England, is, as far as earth is concerned, final, and the Bishops say that it is well that it should be so, and exhort entire submission to all its decisions.... A Church which abnegates all self-government, and hands over the interpretation of its laws and doctrines to two or three laymen, who need not be either Churchmen or Christians, is surely in a bad way." The *Church and State* of Oct. 31 has the remarks of the *Spectator* and of the *Record*.....xii. 22, 58.

April 1. Rev. W. H. Johnson (So. Ch.) "On March 10, at St. Luke's Church, Charleston, S. C., Bishop Howe declared the sentence of deposition pronounced against Rev. W. H. Johnson on the 8th day of January last, to be, at the unanimous recommendation of the Standing Committee, and with the consent of five Bishops (those of Kentucky, North Carolina, Louisiana, and assistant Bishop of Kentucky), 'remitted and terminated' and the said clergyman to be restored to the full enjoyment of all the privileges, dignities, and power of the priesthood." [iii. Feb. 25, 1875, he does not condemn the R. E. C. Then ii. July 8, diff. the Canon requires him to condemn, and three Bishops to act. Then xiv. 10 he receives a letter dimissory from Bishop Cummins. Then iii. April 1, five Bishops act and take the responsibility of receiving a man who was too honest to say what he did not believe. The transactions from the beginning have been honorable to all concerned.]

CHAPTER IV.

EVANGELICAL ALLIANCE.

CONTENTS:—(1, 2). *Address of Bishop Cummins.*—(3 *to* 8). *Principles of the Old Evangelicals, cause the inauguration of the R. E. C.*

1st Section.

(1) **Oct. 8, 1873. Bishop Cummins** addressed the Alliance on the subject of "Roman and Reformed Doctrines on the subject of Justification contrasted." In the bound volume of the proceedings he is thus quoted:—

(2) "Rome denies this great truth [justification by faith], and in its stead has built that gigantic system of error, whose essence consists in placing the Church between the soul and God, as the sole dispenser of this grace, and without whose ministrations there is no salvation. From this springs all the kindred errors—the elevation of the ministry into a hierarchy, a sacrificing, mediating priesthood, through whose offices alone all heavenly blessings can come; a priesthood in whose hands, sacraments convey grace *ex opere operato*, independent of the faith of the recipient—a priesthood empowered to forgive sins, after securing the confession of the penitent—a priesthood by whose word the bread of the Sacrament becomes God incarnate—a priesthood empowered to offer sacrifices for the quick and dead" (p. 471).

"The Protestant doctrine of justification is assailed, not so much because it is thought dangerous to morality, as because it robs the Church—that is, the clerical order—of its assumed priestly character" (p. 472).

"Fellow Protestants of every name and nationality! Children of the Reformation! This is the very citadel of our faith, the very heart of the Gospel. This truth made the Reformation. And, under God, this truth alone can preserve it; revive it where it has become feeble and sickly; purify it where it has fallen from its first estate. In the reception, maintenance, and personal experience of this 'truth as it is in Jesus,' we are to find the real union of all Protestant Christendom. United to Christ by a saving faith, I am one with every other believer" (p. 474).

(3) Now, to these doctrines as general principles, we must unquestionably attribute the foundation of the R. E. C. Not because here announced, for here is nothing new. This is but one of the efforts made by Bishop Cummins and other Low Churchmen to arrest the tide of Romish error that is now sweeping over the once "Protestant" Episcopal Church.....xi.; xvi. 23.

(4) But, I think, that in another mode, the Alliance was used by Providence to plant in the same spot that was occupied by itself, just two months before, a small seed in the form of the R. E. C., to represent a new phase of the grand Christian principles which brought that Alliance together.

(5) Thus: the Alliance brought Bishop Cummins to New York, with the conse

Section.

ıce of the Joint Communion on Oct. 12, and the consequent exhibition of the 1
ɜnt character of the P. E. C., until the whole culminated in the resignation 2
ishop Cummins on Nov. 10, and his visit to Passaic, N. J., on Nov. 12, for the 3
ose of rest. And there, without premeditation, occurred the conference of Nov. 4
3, from which sprung the R. E. C.....ix. 5. 5
I) As to the Rev. Marshall B. Smith and the Rev. Mason Gallagher, the two 6
byters at that meeting, I do not know that the Alliance had any influence (ix. 7
They had both withdrawn from the P. E. C. several years previously, for the 8
ı causes as did Bishop Cummins on Nov. 10.....vii. 2, 5. 9
) But, from all the circumstances attending that Conference, I have no doubt 10
if either one of the four who were present, had not been prepared to consider 11
question of founding a new organization, such proposition would not have 12
'n out of the general conversation respecting the Romeward tendencies of the 13
. C. I was the only layman present, and in my opinion the Alliance was used 14
rovidence to prepare me for that meeting, within less than two weeks before 15
date. Thus 16
I). During the meetings of the Alliance, and as I supposed to counteract their 17
ence, the High-Church, but honorable and conscientious rector of St. John's 18
'ch in Passaic, expressed more strongly than usual, the views held by the 19
g majority in the P. E. C. Or it is possible that they appeared in a stronger 20
by contrast with the broad Christian principles of the Alliance. 21
ut in either way, I believe that the Alliance was the immediate cause of my 22
ng to the Senior Warden on Oct. 30, 1873, giving my reasons for leaving that 23
ıh of which I had been one of the founders in 1859, and for which I had spent 24
h time and money. I then thought seriously of joining the Reformed (Dutch) 25
'ch; but sad to think that at the age of three score and ten, I must give up 26
'amiliar service of my whole life, and the Church of my paternal and maternal 27
stors. I was thus prepared for the result of that meeting.....xii 29, 51. 28.

CHAPTER V.

JOINT COMMUNIONS.

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1 CONTENTS :—(1, 2, 5). *What they were.*—(3). *Dr. Adams on Bishop Tozer.*
2 —(4). *Bishop Cummins.*
3
4 **1st Section.**
5 (1) These joint communions, which have become historical, occurred on Sunday,
6 Oct. 12, 1873, in two Presbyterian churches in New York. The Rev. William
7 Adams, D.D., was the pastor of the church in which the Dean of Canterbury joined
8 with non-episcopalians, and the Rev. John Hall, D.D., is still pastor of the church
9 in which Bishop Cummins did the same. These are reported in the secular papers
10 of Oct. 13, 1873.
11 (2) In these communions the Rt. Rev. George David Cummins, D.D., assistant
12 Bishop of the Protestant Episcopal Diocese of Kentucky, and the Very Rev. R.
13 Payne Smith, D.D., the Dean of Canterbury, representative of the Primate of all
14 England, took part with non-episcopal clergymen in the administration of the
15 Lord's Supper.
16 (3) With respect to the Dean of Canterbury, Dr. Adams writes to the New
17 York *Evening Post,* Nov. 17, 1873: "During his visit in this city....the Dean sig-
18 nified his pleasure to join in the Holy Communion with the representatives of
19 different nations in the Presbyterian Church on Madison Square. This was by no
20 appointment or arrangement of the Alliance, but of his own free will—in expression,
21 as we may assume, of his desire for more of visible Christian union. In this spirit
22 he actually joined in the administration of the Lord's Supper, with many repre-
23 sentatives of the Anglican, Reformed, Lutheran, Moravian, Waldensian, Methodist,
24 Baptist, and other churches, himself receiving with others the elements from the
25 hand of the Presbyterian pastor.
26 "This scene attracted no little attention from all quarters. To many it was
27 a spectacle of unfeigned delight and satisfaction. By others, and those in the Epis-
28 copal Church, this act of the Dean of Canterbury was sharply criticised and de-
29 nounced; by none more emphatically than in a letter addressed to 'My Lord
30 Bishop' (*sic*) of New York, by Bishop Tozer, Missionary from Africa, then visiting
31 our city, but having no connection with the Alliance. Much in the language and
32 spirit of this letter may easily be pardoned in a stranger evidently ignorant of
33 American institutions and habits; but now Bishop Potter himself, in a letter ad-
34 dressed to the press of this city has actually endorsed and approved the remark-
35 able production. He pronounces it according to his personal knowledge 'far from
36 being a hasty letter.' With no disclaimer, not even of its address and superscrip-
37 tion, he characterizes it as 'well considered,' and 'manly.' This letter, we are in-
38 formed by Bishop Potter, 'found its way into print by accident!' But it is by no

3d Section.

accident that Bishop Potter now gives it his printed and public approval. The 1
letter of Bishop Tozer, thus endorsed, contains no equivocal menace that the act of 2
the Dean of Canterbury should be reported to his Archbishop for judicial notice." 3
"....Does Bishop Potter seriously claim such territorial jurisdiction over the city 4
and county of New York, and such *identity* of all branches of the Episcopal Church 5
throughout the world, that every clerical visitor from England episcopally ordained, 6
is required to consult *him* as to the meetings he may attend, the pulpits in which 7
he may preach, and the communion tables at which he may receive the sacrament, 8
under penalty of being publicly arraigned for 'eccentricity,' 'irregularity,' and un- 9
faithfulness to his 'ordination vows.' 10

(4) Bishop Cummins, in like manner, by persons less conspicuous than Bishop 11
Tozer, was attacked for doing in Dr. Hall's Church what the Dean of Canterbury 12
had done in Dr. Adams' Church. 13

(5) I was present at this Joint Communion in Dr. Adams' Church, and it was 14
the grandest Communion of the "Holy Catholic Church" of the Apostles' Creed 15
that I ever saw or expect to see—that vast congregation of all names and nations 16
filling the church from front to rear, and filling the aisles; all, with rare exceptions, 17
joining in the Communion. 18

iii. Nov. 5, 1873, Ch. St.; Nov. 5, Bp. Potter; Feb. 4, 1874, Dean; Oct. 1, Bp.; Oct. 19
12, Dr. Mead. 20

CHAPTER VI.

PRAYER BOOK OF 1785 AND JOURNAL OF 1785-6.

CONTENTS:—(1, 2, 5).—*Whence obtained.*—(3). *Reprint as Low Church document.*—(4). *Then for R. E. C.*—(6, 7, 8). *Contents of Journals.*—(9)—*Referred to.*—(10). *Bishop White's Memoirs.*—(11). *Perry's Hand-Book.*

1st Section.

(1) Before the reprint of the Prayer Book of 1785, it was so little known, that when Bishop Cummins, in the Call of Nov. 13, referred to it (ix. 2), it was in print pronounced to be a myth.

(2) The copy from which this was reprinted was obtained from London several years since at considerable expense on account of its scarceness, by the Rev. Marshall B. Smith, who knew of its existence, but had never before been able to find a copy.

(3) When Bishop Cummins was in New York attending the meetings of the Alliance (Oct. 2 to 12), this book was lent to him (as I was informed), and he finding it so much more Protestant than the Prayer Book of 1789, obtained from several laymen the promise to pay for reprinting it as a valuable document to sustain the Low Churchmen. At that time I was not acquainted with Bishop Cummins. This book was then presented to Bishop Cummins, and reprinted as directed "*verbatim et literatim et punctuatim.*" On one occasion when I had charge of the reprint, the proof sheets were returned with a special note pointing out supposed systematic errors. The printer referred to his standing orders and proved by *copy* that he had followed directions.

(4) While this Prayer Book of 1785 was in the hands of the printer, the determination to found the R. E. C. was reached on Nov. 13 (ix. 9). Then the reprint was put under my charge and driven with all practicable speed, so as to be on hand at the organization on Dec. 2. This was accomplished so far as to have fifty copies..... ....ii. Dec. 4.

(5) The journals of the General Conventions of 1785-6 were obtained by Bishop Cummins about three or four days after the date of the Call of Nov. 13. They were brought from Dublin, Ireland, by the Rev. John Hall, D.D., bound up with other pamphlets (v. 4.) Immediately on permission being obtained, these were put into the hands of the printer, and copies were prepared in time for the organization of Dec. 2, 1873.

(6) The "Journal," Sept. 17 to Oct. 7, 1875, shows that New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina only were represented. ....Read proceedings of Convention of 1784 (p. 5 of reprint.) Committee of one clergyman, one layman from each State to draft a Constitution (p. 6) which is re-

6th Section.

ported (p. 8); and refers to the "Meeting of clerical and lay deputies on Oct. 6, 7, 1784, from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland (p. 8); refers to the Prayer Book of 1785 as "*proposed and recommended.*" (p. 10): "That the first Thursday of November in every year forever shall be....Thanksgiving" (11): "Plan of obtaining Consecration....address the Archbishops and Bishops of the Church of England, requesting them to confer the episcopal character....That Conventions....correspond with the English Bishops....Bishops may be called the Rt. Rev. *A. B.*, Bishop of the P. E. C. in *C. D.*, and as Bishops may have no other title." (p. 12): "To the most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England....our fathers... as well from a veneration for Episcopal government as from an attachment to the admirable services of our Liturgy,....professing the same religious principles with the Church of England, you will be pleased to confer the Episcopal character....(p. 13)....The Bishops of London were our Diocesans (p. 14)....*Resolved*, That the Rev. Dr. Smith be requested to prepare and preach a sermon,....and that the Service be then read as proposed for future use (pp. 15, 16)....Friday, 7th Oct., 1785. The Convention met....Liturgy as altered was read by Rev. Dr. White, and....sermon....by Rev. Dr. Smith (p. 16).

(7) "Journal," Philadelphia, June 20 to 26, 1786. Same States represented as in 1785....Letter from nineteen Archbishops and Bishops awaiting further information (pp. 20, 21) "A motion made by the Rev. Mr. Provoost and seconded by the Rev. Mr. Smith, of South Carolina, viz.: That this Convention will resolve to do no act that shall imply the validity of ordinations made by Mr. Seabury. The previous question was moved by Dr. Smith, seconded by Dr. White, viz.: Shall this question be now put?—and carried in the affirmative. The main question was then proposed and determined in the negative, as follows: New York, *aye;* New Jersey, *aye;* Pennsylvania, *no;* Delaware, *no;* Maryland, *no;* Virginia, *no;* South Carolina, *aye.* On motion made by Dr. White and seconded by Mr. Smith, of South Carolina, *Resolved unanimously*, That it be recommended to this Church in the States here represented, not to receive to the pastoral charge within their respective limits, clergymen professing canonical subjection to any Bishop in any State or country other than those Bishops who may be duly settled in the States represented in this Convention."...."It was unanimously *Resolved*, That it be recommended to the Conventions of the Church represented in this General Convention not to admit any person as a minister within their respective limits who shall receive ordination from any Bishop residing in America during the application now pending to the English Bishops for Episcopal consecration." (p. 22). The answer to the letter of the Bishops on pages 20–21, says: "While doubts remain,.... we acknowledge the propriety of suspending a compliance with our request.... Many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard....This with us is the proper season for revision....leads us to flatter ourselves that you will not disclaim a branch of your Church merely for having been....pruned rather more closely than its separation made absolutely necessary." (pp. 28, 29).

(8.) "Journal" of Oct. 10, 11, 1786, at Wilmington. With representatives from New York, New Jersey, Pennsylvania, Delaware, Maryland, South Carolina.

8th Section.

1 Adjourned meeting begins with the letter signed by the Archbishops of Canterbury
2 and of York, who say...."The whole of your communications were then....taken
3 into consideration at a meeting of the Archbishops and fifteen Bishops.....Less re-
4 spect, however, was paid to our Liturgy than its own excellence and your declared
5 attachment to it had led us to expect....Two confessions....have been entirely
6 laid aside [Nicene and Athanasian Creeds] and that even in that which is called
7 the Apostles' Creed an article is omitted [He descended into hell.] Nevertheless,
8 ....trusting that the communications we shall make to you....will have the de-
9 sired effect, we have....prepared a bill conveying to us the powers necessary for
10 the purpose" (pp. 34–38). Convention elected Rev. Dr. Provoost President by bal-
11 lot (p. 40). "Whereas....Archbishops and Bishops....earnestly exhorting this Con-
12 vention....for removal of certain objections....In pursuance whereof this present
13 General Convention has been called" (pp. 41–43). Question on restoring "He de-
14 scended into hell:" New York, 2 yes, 1 no; New Jersey, 5 yes; Pennsylvania, 3
15 yes, 3 no; Delaware, 2 yes, 2 no; South Carolina, 2 yes; "and so the words are to
16 be restored, there being two ayes and no negative." "On the question, Shall the
17 Nicene Creed be restored in the Liturgy? the same was unanimously agreed to."
18 "Shall the Athanasian Creed be restored?" New York, 3 no; New Jersey, 2 yes,
19 3 no; Pennsylvania, 6 no; Delaware, 1 yes, 3 no; South Carolina, 2 no; "and so it
20 was decided in the negative" (p. 44). Elected for consecration as Bishops: Rev.
21 Dr. Samuel Provoost, by New York; Rev. Dr. Wm. White, by Pennsylvania; Rev.
22 Dr. David Griffith, by Virginia.
23 (9) This Proposed Book of 1785 is referred to (vii. 1; ix. 2; xi. 3; ii. Nov. 19,
24 1873, Ch. St.; Dec. 4, Prayer-Book.)
25 (10) **Bishop White's Memoirs**, Edition of 1836, page 22, says: "On the 27th
26 of September, 1785, there assembled....in Philadelphia....deputies from seven of
27 the thirteen States." A note on page 107 says: "The Convention seems to have
28 fallen into two capital errors....ordering the printing of a large edition....order-
29 ing the use of it....at the conclusion....of the Session. This helped to confirm
30 the opinion of its being introduced with a high hand."
31 (11) **Hand-Book** of the General Conventions, 1785 to 1874, by William Stevens
32 Perry, D.D., contains much that is interesting respecting the above, extracted
33 from Bishop White's Memoirs and from documents belonging to the General Con-
34 vention. It was printed in 1874. The reprint above was in Dec., 1873.

CHAPTER VII.

RESIGNATIONS.

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(1). *Of Bishop Cummins.*—(2). *Of Rev. M. B. Smith.*—(3). *Record of Deposition.*—(4). *New Jersey Bishop and Convention.*—(5). *Resignation of Rev. Mason Gallagher.*—(6). *Other Resignations.*—(7). *Restoration.*

1st Section.

(1) Bishop Cummins withdraws from the P. E. C. "New York, November 10, 1873.—To the Right Reverend Benjamin Bosworth Smith, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Kentucky.—Rt. Rev. and Dear Bishop: Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time. It is due to you, and to my many dear friends in the Diocese of Kentucky and elsewhere, that I should state clearly the causes which have led me to this determination.

"1. First, then, you well know how heavy has been the trial of having to exercise my office in certain churches in the Diocese of Kentucky where the services are conducted so as to symbolize and to teach the people doctrines subversive of the 'truth as it is in Jesus,' and as it was maintained and defended by the Reformers of the sixteenth century. On each occasion that I have been called upon to officiate in those churches, I have been most painfully impressed by the conviction that I was sanctioning and endorsing, by my presence and official acts, the dangerous errors symbolized by the services customary in Ritualistic churches. I can no longer, by my participation in such services, be 'a partaker of other men's sins,' and must clear my own soul of all complicity in such errors.

"2. I have lost all hope that this system of error now prevailing so extensively in the Church of England, and in the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the authorities of the Church legislature or executive. The only true remedy, in my judgment, is the judicious, yet thorough revision of the Prayer-Book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism: a revision after the model of that recommended by the Commission appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the Fathers of the Protestant Episcopal Church in the United States, and embodied in the Prayer-Book of 1785, which they set forth and recommended for use in this country. I propose to return to that Prayer-Book, sanctioned by William White, and to tread in the steps of that saintly man, as he acted from 1785 to 1789.

1st Section.

"3. One other reason for my present action remains to be given. On the last day of the late conference of the Evangelical Alliance, I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's Church in the City of New York, and united with Dr. Hall, Dr. Wm. Arnot, of Edinburgh, and Prof. Dorner, of Berlin, in that precious Feast. It was a practical manifestation of the real unity of 'the blessed company of all faithful people' whom God 'hath knit together in one communion and fellowship, in the mystical body of His Son Jesus Christ.' The results of that participation have been such as to prove to my mind that such a step cannot be taken by one occupying the position I now hold, without sadly disturbing the peace and harmony of 'this Church,' and without impairing my influence for good over a large portion of the same Church, very many of whom are within our own Diocese. As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith. I, therefore, leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a Primitive Episcopacy and a pure Scriptural Liturgy, with a fidelity to the doctrine of Justification by Faith only—*Articulus stantis vel cadentis Ecclesiæ*—a position towards which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in the 'Church of Jesus' in Mexico. To this blessed work I devote the remaining years of life, content, if I can only see the dawn of that blessed day of the Lord. I am, dear Bishop,

"Faithfully yours in Christ, GEORGE DAVID CUMMINS."

(2) **Rev. Marshall B. Smith** to Bishop Odenheimer, March 15, 1869, withdrawing from the P. E. C. Extracts from the pamphlet (pp. 16) reprinted for the R. E. C.:—

"For some time I believed that the Book of Common Prayer was consistently and thoroughly Protestant....But priest, altar, sacrifice stand forth throughout ....I can no longer use certain expressions which it contains....The canons passed at the last General Convention....are some of them....such that I cannot conscientiously obey them....Adhering as I do to the truth as taught in the Gospel, and in its epitome those noble Protestant formularies, the Thirty-nine Articles....there is no alternative for me as an honest man but to withdraw....I love the mode of worship of our Church, and could never leave it did I see any possibility of the revision of its Offices, the suppression of Romish and other corrupt practices, and a just guarantee of liberty to the Evangelical clergy." (ii. April 22, 1874).

The "Journal" of 1869 (p. 138), has this courteous record by Bishop Odenheimer: "1869, April 19—Deposed on his letter of resignation, and not for crime or immorality, Rev. Marshall B. Smith." And page 112, the Bishop in his annual address refers to this resignation.

(4) And (by way of parenthesis, to show the high-toned liberality of this High Church Bishop and Convention) Mr. Smith as an avowed Low Churchman preached the Convention sermon by appointment of the Bishop in 1866, and for several years was a member of the Standing Committee; and I as an avowed Low Church

4th Section.

man, held the office of chairman of the Committee on Finance from 1863 until 1
I resigned in 1868 on account of the action of the General Convention. And the 2
ruling majority allow the Low Churchmen to have one clerical and one lay deputy 3
in the General Convention. Hence I separate from the Bishop and Convention of 4
New Jersey with feelings of respect and admiration. 5

ii. Oct. 29, Dr. Garrison; xii. 29; xiii. 8; xiv. 4. 6

(5) **Rev. Mason Gallagher** to the Rt. Rev. Horatio Potter, D.D., Bishop of the 7
Diocese of New York, dated Sept. 11, 1871: "After careful deliberation, I have de- 8
cided to request my name to be removed from the list of clergy in canonical connec- 9
tion with the P. E. C. in your diocese....I am fully persuaded that the section of 10
Episcopalians with whom I sympathize, legitimately represent the martyred 11
founders of the Church of England....Retiring from an active ministry of over 12
twenty-seven years in this portion of the kingdom of Christ, I think it proper 13
briefly to state the leading causes of this withdrawal....The service for Infant 14
Baptism....teaches dangerous errors....a service capable of at least seven differ- 15
ent interpretations. The Catechism, the office of Institution, are capable of semi- 16
Romish interpretation....The Canon passed at the last General Convention, still 17
further limiting the tender of courtesies and fraternal respect to ministers of other 18
churches....The whole tone of exclusiveness in our Church, proceeding from the 19
prevailing idea of the absolute necessity of Episcopal ordination to a valid ministry 20
....The punishment for omitting controverted expressions in a human service, or 21
for preaching the Gospel where their conscience dictated—penalties as great as if 22
they had violated the Ten Commandments....Studying the tone of our late 23
Diocesan Conventions, the Declaration of Bishops, and the spirit of the High 24
Church Episcopal press, I feel no hope of any legislation by the coming General 25
Convention which will give relief adequate to the present emergency....With a 26
heartfelt wish that you may be blessed in your work, and that the Church, of 27
which you are so important an officer, may remain true to the old faith of its founders, 28
and be greatly useful in saving souls, I remain....MASON GALLAGHER." 29

(6) The resignations of several who left the P. E. C. after the organization of 30
the R. E. C. are quoted under the caption *Low* in Chapter III. (xi. 26). They 31
are all in substance the same as the above. They all represent the same principles 32
as in (xi.) 33

(7) Restoration after resignation. (ii. July 8, 1874; Differences viii.) 34

(8) The above cases of the previous withdrawal of the four who met on Nov. 35
12 (vii. 1–5), and the other cases referred to (vii. 6) will show the reasons for leav- 36
ing the P. E. C., and the spirit of sadness and not resentment with which the Old 37
Evangelicals of the P. E. C. have felt themselves obliged to separate from their 38
former associates.....xiv. 39

CHAPTER VIII.

DEPOSITION OF BISHOP CUMMINS.

CONTENTS:—(1). *Acknowledgment of receipt of Resignation.*—(2). *Formal notice.*—(3). *Canon.*—(4). *Deposition record.*—(5). *New Canon.*

1st Section.

(1) **Nov. 13.** Bishop Smith informally and kindly acknowledges the receipt of Bishop Cummins' letter of resignation. B. A.

(2) **Nov. 22.** Bishop Smith writes: "Hoboken, N. J., November 22, 1873.—Rt. Rev. Geo. D. Cummins, D.D., late assistant Bishop of Kentucky: Upon the evidence of a printed copy of your letter to me dated November 10th, 1873, in the hands of the Rev. Dr. Perkins, a member of the Standing Committee of Kentucky, at a meeting of said Committee duly convened in the vestry-room of Christ Church, Louisville, on the 18th day of November, 1873, in accordance with the provisions of Canon Eighth, Title II. of the Digest, did certify to me that the Rt. Rev. George David Cummins, D.D., for some time assistant Bishop of Kentucky, has abandoned the communion of the Protestant Episcopal Church. In accordance with the second paragraph of the same Canon, it becomes my painful duty to give you official notice 'that unless you shall within six months make declaration that the fact alleged in said certificate is false, you will be deposed from the ministry of this Church."—B. B. SMITH, Bishop of Kentucky, and Presiding Bishop."

ii. Nov. 29 and 30, 1873, Bishops; Dec. 1, Bishops.

This is a copy from the manuscript. The substance is quoted in the Act of Deposition, June 24, 1874, (viii. 4).

(3) The Canon referred to reads as follows: Canon 8, Title II. "If any Bishop without availing himself of the provisions of § xvi. of Canon 13 of Title I. abandon the Communion of this Church, either by open renunciation of the doctrine, discipline, and worship of this Church, or by a formal admission into any religious body not in communion with the same, it shall be the duty of the Standing Committee of the Diocese to make certificate of the fact to the senior Bishop, which certificate shall be recorded, and shall be taken and deemed as equivalent to a renunciation of the ministry by the Bishop himself. Notice shall then be given to said Bishop receiving the certificate that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, he will be deposed from the ministry of this Church. And if such declaration be not made within six months as aforesaid, it shall be the duty of the senior Bishop, with the consent of the majority of the House of Bishops, to depose from the ministry the Bishop so certified as abandoning, and to pronounce and record in the presence of two or more Bishops, that he has been so deposed: *Provided*, nevertheless, that if the Bishop so certified as abandoning, shall transmit to the senior Bishop a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings.

3d Section.

[Note a.] " Canon of 1859." [In consequence of the secession of Bishop Ives, who 1
joined the Church of Rome ?] 2

(4) **Bishop Cummins** was deposed according to the Canon above recited, on 3
June 24, 1874, as reported in the *Philadelphia Bulletin* of July 8. Viz.: 4

" *Whereas,* The Standing Committee of the Diocese of Kentucky, duly convened 5
in the vestry-room of Christ Church, Louisville, on the 18th day of November, in 6
the year of our Lord 1873, did certify to me, Rt. Rev. Benjamin B. Smith, D.D., 7
LL.D., Bishop of Kentucky, and senior Bishop of the Protestant Episcopal Church 8
in the United States, the fact that Right Rev. George David Cummins, D.D., for 9
some time assistant Bishop of the Diocese of Kentucky, had abandoned the com- 10
munion of said Church, which certificate is in the words following: 'The Standing 11
Committee of the Diocese of Kentucky, duly convened in accordance with Canon 8, 12
Title II., do hereby certify to the senior Bishop above named, that Right Rev. 13
George David Cummins, D.D., for some time assistant Bishop of the said Diocese 14
of Kentucky, has abandoned the communion of said Church, of which due record 15
was made. *And whereas,* upon receiving said notice I gave notice, on the 22d day 16
of November, to the above-named Right Rev. George David Cummins, D.D., that 17
unless he shall, within six months, make declaration that the facts alleged in said 18
certificate are false, he will be deposed from the ministry of this Church. *And* 19
whereas, no such declaration has been made within said time, neither has the Right 20
Rev. George David Cummins, D.D., transmitted to me any retraction of the acts or 21
declarations constituting his offence: Be it therefore known that on this 24th day 22
of June, in the year of our Lord 1874, in the vestry-room of St. Peter's Church, 23
New York city, I, Benjamin Bosworth Smith, above-named, and senior Bishop of 24
the Protestant Episcopal Church in the United States, with the consent of a ma- 25
jority of the members of the House of Bishops, as hereinbefore enumerated, viz.: 26
[here follow the names of 35 Bishops with the names of their Dioceses], and in 27
terms of the Canon in such cases made and provided, do pronounce the said George 28
David Cummins, D.D., deposed, to all intents and purposes, from the ministry of 29
this Church, and from all the rights, privileges, powers, and dignities pertaining to 30
the office of Bishop of the same. In the name of the Father, and of the Son, and of 31
the Holy Ghost, Amen. B. B. SMITH, Bishop of the Diocese of Kentucky, and senior 32
Bishop of the Protestant Episcopal Church in the United States. Done in the 33
presence of Alfred Lee, Bishop of Delaware; William Bacon Stevens, Bishop of the 34
Diocese of Pennsylvania; M. A. De Wolfe Howe, Bishop of Central Pennsylvania." 35

Now these documents, compared with the Canon as recited, show that the depo- 36
sition was in strict accordance with the Canon. The whole has been given at 37
length to compare with the " Null and Void " proclamation.....x. 5, 7, 8. 38

(5) (iii. Nov. 3, 1874. Abandoned). The Canon was so changed as to allow im- 39
mediate inhibition.....iii, Oct. 26. 40

CHAPTER IX.

CALL TO ORGANIZE.

CONTENTS:—(1). *Note.*—(2). *Principles.*—(3). *For Episcopalians only.*—(4 *to* 9). *Unpremeditated.*—(10). *Letter Dimissory.*—(11). *A Layman retracts.*—(12 *to* 15). *Erroneous reports.*—(16). *Call made public, Nov.* 26.

1st Section.

(1) "New York, November 15, 1873.—Dear Brother: The following circular-letter has been prepared in consultation with a few friends like-minded with myself, who are now, or have been, ministers and laymen in the P. E. C. It is sent to you for your earnest consideration. If approved by you, please sign your name to it, and thus give your consent to the transfer of your name to the original document for publication and more general circulation.—Your Brother in the Lord, GEORGE DAVID CUMMINS. Address me at No. 11 East 57th Street, New York, and telegraph your reply, if agreeable to you."

(2) "New York, November 13, 1873.—Dear Brother: The Lord has put it into the hearts of some of His servants who are or have been, in the P. E. C., the purpose of restoring the old paths of their fathers, and of returning to the use of the Prayer Book of 1785, set forth by the General Convention of that year, under the especial guidance of the venerable William White, D.D., afterwards the first Bishop of the same Church in this country. The chief features of that Prayer-Book, as distinguished from the one now in use, are the following: 1. The word 'Priest' does not appear in the Book, and there is no countenance whatever to the errors of Sacerdotalism. 2. The Baptismal Offices, the Confirmation Office, the Catechism, and the Order for the administration of the Lord's Supper, contain no sanction of the errors of Baptismal Regeneration, the Real Presence of the Body and Blood of Christ in the elements of the Communion, and of a Sacrifice offered by a Priest in that Sacred Feast. These are the main features that render the Prayer Book of 1785 a thoroughly Scriptural Liturgy, such as all Evangelical Christians who desire Liturgical Worship can use with a good conscience. On Tuesday, the 1st [2d] day of December, 1873, a meeting will be held in Association Hall, corner of Twenty-third Street and Fourth Avenue, in the city of New York, at 10 o'clock A.M., to organize an Episcopal Church on the basis of the Prayer Book of 1785—a basis broad enough to embrace all who hold 'the faith once delivered to the saints,' as that faith is maintained by the Reformed Churches of Christendom; with no exclusive and unchurching dogmas toward Christian brethren who differ from them in their views of Polity and Church Order. This meeting you are cordially and affectionately invited to attend. The purpose of the meeting is to *organize*, and not to discuss the expediency of organizing. A verbatim reprint of the Prayer Book of 1785 is in press, and will be issued during the month of December. May the Lord guide you and us by His Holy Spirit.—GEORGE DAVID CUMMINS."

3d Section.

(3) This Call was presented exclusively to those "who are or have been ministers or laymen in the P. E. C." This principle was immediately approved by outside advisers in whose judgment we placed confidence. It was adopted by all who took part in the first General Council. Consequently, all in authority having been members of the Old Evangelical party in the P. E. C., and desiring to retain the familiar service and form of Church government (excepting those parts to which the Old Evangelicals had long objected) they were enabled to make the necessary changes on the most conservative principles, in place of producing a system that might have satisfied no one, if all who agreed with the Declaration of Principles had been invited to take part in the organization. (xi. 34, 36). And here I will present my individual views on this point, to meet the charge of wrong in establishing a new Church in place of joining with one already established, where there is no essential difference. I am convinced that there are various instincts or habits of mind that require different church arrangements. Brought up in St. John's P. E. C. in New York, and always claiming to be an Episcopalian, I have habitually attended the Lutheran, and German Reformed, and the Methodist Churches, when out of reach of Episcopal services during my engagement in civil engineering (xvi. 1). I believe that the Methodist Church is doing more good than any other Church in the country, and that it would be a national calamity for it to abandon its peculiarities. But they do not suit *my* instincts or habits. Then from 1849, when I first came to Passaic, until 1859, when we inaugurated St. John's Episcopal Church, I had a pew in the Dutch Church and regularly attended their service, because there was no Episcopal Church nearer than Paterson. And I now attend the Dutch Church in Passaic as frequently as my own in New York, because much more convenient. This comes nearer to my views than any Church except the R. E. C. But I feel the want of the Episcopal service; and that to them would be disagreeable. There is no principle involved, except that the service should so harmonize with the feelings that the form itself should least distract the attention. —Then the Congregational system I only know from report. I know that it has done noble service in the cause of Christianity. But it is to me a matter of surprise that any man should be willing to go through a long course of study to prepare himself for the ministry to meet the high requirements of this age, and then be subject to the views of an individual congregation. I do not hold that education is indispensable. A Varley or a Moody may be vastly more valuable than the man who can claim the highest education. But we all know that education is a power. The Congregational system is the opposite of the Episcopalian. The Puritans came to this country to enjoy a "Government without a King and a Church without a Bishop." I do not deny that this may be best for them, but all the founders of the R. E. C. are opposed to congregationalism for themselves, and each is entitled to his preference. Those who prefer the Congregational system can go to a regular Congregational Church and be a power for good, while the same power with us would only produce confusion.—Our form of Episcopal government is analogous to our form of civil government. Our Presiding Bishop and General Council represent partially the President and Congress of the U. S. A. Our Bishops of Synods, and the corresponding Synods represent the Governors and State Legislatures. Our congregations in proportion to their communicants send representatives to these ecclesiastical legislatures. Thus each congregation, in place of being a separate

3d Section.

1 organization to act independently of all the others, is under the control of all the
2 others by their representatives collected, and has its share in controlling all the
3 others within the limits of the invariable "Declaration of Principles," and of the
4 Constitution, to be altered with difficulty; and of the Canons, with less difficulty
5 Thus forming one harmonious whole, the minister can change from one congrega
6 tion to another; and the rector and wardens and vestrymen attend to their
7 respective duties upon general principles laid down in the Rubrics and the Canons.
8 And in the P. E. C. the rector is President of the civil corporation. These (with the
9 modifications above referred to) are the principles of the P. E. C., which always
10 satisfied the Old Evangelicals, and these we wish to retain. One may say that the
11 surplice ought to be retained by Canon. Another that the surplice means sacerdo-
12 talism (i. Dec. 9, 1874, Phila.) But the whole R. E. C. assembled in council agreed
13 to leave the dress to the choice of the rector (Constitution, Art. ix). One may
14 desire to have the service in one way and another in another way. This is not a
15 question for the vestry to act on. The Council has defined by Rubric and by Can-
16 on how far the rector shall be restricted and how far he shall be left to his own
17 discretion, not only in one congregation, but in all alike. I have served for many
18 years as Senior Warden, and am convinced that no member of the congregation
19 knows as well as the rector the general wish of the congregation, and as a man of
20 common sense he will use his discretionary powers with proper judgment. The R.
21 E. C. depends very much on the Rubric of common sense. The persons who make
22 most noise may form but a small minority. In one case within my knowledge in
23 the P. E. C. this was carried to such extent as to force the rector to offer his resig-
24 nation. The congregation learning this fact, rose up to stop the movement, and it
25 was proved that the whole opposition amounted to two men who professed to repre-
26 sent the general wish. Then the rector withdrew his proposed resignation, these
27 two men with their families retired, and the congregation in perfect harmony in-
28 creased rapidly. Now from the above it is evident that the R. E. C. fills a blank.
29 Many require just the services and the Church government, together with Protest-
30 ant doctrines that are here found, and not found elsewhere. All that we ask is to
31 let us have a Church that corresponds with the views of the Old Evangelicals in
32 the P. E. C.; ready to receive by letter from other Churches all who agree with
33 these views, and to dismiss by letter to other Churches those who do not agree with
34 these views, or who for any cause desire such letters.
35 ix. 10; xi. 28; xiv. 10; xvi. 22, 23, 28.
36 (4) This Call to organize was the unpremeditated result of an unpremeditated
37 meeting of Bishop Cummins and the Rev. Marshall B. Smith and the Rev. Mason
38 Gallagher and myself, at the house of Mr. Smith in Passaic, N. J., on Nov. 12,
39 1873. Thither the Bishop retired from New York for the sake of rest, after having
40 sent in manuscript and by mail, to Bishop Smith at Hoboken, his resignation, dated
41 Nov. 10 (vii. 1). Thither I went about noon by no previous appointment, and was
42 then for the first time introduced to Bishop Cummins. In the afternoon, the Rev.
43 Mason Gallagher came in to call on the Bishop, with the knowledge that he would
44 be there, from having met with him on the way.
45 (5) The conversation soon turned on the resignation of the Bishop, which all
46 approved. Then on the Romeward tendencies of the P. E. C., and on this point
47 the conversation must have occupied hours, according to my recollection of the facts

5th Section.

related. We were simply spending together a social afternoon and evening in re- 1
lating our knowledge of facts in which we all felt a deep interest. Bishop Cum- 2
mins, for his reasons given, had just withdrawn from the P. E. C. on Nov. 10 (vii. 3
1). I had done the same, for the same reasons, on Oct. 30, eleven days before 4
Bishop Cummins (iv. 8). The two clergymen had done the same, for the same rea- 5
sons, several years before (vii. 2, 5). This conversation resulted in *action*, as shown 6
above. Providence brought us there for that purpose, as I believe. And about the 7
same time there was another remarkable concurrence of three persons who had pre- 8
viously all been strangers to each other, which proved that Providence was direct- 9
ing men without their own knowledge. 10

(6) A few days after this conference I tried to recall the time at which the con- 11
versation took a practical turn, but I could not. Neither of the others can remem- 12
ber it. I think that there was no definite beginning on this point, but that it grew 13
imperceptibly, until it became a settled determination, somewhere between the 14
afternoon of Nov. 12 and before 10 A. M. on Nov. 13. 15

(7) Before 10 A. M. of Nov. 13, the Bishop said to Mr. Smith: "Take pen and 16
paper and write as I dictate." The call, dated Nov. 13, was then written, approved 17
by all, and the Bishop signed his name to it. He then left for New York by the 18
noon train, taking the manuscript with him, and with no remark about having 19
copies printed. 20

(8) Two days after this, it was proposed to the Bishop to have the call printed in 21
the form of a circular, and sent by mail. He then wrote the part dated Nov. 15, 22
on a slip of paper, and proposed to have 100 copies. This slip and the original call 23
were put into the hands of the printer with directions to print 1,000 copies. 24

The two were by him combined, and printed and delivered on the evening of 25
Nov. 16. So that the first that left New York by mail was on the morning of Nov. 26
17, 1873. 27

(9) To show that this action was unpremeditated and solemn, I will quote, as 28
nearly as I can remember, my own words to the Bishop, when, on Nov. 13, I re- 29
turned the paper after having signed it: "I would not have done that yesterday! 30
I have seen so much of the backing and filling of the Low Church clergymen, 31
that I have lost all confidence in them, and since 1869 have not attended their meet- 32
ings. But I have seen enough yesterday and to-day to convince me that you are 33
not acting under a temporary excitement, to back down as soon as the excitement 34
is over. Where you put your foot, there you will keep it, and I shall be satisfied if 35
this result in nothing more than a single parish in New York for the present. But 36
you must make up your mind to bear all kinds of abuse, and the worst will come 37
from the Low Churchmen. This action will place them between the upper and 38
nether millstones" ..... xii. 48. 39

(10) **First Letter Dimissory.** The Rev. Marshall B. Smith did not immedi- 40
ately sign the Call on Nov. 13th, saying that he could not honorably do so at 41
present, since he held offices in the Dutch Church; but as soon as the Church should 42
be organized he would apply for letters of dismission. Still, it was important that 43
the organization should be kept in the desired direction, and one person at the first 44
Council might make an important difference. So, after reflecting on the subject 45
for a few days, he determined to lay the whole subject before the President of the 46
Classis, and to abide by his decision. Then, taking a printed copy of the Call, he 47

10th Section.

1 left the house, and on his return reported the interview in substance thus. The
2 President said: "We all know perfectly well why you came to us, and that you
3 would have gone to this Church, had it been in existence. You can, with perfect
4 honor, sign this paper; then call the Classis together, then resign your offices, and
5 ask for a Letter of Dismissal to the new Church.

6 ii. April 22, 1874; Rev. M. B. S.; vii. 2, 3; xiv. 6.

7 (11) I was present with Bishop Cummins when a gentleman, who was a stranger
8 to both of us, called, gave his name, and requested to withdraw his adhesion,
9 which he had sent by mail, signed to a copy of the Call, saying that he was so
10 badgered about it that he could find no peace. The Bishop, smiling, said, "Cer-
11 tainly, if you desire it." He expressed his thanks, saying that he could not have
12 received a greater favor. We were well satisfied to get rid of such soldiers, before
13 the attack that we expected to receive.

14 (12) Shortly after the organization on Dec. 2, 1873, it was asserted, in print, that
15 Bishop Cummins did not resign until his financial support was promised. Then
16 (i. Dec. 31, 1873,) that "ten laymen in New York had subscribed $10,000 each to
17 help Bishop Cummins in his work." Then (ii. Dec. 3, 1874,) the Editor of the
18 *New York Republic* says: "Bishop Cummins kept faith with the promises which
19 he made to his liberal-minded brethren in the old Church. Whether they all kept
20 faith with him, is one of the secrets belonging to the reform movement which may
21 some day come to light."

22 (13) Now, there are no such secrets. Bishop Cummins has, on different public
23 occasions, asserted that "he consulted with no man" when he resigned. This is
24 confirmed by the complaints of Low-Church Bishops and clergy with whom he had
25 been accustomed to act, that he did not consult with them before he took this step.
26 With my intimate knowledge of all that occurred on and after Nov. 12, 1873, I have
27 no reason to believe that there was any understanding as to the formation of a new
28 Church, with any single individual, before the Call of Nov. 13 was determined on
29 (ix. 7; xiii. 18 to 22). And Rev. M. B. Smith testifies to the same (ii. June 10, 1874,
30 Open Letter).

31 (14) Also, I have no evidence, nor do I believe or suspect, that Bishop Cummins,
32 before the Call of Nov. 13, had received, on account of a new organization, any
33 support, or any promise of support, from any individual whatever. And after that
34 Call, he at first refused to receive pecuniary assistance as a Bishop; saying that he
35 would not be a burden on the Sustentation fund, but depend upon an income as
36 minister of a parish; until it became evident that this was impracticable.

37 (15) Also, the statement that $100,000 were subscribed had no foundation in
38 fact. We did not deny it, because by common consent we determined to be abso-
39 lutely silent, and let our enemies say what they pleased (xiv. 3). This statement
40 was doubtless well meant, but it has probably prevented contributions that would
41 have been made, had the fact been known that the bulk of the "Sustentation fund"
42 has been contributed by a few individuals at the time that the money was required;
43 and although no bill has been left standing, there has been no "fund" to draw on.

44 (16) (i. Nov. 26, 1873.) The call to organize was first made public by *Church and*
45 *State*. Then, Nov. 27, by the *Tribune*. The only objection to publishing the call,
46 was the danger of being crowded by curiosity-seekers. It was probably generally
47 known at that time among active Episcopalians. It was neither secret nor confi

16th Section.

dential. Any one identified with the movement, took as many copies as he pleased, 1
and sent them to whom he pleased. Sometimes the answers were favorable, some- 2
times unfavorable. But this call was private, so far that it was restricted to per- 3
sons who could be vouched for by some one identified, as a person for whom the 4
call was intended, and no one was allowed to vote at the organization except those 5
so identified, and who had signed the call..... x. 16. 6

CHAPTER X.

ATTEMPTS TO ARREST THE R. E. C.

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1 CONTENTS:—(1 *to* 9.) *Null and Void proclamation.*—(10 *to* 14.) *Interna*
2 *effects.*—(15). *Card of the Philadelphians.*—(16.) *Small attempt on Dec. 2.*—
3 (17 *to* 22). *Telegram to Chicago.*—(23.) *Trip to Chicago.*—(24.) *Trip to Peoria*
4
5 **1st Section.**
6 (1) (ii. Dec. 1. Null and Void.) This short document would obviously conve
7 to all acquainted with Canon law, false impressions as to facts on six different point
8 (2) *First.* That at a meeting in "Hoboken on Dec. 1," the action occurred—
9 while from the newspapers the meetings appear to have been in New York.
10 ii. Nov. 30, 1873 *Times;* Dec. 1, *Trib.;* Dec. 1, *Pos*
11 (3) *Second.* That Bishop Smith did then and there preside at a canonical meet
12 ing—while no such meeting could have been held; because, Canon 7, Title III. re
13 quires for all cases not specifically provided for, that every member of the bod
14 shall be notified and a majority of the whole must be present to authorize any ac
15 tion except to adjourn, and from the newspapers it appears that only five or si
16 Bishops were present, and Bishop Pearce says that he only heard of this actio
17 "from the press despatches," and he shows its absurdity.....ii. Dec. 31, 1873
18 (4) *Third.* That by the Canon quoted, the meeting had that power—whil
19 neither that Canon nor any other gives such power to such meeting, or to th
20 whole House of Bishops.
21 (5) *Fourth.* That the meeting did then and there, with all due formality, pro
22 nounce the decision "Null and Void"—while we cannot suppose that the Bishop
23 would so stultify themselves as to have the formality, when they doubtless knew
24 that they had not the power. The reports quoted in (x. 2) suppose that the
25 meeting may have been for the purpose of giving to Bishop Cummins formal no
26 tice that he would be deposed in six months. But the reporter did not know c
27 the existence of that notice on Nov. 22, which is now for the first time put in print
28 viii. 2
29 (6) *Fifth.* That all the requisite formalities were observed—while the actio
30 was defective in several particulars. They reject the canonical title "Rt. Rev." o
31 "Bishop," and say "George David Cummins, D.D.," and then "Dr. Cummins.
32 This would vitiate the document, and he might deny that he was the person men
33 tioned. Then "Canonicus" in the *Episcopalian* of Dec. 17, 1873, says: "The polic
34 of the Church law, ever since the time of the Onderdonks and the elder Doane, ha
35 been to make it 'hard to try a Bishop.' And Canons 9, 10, 11, Title II., "On th
36 Trial of a Bishop," fill 15 pages of the Digest with all kinds of minute formalities
37 while in the present case Bishop Cummins was not even notified that his case wa
38 under consideration, and after the sentence "Null and Void" they did not giv

6th Section.

him any notice to that effect; and all that he knows is from the newspapers; as he answers to my question on that point.

(7) *Sixth.* That the action of the Bishops was based upon a Canonical presentment by the Standing Committee of Kentucky, while there was probably nothing of the kind. Thus:

Put together the following (viii. 2). On Nov. 22 Bishop Smith states all the details of time, place, and circumstances, respecting the action of the Standing Committee, and those details legally implied that each member of the Standing Committee had been duly notified of the time and place of meeting, and that a majority of the Committee had come together from their distant homes to the said place at the said time, or, that less than a majority having met under these conditions, had adjourned until they had a majority, and then by a majority vote at the time and place mentioned, had taken the action mentioned, and ordered the same to be officially "certified" to the Presiding Bishop. And the "Official Notice" by the Presiding Bishop legally implied that he had received this document, signed by the President and certified by the secretary of the Standing Committee, as his authority to proceed according to Canon.

But on Dec. 1, within less than two weeks after this deliberate Canonical action (which doubtless took place, since it is so "certified"), we have the "Null and Void" proclamation, without a certificate of the time, place, or basis of the action of the Standing Committee, or what they did, or that they did anything, or had any meeting, or knew anything about it, and simply "Notice....received from the secretary....that a presentment....has been prepared." (ii. Dec. 1, 1873, Null.)

(8) Again, put together the following: The five or six Bishops met on Saturday, Nov. 29, for the supposed purpose of deposing Bishop Cummins without a trial (ii. Nov. 29, *Post;* Nov. 30, *Times;* Dec. 1, *Tribune*). "Bishop Potter was unable to attend on account of *engrossing duties*" (ii. Dec. 1, Trib.) Then, Monday, Dec. 1, comes the private telegram from Kentucky—"Charges against you forwarded from here to-day" (ii. Dec. 1). Then in the afternoon of the same day, early enough for insertion in the *Evening Post*, we have the Null and Void proclamation (ii. Dec. 1).

Hence the inference, that on Saturday, Nov. 29, the Bishops, finding that they would stultify themselves by an immediate deposition after the canonical notice of Nov. 22 (viii. 2), determined upon the Null and Void expedient of arresting the organization of the R. E. C. appointed for Tuesday, Dec. 2, and telegraphed to the "Secretary of the Standing Committee of the Diocese of Kentucky" the "presentment" that "has been prepared" by the Bishops, and that there would be no time to call the Standing Committee together, since they must have the document printed on Monday; and on the receipt of a corresponding telegram on Monday (purporting to be sent by the "Secretary of the Standing Committee," and without a written document to prove that the "secretary" himself either with or without authority, had any hand in the matter) the Null and Void proclamation was immediately sent to the *Evening Post* for publication (ii. Dec. 1).

(9) Now, "curses like chickens come home to roost," and this action of the Bishops against a Bishop degrades their office by the assumption that a Bishop may be discharged with as little formality as a sexton or other subordinate, and without even the *official courtesy* observed by civilians in all cases. And this proc-

9th Section.

lamation appears to have been "*Vox et præterea nihil,*" as we hear no more on the subject. If actually recorded among the *Acts of the Bishops*, their secretary will confer a favor by stating all that is recorded, to be inserted as an appendix. (See Preface).

(10) To show the internal effect of this movement, state the following from personal knowledge:

About 10 A. M. on Monday, Dec. 1, 1873, Bishop Cummins and several others, including myself, were engaged in preparing for the organization of the R. E. C. at 10 A. M. of the next day. The Bishop rose to receive a telegram. He turned and said: "Here is a telegram from my friend in Louisville. He says—'Charges against you forwarded from here to-day.' Now I cannot imagine what they have trumped up against me. I will acknowledge my sins towards my God. But as to man, I cannot imagine what they can say against me."

I think that no one answered. We had all served for many years in Diocesan Conventions, and were familiar with Canon law. We had discussed the Canons that bore on the present case, and had reached the same conclusion as Bishop Pearce (ii. Dec. 31), and knew that the action of Nov. 22 (viii. 2) terminated the matter for six months, unless some charge of crime or immorality should supersede that and lead to a trial for some disgraceful act. The countenance of the Bishop betrayed distress for a short time. It is the only time that I have seen him lose his perfect self-control. But we had much work on hand, and after a few minutes' silent thought, we resumed our work as if nothing remarkable had occurred.

(11) In the evening, a friend, but not identified with us, entered emphatically, and, as I thought, under strong excitement, with a newspaper in his hand. "See here!" said he, and then read from the *Evening Post* of Dec. 1, the Null and Void proclamation. He then continued: "Now, you want the best legal advice that this city can afford," etc.

(12) This explained the morning telegram, and showed that the charges were not as we supposed. But it showed that the Bishops were ready to adopt any desperate remedy to prevent the organization proposed for the next day. We knew more of their movements in this matter than I have above given for others to draw their conclusions from (i. Nov. 27). We also knew that on one occasion a Bishop had surrounded himself with policemen in church. We could not imagine what might be the next act of desperation. Perhaps a Bishop might appear the next day to disperse the meeting, and it was arranged that a layman should be the Temporary President, to announce the vote that would complete a legal organization as the R. E. C., with Bishop Cummins as the Presiding Bishop, as it would be more seemly for a layman than for a clergyman to send for the police, and eject any one, whoever he might be, that should attempt to deprive us of our civil rights.....x. 16.

(13) All this was discussed at times, but not all on the present occasion. Still, we had all thought it over. The Bishop remained silent until all who desired had discussed the matter. Then, keeping his arm immovably in the direction of this gentleman, he said: "We have laid down our course, and shall not swerve from it one inch for anything that man can do against us." This ended the discussion. In a short time I found an opportunity to say privately to the Bishop, "I was glad to find that we had a general who did not show the white feather when under fire."

14th Section.

(14) This expression of the Bishop gives the key-note to all the movements of the R. E. C.: "We have laid down our course, and shall not swerve from it one inch for anything that man can do against us.". . ii. Dec. 3, 1873, Epis.; x. 23; xiv. 1.

CARD OF THE PHILADELPHIANS.

(15) (ii. Dec. 1, 1873, Card.) The object in reprinting this Card in New York on the day before the proposed organization, is very evident on its face. No blame could attach to these gentlemen for entertaining the views expressed and for governing their own action accordingly. But the case assumes a different aspect when they speak for Evangelicals in general, and first issue this document in Philadelphia, and then have it reprinted in New York.

ii. Dec. 17, 1873, Rev.; Jan. 21, 1874, Cath.; iii. Feb. 8, 1875, Jag.

ORGANIZATION ON DEC. 2, 1873.

(16) No serious attempt to arrest this organization occurred; nor would it have taken us by surprise (x. 12). A small attempt was made by four young men (ii. Dec. 2 1873; xii. 59, "Pagan theory," under "Eucharistic adoration").

TELEGRAM TO CHICAGO.

(17) (ii. Dec. 12, 1873). This is remarkable. *First.* It appears to be intended to arrest the progress of the new Church by the consecration of Bishop Cheney, as the Null and Void proclamation was to arrest its organization.....x. 1–14.

(18) *Second.* It is sent to the "care" of the one against whom it appears to be directed.

(19) *Third.* It recognized Bishop Cummins as Bishop, although in the Null and Void proclamation he is called "George D. Cummins," and "Dr. Cummins," and "all his episcopal acts Null and Void." If it be claimed that "Rt. Rev." be only by courtesy, then "Dr. C. E. Cheney," omitting "Rev.," is an insult...ii. Dec. 1, 1873.

(20) *Fourth.* In the Canon to which Bishop Smith refers, an Assistant Bishop has all the rights, powers, and privileges, the same as any other Bishop, except when the aged or infirm Bishop is able to officiate, then "The Assistant Bishop shall perform such Episcopal acts and exercise such Episcopal authority within the Diocese, as the Bishop shall assign to him;" and this is signed "Bishop of Kentucky;" so that it applies by Canon and by signature only to the Diocese of Kentucky.....ii. Dec. 6, 1873, Epis.

(21) *Fifth.* It admits that Episcopal acts by Bishop Cummins done in Kentucky, would, without this withdrawal, be canonical, although the same Bishop Smith, as "Presiding Bishop," had, on "Dec. 1," declared that "any Episcopal act of his pending these proceedings, will be null and void.".....ii. Dec. 1, Null.

(22) *Sixth.* It appears to be intended to operate in Illinois, where Bishop Cummins had as much right as any other Bishop, except the Bishop of Illinois, and he did not put in an appearance, but, according to report, went to Peoria on a Visitation. .....x. 24.

(23) **Trip to Chicago.** Dec. 11 to 16, 1873. There was a singular parallelism between the figurative and the literal on this occasion. On the evening of Dec. 1, 1873, when the plan of the six Bishops to arrest the organization became known, Bishop Cummins said "We have laid down our course and shall not swerve from

23d Section.

1 it one inch for anything that man can do against us," implying a voluntary devia-
2 tion. On Dec. 2 we did not swerve from our course one inch, and organized as we
3 had proposed, and scarcely felt the resistance offered (ii. Dec. 11, 1873, Obs. Editor;
4 x. 1 to 16). On Dec. 11 we started by the Erie Road for Chicago and kept the track
5 without obstruction, until at Narrowsburg an empty cattle train obstructed the
6 way. Our engine ploughed up the rear car, which swept all the projecting pieces
7 from the engine, and sweeping over the heads of the stooping engineer and fire-
8 man, broke into the front of the baggage car, while several of the cattle cars were
9 thrown in different directions, and all without personal injury. We did not
10 "swerve from our course one inch," and scarcely felt the shock, and only experi-
11 enced delay. We then kept our track without difficulty, but looked down upon the sur-
12 rounding country flooded by water, as the P. E. C. by Romanism, and saw the
13 people in Cleveland and other places using boats and rafts as temporary expedients
14 to reach desired points in the streets, because the flood prevented the use of the
15 "old paths."
16 On reaching Chicago, the telegram of Bishop Smith produced no obstruction,
17 but rather amusement at the new proof of "I would if I could." (x. 17).
18 We also heard that the Whitehouse party had applied to the civil court for an
19 immediate injunction to prevent the use of Dr. Cheney's Church for the purpose of
20 his consecration as a Bishop on Dec. 14. But the Court demanded an argument,
21 and appointed the next week for that purpose. Thus again we were not driven
22 from our course by "anything that man can do against us," and the work under-
23 taken was accomplished. How that work has progressed is shown in Chap-
24 ter I.
25 (24) Then came a call from Peoria, 160 miles from Chicago (x. 22). The Bishop
26 and party left by the morning train and reached Peoria after darkness had set in.
27 Addresses were made to a full congregation and pledges of support for a R. E. C.
28 taken up, and the party returned to Chicago by the night train, without having
29 seen Peoria by day-light. A full report was given in the Peoria *Transcript* of Dec.
30 17, 1873. Addresses were made by two Bishops and two laymen. How this
31 has progressed, see "Peoria," i. Dec. 17, 1873: Feb. 18, 1874; March 18; July 29, 1874.

CHAPTER XI.

PRINCIPLES OF THE R. E. C.

CONTENTS:—(1). *The R. E. C. is mainly a separate organization of the* 1
Evangelicals of the P. E. C.—(2.) *Declaration of Principles of the R. E.* 2
n 1873.—(3, 4.) *Changes in Common Prayer Book in* 1874.—(5 *to* 7.) *Phil-* 3
lphia Declaration in 1867.—(8). *Revision of the Prayer Book in* 1867.— 4
12.) *Proceedings of Old Evangelicals and union with Presbyterians in* 5
7.—(13). *Separation threatening in* 1868.—(14). *Chicago Protest and Call* 6
1869.—(15). *Chicago Conference in* 1869.—(16 *to* 20). *Sympathy for Rev.* 7
s. E. Cheney on his suspension (*May* 13, 1871).—(21, 22). *Changes.*— 8
) *The three Evangelical Societies in* 1874.—(24). *Old Evangelicals; where* 9
nd before the inauguration of the R. E. C.—(25). *Old Evangelical Clergy-* 10
a of the P. E. C. now in the R. E. C.—(26). *List of Clergy of the R. E.* 11
—(27). *Call and Declaration of the R. E. C. compared.*—(28.) *Prepara-* 12
s to organize.—(29). *Declaration irrevocable.*—(30 *to* 35). *Action of Com-* 13
tees and General Council.—(36). *Revision very conservative.*—(37). *Free* 14
urch of England.—(38 *to* 41). *Secular Press state facts, but criticise.*— 15
). *Some others give false and distorted statements.*—(43). *Episcopacy.* 16
17
18
Section. 19

(1) The R. E. C. is a separate organization of the "Old Evangelicals who 20
ried the Evangelical banner so nobly" in the P. E. C. (iii. Oct. 31), with the 21
lition of those of other denominations who entertain the same views, but did 22
form a part of the Evangelical schism when "fighting" against the Romish 23
ism in the same Church. This is proved by comparing the Call to organize 24
) and the Declaration of Principles (xi. 2), and the revised Prayer Book (xi. 3, 4, 25
to 36), with the action of the Evangelicals as related in this chapter (xi. 5 to 26), 26
l with the reasons given for leaving the P. E. C. recorded as "Low Church" in 27
apter III, and other expressions of Low Church opinions in Chapter III. (xii.58). 28
is cannot be proved by direct reference to written documents. The funda- 29
ntal Declaration of Principles of the R. E. C. is a written document analogous 30
the Constitution of the U. S. A. But the principles of the P. E. C. and of Ch. 31
g. are analogous to the Constitution of Great Britain, and to the common law of 32
t country, and of the U. S. A., *not written* out systematically, but depending 33
n legal decisions (*i. e.*, Judicial Legislation) and upon precedents. We have 34
umentary evidence to prove that the fundamental doctrines which legally bind 35
P. E. C. are the same as the doctrines of Ch. Eng. at the time of the separation 36
- 25, 26). We have documentary evidence to prove that the term "Protestant" 37
the "Protestant Church of England as by law established," signified nothing 38
re than "a protest" against the political supremacy of the Pope (xii. 12 to 24). 39

1st Section.

1 Consequently that is all that the same term signifies in the P. E. C., and Episcopa
2 Protestants may legally hold every doctrine of the Church of Rome, excepting the
3 political supremacy of the Pope, and the Old Catholics are thoroughly "Protest-
4 ant" in the Anglican sense of that word. Non-Episcopal Churches apply to doctrine
5 the term Protestant, and in that sense the Old Evangelicals were the Protestants in
6 the Pan-Anglican Church. To prevent this confusion in terms, those who are far
7 enough advanced to desire the utmost limit allowed by law, call themselves "Anglo-
8 Catholics"; and to prevent the same confusion in terms, those Episcopalians who
9 are Protestants in the Non-Episcopal sense are here called "Old Evangelicals."
10 Each has legally the same right in the Pan-Anglican Church. The Anglo-Catho-
11 lics have control. A portion of the Old Evangelicals have quietly retired to form a
12 new organization, and have thus abandoned all their legal rights to the Church
13 property which belonged in common to the Anglo-Catholics and the Old
14 Evangelicals. This is my present opinion drawn from the analysis in this work.
15 Several years ago, I maintained in print that Trinity Church, New York, had mis-
16 applied old trust funds. In consequence of the changes in that parish, I have not
17 been in Trinity as a *church* for many years, although I never sold the pew occupied
18 by me from my childhood, and for which I paid $400 (xvi. 1). I did more work
19 and spent more money than any other individual for St. John's Church in Passaic,
20 and I have not entered that church since Oct. 30, 1873. Neither of these churches
21 would have had their present property had their present status been expected, and
22 these are only examples of a general rule (xii.49–52). Consequently (ii. Dec. 16, 1874,
23 B. A.), I used this expression: "This signifies that the Low Church clergy and
24 laity may be driven out of the P. E. C. by High Church excesses and robbed of
25 their Church property, and then abused for leaving." I now think that the Anglo-
26 Catholics can legally hold all the property as long as they do not acknowledge the
27 supremacy of the Pope, and therefore there has been no "robbery." But in Ge-
28 neva, Switzerland, Father Hyacinthe refused to use the cathedral, saying that
29 although it was theirs according to law, it belonged by right to the Ultramontanes,
30 who had built it (i. Nov. 18, 1874, St. John's; iii. March 25, 1874, Parties; April 8,
31 Parties; June 11, Comprom.; July 9, St. Alb.; Aug. 19, Cheney; Oct. 19, Cath.;
32 Oct. 26, De Koven; Nov. 11, Ch. Eng.; Nov. 25, Sacer.; Feb. 17, 1875, Ch. Eng.;
33 Feb. 27, De Koven and Bp. Albany; March 10, Ch. Eng.; March 17, do.; xii. 12
34 to 59.

35 (2) **Declaration of Principles** of the R. E. C., adopted as the Irrevocable basis
36 of Organization on Dec. 2, 1873 (xix. 2):

37 "I. The Reformed Episcopal Church, holding 'the faith once delivered to the
38 saints,' declares its belief in the Holy Scriptures of the Old and New Testaments
39 as the Word of God, and the sole Rule of Faith and Practice; in the Creed, com-
40 monly called the Apostles' Creed;' in the Divine institution of the Sacraments of
41 Baptism and the Lord's Supper; and in the doctrines of grace substantially as they
42 are set forth in the Thirty-nine Articles of Religion.

43 "II. This Church recognizes and adheres to Episcopacy, not as of Divine right,
44 but as a very ancient and desirable form of Church polity.

45 "III. This Church, retaining a Liturgy which shall not be imperative or
46 repressive of freedom in prayer, accepts the Book of Common Prayer, as it was
47 revised, proposed, and recommended for use by the General Convention of the Prot-

copal Church, A. D. 1785, reserving full liberty to alter, abridge, en- 1
mend the same, as may seem most conducive to the edification of the 2
ıvided that the substance of the faith be kept entire.' 3
.is Church condemns and rejects the following erroneous and strange 4
contrary to God's Word: 5
That the Church of Christ exists only in one order or form of ecclesias- 6
7
. That Christian ministers are 'priests' in another sense than that in 8
ɔlievers are a 'royal priesthood.' 9
That the Lord's Table is an altar on which an oblation of the Body and 10
ırist is offered anew to the Father. 11
. That the Presence of Christ in the Lord's Supper is a presence in the 12
bread and wine. 13
That Regeneration is inseparably connected with Baptism." 14
xi. 27, 29; xvi. 1 to 29; xx. 1. 15
16

COMMON PRAYER BOOK OF THE R. E. C. 17

e comparison of Prayer Books, by a Presbyter of the R. E. C." (Rev. 18
Smith), in a pamphlet of 48 pages, gives all the details of differences 19
ɔ service books of the P. E. C. and the R. E. C. 20
or present purposes take the general statement of the "Position of the R. 21
erbert B. Turner," extracted from the pamphlet of 9 pages, viz.:—"Let 22
nine the Liturgy by which these principles are set forth and inculcated, 23
nges which have been made in the Book of Common Prayer. 24
ng the Prayer Book of the Protestant Episcopal Church as a basis, the 25
ı has made the following changes:—The word 'priest,' wherever it oc- 26
Rubrics, has been changed to 'minister.'—After the opening sentences, 27
s have been introduced for use on Christmas, Easter, Good Friday, and 28
—The 'Absolution,' as it is termed in the Protestant Episcopal book, is 29
o a prayer. The assertion that 'God hath given power and commandment 30
ters to declare and pronounce to His people, being penitent, the absolution 31
on of their sins,' is omitted, because it is not believed to be true.—The 32
', all ye works of the Lord,' from the Apocrypha, being rarely used, and 33
expediency, is omitted.—The words, 'He descended into hell,' which 34
ɔd in the Apostles' Creed in the seventh century, are omitted from the 35
ssion being given to the minister to use them at his option.—The 36
ɔd remains unchanged, but its latter clauses, so constantly a burden to 37
ciences in the Protestant Episcopal Church by reason of the use made 38
' Ritualists and Romanists, are explained by the following note: 'By 39
: *and Apostolic Church* is signified *The blessed company of all faithful* 40
by *One Baptism for the remission of sins*, the *Baptism of the Holy Ghost.*' 41
verbal change is made in the prayer for all in civil authority.—The 42
ains unchanged except by the insertion of one more petition: 'That it 43
Thee to send forth laborers into Thy harvest.'—It will be seen that the 44
f the Morning Service remains unchanged, and the alterations in it are 45
46
ning Service is modified in the same particulars, while an additional ser- 47

4th Section.

1 vice, compiled from different portions of the Prayer-Book, is added, for those whc
2 prefer more variety of form.—Coming now to the Communion Office, we find that
3 the language of the Commandments is that of the King James' version, and indeed
4 the same is true of almost all texts used in the services. An invitation to the com-
5 munion is inserted, and its use, in the following language, made obligatory: 'Our
6 fellow-Christians of other branches of Christ's Church, and all who love our Divine
7 Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's
8 Table.'—In the exhortation to those about to communicate, the words 'So is the
9 danger great if we receive the same unworthily,' are omitted. All allusions to
10 'Holy Mysteries,' 'eating the flesh and drinking the blood,' etc., are also erased.
11 —The minister is directed to say to all the communicants around the table, 'The
12 body of our Lord Jesus Christ, which was given for you, preserve your bodies and
13 souls unto everlasting life,' and then when delivering the bread to each, 'Take
14 and eat this *bread* in remembrance that Christ died for thee, and feed on Him in
15 thy heart, by faith, with thanksgiving.' A like change is made in delivering the
16 cup.—The order of the Church of England Prayer-Book, by which a large portion
17 of the prayer is used after the elements are distributed, is restored.—The Com-
18 munion Office, as now presented, is a work of great time and care, and of earnest,
19 prayerful thought. It is believed to be completely in accordance with the views of
20 the sacrament as entertained by all Evangelical Christians.—The same great prin-
21 ciples have governed the revision of the Baptismal Office. Children are to be pre-
22 sented by their parents when practicable, and one at least of the persons presenting
23 them must be a communicant of some Evangelical church.—There is nothing in
24 this service which can be construed into a consecration of the water, no prayer that
25 it be sanctified 'to the mystical washing away of sin.'—In the exhortation, after
26 the reading of a portion of the tenth chapter of St. Mark, appears the following
27 passage: 'Doubt ye not therefore, but earnestly believe, that He who now sitteth
28 on the right hand of the Majesty on high is the same tender Saviour, who, in the
29 days of His sojourning upon earth, so lovingly regarded little children. Where-
30 fore, being thus persuaded, of the good-will of our Saviour towards all infants, and
31 not doubting that He favorably alloweth the dedication of this infant unto Him,
32 let us faithfully and devoutly call upon Him in its behalf, and say,' etc., etc.—The
33 words, 'Seeing, dearly beloved, that this child is regenerate,' etc., are omitted, and
34 a short prayer substituted.—Some alterations are made in the order of confirmation,
35 and a note is added, that members of other churches, uniting with this Church,
36 need not be confirmed, except at their own request.—The form for the solemniza-
37 tion of matrimony is but little changed. The parties are pronounced husband and
38 wife, and the allusion to Isaac and Rebekah is omitted, in deference to the wishes
39 of many who fail to see the propriety of inculcating on a newly-married pair the
40 example of Orientals, of whom we know little except a gross and cruel deception
41 practiced by a wife on her aged husband.—In the Burial Service special provision is
42 made for the case of a child, and an alternative lesson is introduced from the story
43 of Lazarus.—The sentence, 'Looking for the general resurrection in the last day,
44 and the life of the world to come, through our Lord Jesus Christ,' being sometimes
45 inappropriate, is changed to read as follows: 'Awaiting the general resurrection in
46 the last day, and the appearing of our Lord Jesus Christ.'—A new form is intro-
47 duced for the public reception of presbyters from other ecclesiastical bodies, and in

ion.

cration of bishops and ordaining of presbyters the words, 'Receive the Holy 1
ıd 'Whosesoever sins thou dost remit,' etc., do not appear.—No provision 2
or the celebration of Saints' Days.—Such, then, are the principal changes 3
it is sought to eliminate from the Prayer Book the germs of Romish 4
ch the compromises of the Elizabethan age have transmitted to us.—The 5
:ch claims to have set forth a thoroughly Protestant Liturgy."(xii. 12 to 24.) 6
ıiladelphia Declaration, adopted Nov. 5, 1867. The *Protestant Church-* 7
'ec. 12, 1867, has the following: "Declaration of certain clergy and laity 8
otestant Episcopal Church. The subscribers to the following declaration, 9
oved by what they believe to be the present dangers of our beloved 10
ı the open and secret tendencies which exist in it to conformity with the 11
f Rome, and humbly trusting in the guidance and blessing of the Holy 12
ıuld make this statement of their views and feelings for the purpose of 13
ıcouragement and support. The essential spirit of these tendencies is an 14
bversion of the Protestant and Evangelical character of our Reformed 15
It transforms the ministry of the Gospel into a priesthood, Baptism into 16
. rite, the Lord's Supper into the sacrifice of the Mass, Evangelical liberty 17
lage to manifold observances and ceremonies, and the One Church of 18
he blessed company of all faithful people,' into the body of those who rec- 19
d conform to a mere sacerdotal system. These tendencies, already far ad- 20
England and this country, are materially aided by a subtler and less clearly 21
ed sacerdotalism, which finds expression amongst us in the exclusive view 22
iscopal Church, in unscriptural conceptions of the sacraments, in super- 23
.eas of the power of the ministry, and in a legal rather than evangelical 24
he Christian life. The influence of these tendencies we believe to be 25
' injurious to our Church by the reasonable prejudice which they excite; 26
ıe performance of the great mission of our Church in this land, by their 27
y to true liberty and true progress of the age, dangerous to souls by their 28
the free grace of the Gospel, and dishonorable to Christ by their substitution 29
ı mediatorship in the place of the 'one Mediator, Jesus Christ.' Under a 30
e of our responsibility, we ask ourselves what, in this crisis, it is our duty 31
ı the first place, we feel compelled to affirm, that in many of the pulpits 32
urch, another Gospel is preached which is not the Gospel of Christ. The 33
eeds to be awakened to its peril. A paramount duty is imposed upon our 34
d our missionary organizations to see that, so far as they are able, the 35
d of God shall be preached everywhere in our land. We cannot yield 36
ty to any claim of territorial jurisdiction, and we hereby express our 37
with the resistance which is made in this respect to the attempted en- 38
; of false constructions of Canonical law. We believe also that the pres- 39
of Protestanism demands a higher degree of sympathy and co-opera- 40
ıg the various evangelical bodies into which we are divided. An exclusive 41
ı this respect we hold to be injurious to our own Church, and inconsis- 42
our history and standards, as well as with the spirit of the Gospel. In 43
f those 'chosen and called' to the work of the ministry by those 'who 44
ic authority given unto them in the congregation,' and manifestly blessed 45
ıbors by the Holy Ghost, we believe that we cannot withhold our recogni- 46
.e validity of their ministry, without imperiling the interest of evangeli 47

5th Section.

cal religion, 'despising the brethren' and doing 'despite unto the spirit of grace.' In this matter also we express our earnest sympathy with the resistance which is made to those false interpretations of Canonical law, by which this recognition and fellowship would be restrained. This statement of our views is made under a full sense of any responsibility which it may involve. The love and devotion which we bear to our Church, and the allegiance which we owe to Christ, will not allow us to hesitate. With kindness and charity for all who differ from us, imposing no burden on the consciences of others, as we are unwilling to submit to any imposed upon our own, we claim only that in the Church of our dearest affection, it is our inalienable privilege to be true in these repects to our sense of duty to God.....(xii. 40 to 42.)

(6) This is signed by the following clergymen, omitting the laymen, viz.: Richard Newton, D.D., John Cotton Smith, D.D., John S. Stone, D.D., S. H. Tyng, D.D., C. M. Butler, D.D., L. W. Bancroft, D.D., H. Dyer, D.D., E. H. Cutler, D.D., Samuel Cutler, Charles W. Quick, Marshall B. Smith, Stephen H. Tyng, Jr.

(7) **Continued**, Jan. 23, 1868, omitting laymen: viz., W. A. Newbold, Samuel Clements, Geo. Bringhurst, Edward Meyers, J. W. Bonham, J. E. Homans, J. H. C. Bonté, Edward Anthon, S. H. Boyer, J. H. Jenks, Jr., W. Dymond, W. H. Neilson, J. H. Kedzie, G. E. Thrall, H. H. Morrell, G. L. Platt, W. M. Postlethwaite, G. W. Ridgely, J. P. Hubbard, A. M. Morrison, R. Heber Newton, J. G. Ames, D. H. Greer, Francis E. Arnold, C. E. Cheney, J. A. Jerome, J. F. Blake (now J. B. Faulkner), H. L. Badger, W. Hyde, W. C. French, S. J. French, Abbott Brown, Ch. H. Tucker, J. A. Aspinwall, J. N. Stanger, H. D. Ward, J. Morsell, D.D., L. C. Newman, Ch. Higbee, N. L. Briggs, R. L. Chittenden, H. M. Stuart, J. Eastburn Brown, Geo. Howell, R. J. Parvin, Jas. Pratt, D.D., R. C. Matlack, D.D. Smith, S. Cowell, J. L. Maxwell, Geo. B. Allen, A. M. Wiley, W. N. McVicar, T. A. Jaggar, L. Luquer, G. F. Bugbee, S. B. Simes, W. T. Sabine, A. Shiras, T. Burrows, E. Anthon, B. B. Leacock, F. S. Rising, J. Cromlish, M. Gallagher, E. B. Benjamin, C. W. Quick, B. McGann, S. R. Weldon, W. G. Hawkins, D. R. Brewer, T. F. Caskey, J. Rambo, G. Z. Gray, G. Slatterly, H. R. Smith, W. B. Bodine, W. S. Langford W. W. Farr. Then the note, "A further list will be furnished hereafter." But none such has been found. The Rev. J. Howard Smith, once Editor of the *Protestant Churchman*, was doubtless one of the signers. We find additional names in the following proposed

(8) **Revision of the Prayer Book**, Nov. 8, 1867, reported in the *Protestant Churchman* of Nov. 14, 1867: Editors—Rev. N. H. Schenck, D.D., Rev. John Cotton Smith, D.D., Rev. M. B. Smith: viz., at a meeting of the Evangelical Societies of the P. E. C. in Philadelphia, Nov. 8, 1867: *Whereas*, There are many among us who have serious conscientious difficulties in regard to certain expressions in the Book of Common Prayer, especially in the Baptismal Office; and, *Whereas*, there is reason to suppose that many are deterred by these difficulties from entering our communion and ministry; in view of these and other considerations, therefore, *Resolved*, That a Committee, consisting of ———, be appointed, and is hereby appointed, to consider and report upon the whole subject of the Revision of the Book of Common Prayer. On motion, the blank was filled with ten, and the following were chosen by resolution as the Committee: Rev. F. M. Whittle, D.D., Rev. A. H. Vinton, D.D., Rev. John S. Stone, D.D., Rev. C. W. Andrews, D.D., Rev. Richard Newton, D.D., Rev. Clement M. Butler, D.D., Rev. Samuel Cutler,

8th Section.

Rev. W. R. Nicholson, D.D., Rev. L. W. Bancroft, D.D., Rev. John Cotton 1
Smith, D.D." 2

(9) Also, the following names of the Old Evangelicals who took part in the 3
above proceedings, and on Nov. 8, 1867, as reported in the *Protestant Churchman*, 4
of Nov. 14, 1867. The meeting was held in the Church of the Epiphany, Rev. Dr. 5
Newton presiding. Addresses were made by Bishop Eastburn, Rev. T. F. Fales, 6
Rev. Asa Dalton. Then Bishop McIlvaine, President of the E. K. S. in the chair. 7
Secretary, Rev. Dr. Dyer; sermon by Rev. Dr. Cook, Declaration (xi. 5) presented 8
by Rev. Dr. John S. Stone. Addresses on Missions by Rev. Messrs. Edward An- 9
thon, H. H. Morrell, Sec. Bd. For. Miss. 10

(10) "At this meeting, at the suggestion of the Rev. R. Heber Newton,....prayer 11
was offered for....the National Convention of Presbyterian Churches in America, 12
then assembled.".....xv. 1 to 12. 13

(11) At the Communion, Bishops McIlvaine, Lee, Eastburn, Johns, and Stevens, 14
Dr. Stone. Addresses by Bishop McIlvaine and by Bishop Johns....Meeting of 15
Am. Ch. Mis. Soc., Jay Cooke, president. Rev. Edward Anthon, Sec....Hon. John 16
N. Conyngham elected president. Bishop Eastburn, offered a resolution. Ad- 17
dresses by Rev. C. E. Cheney, Rev. A. M. Wylie, Bishop Eastburn, Rev. Dr. New- 18
ton, Rev. Dr. J. Cotton Smith. Benediction by Bp. McIlvaine. For increase of the 19
ministry, prayer by Rev. Dr. L. W. Bancroft. Address by Rev. Dr. M. Meier 20
Smith. Benediction by Rev. T. F. Fales. Meeting of E. E. S., Jay Cooke, Presi- 21
dent; Sec. Rev. Rob. J. Parvin. Addresses by Rev. S. A. Clark, Bp. Eastburn, Rev. 22
Drs. Howe and Claxton, Rev. Mr. Lounsbury. 23

(12) "During the meeting a delegation was announced....from the Presbyterian 24
National Convention, consisting of Rev. Messrs. H. B. Smith, D.D., J. M. Stevenson, 25
D.D., and Elders Drake and Carter....to convey....salutation." (xv. 1 to 12.) 26
Education Society, Rev. J. Parvin read report. Addresses by Rev. Dr. Nicholson, Bp. 27
Stevens, Rev. Phillips Brooks. Dismissed by Bishop Lee. Collation, Dr. Newton 28
in the chair. Addresses by Hon. N. Conyngham, Rev. Messrs. Dr. J. E. Grammar, 29
S. Clements, Dr. H. N. Bishop, S. A. Clark. Benediction by Bishop McIlvaine. On 30
Friday morning the Declaration (xi. 5) was adopted omitting the Prayer Book (xi. 8.) 31
and signed by a large number, Rev. Prof. Bancroft in the chair. Then adjourned 32
to visit the Presbyterian delegates (xv. 1 to 12). Then returned, and Stewart 33
Brown in the chair. Declaration again approved. Rev. S. H. Tyng, Jr....resolu- 34
tion of thanks to "the *Episcopalian* and *Protestant Churchman* for the fearless de- 35
fense....of the principles in this Declaration." Rev. Mason Gallagher, resolution 36
of thanks to the Bishop of Iowa, "for the bold, timely, and just testimony.... 37
against the fearful inroads of error and apostasy in our mother Church in 38
England." 39

(13) **Separation in 1868.** The *Southern Churchman* of Nov. 19, 1868, in its 40
leader says: "Does any one wish to see brethren and friends....forced....either 41
to forsake the Church of their love, or else set up another organization?....The 42
Church of England could have prevented both the Puritan and Methodist schisms 43
if she had chosen. Shall we not learn wisdom? Can it be that all history is writ- 44
ten for us in vain? We are conservative....The Prayer Book suits us....But if 45
there be brethren who cannot see as we do, should their conscientious scruples be 46
utterly ignored, and they told, if the Church does not suit them, they can leave it? 47

13th Section.

1 This was told the Puritans and they left. This was told the Methodists and they
2 left."..... ....iii. Oct. 31 ; Beach.
3 (14) **Chicago Protest** of Feb. 18, 1869: "Be it known to all men that we the
4 undersigned, Presbyters of the Protestant Episcopal Church of the United States of
5 America, moved as we humbly trust, by a becoming sense of duty to God, to the
6 Church whose ministers we are, and to our own souls, and solemnly remembering
7 the vows we took in Ordination to 'be ready with all faithful diligence to banish
8 and drive away *from the Church* all erroneous and strange doctrines contrary to
9 God's word, and to use both public and private monitions, as need shall require,
10 and occasions shall be given,' We, the Presbyters aforesaid, satisfied by evidence,
11 to us incontestible, that GREAT PERIL now exists to the purity of the *faith and wor-*
12 *ship*, not only of the Mother Church of England, from which some of us derive our
13 Orders, but also of the Protestant Episcopal Church, and that a scheme exists to
14 undermine the Scriptural foundation of these Churches, on the specious plea of a
15 'revived Catholicity,' do now and hereby in this formal instrument enter our
16 solemn PROTEST against all teachings, innovations, machinations, and devices that
17 are employed for *unprotestantizing* the Protestant Episcopal Church, corrupting her
18 doctrine, debasing her worship, and overturning her long-established rites, ceremo-
19 nies, and usages. And the undersigned Presbyters, together with the laymen
20 whose names are hereunto appended, as assenting and confirming, do furthermore
21 solemnly PROTEST against the doctrines and teachings of the following passages,
22 extracted from the printed and published writings of their respective authors—men
23 prominent by position in the Protestant Episcopal Church: 'In the *Regeneration*
24 *by holy Baptism*, in the spiritual and *ineffable* presence of our Lord in the Euchar-
25 ist, with the *Mystical Nutriment* through His Body and Blood, as well as in the defi-
26 nition of the Sacraments, generally there is VIRTUAL CONCURRENCE in the
27 accepted standards of the historical Churches, Eastern, Western,' '(or Roman),'
28 'and Anglican.' 'In addition to this *substantial agreement in Orders, Creeds*, and
29 SACRAMENTS, the *rite* of Confirmation,' etc. [The Convention address of Bishop
30 Whitehouse, 1868, page 29]. 'Besides the two Sacraments of the highest order,
31 there are other inferior rites *having the same nature*, but not necessarily in the same
32 way; among these are Confirmation, Matrimony, and Holy Orders, in all of which
33 they are an outward sign AND an inward grace': '1st, The sign, called Sacrament-
34 um, bread and wine, simple elements of daily sustenance. These remain in their
35 proper substance after consecration, retaining their proper nature, and yet *they*
36 undergo a MYSTICAL CHANGE, *whereby they become the forms under which Christ is*
37 *present.*' 2d, The thing signified, called Res., the Body and Blood of Christ: His
38 glorified humanity, which *after a manner inexplicable and without a parallel in*
39 *the range of our knowledge*, becomes present after consecration, not bodily or physi-
40 cally, according to the laws of material or carnal bodies, but supra-locally, hyper-
41 physically, and spiritually in some way believed in by the Church, but known only
42 to God' ['Manual of Instruction for Confirmation Classes,' by Rev. Dr. Dix, pages
43 41 and 53].——'Question: How do we become partakers of the nature of the
44 second Adam? Answer: By our New Birth in Holy Baptism. Quest.: What then
45 begins the Christian life? Ans., Holy Baptism. Quest.: What is the second great
46 step in the Christian life? Ans., Confirmation. Quest.: What is the third?
47 Ans., The Holy Communion. Quest.: What is the fourth? Ans., Death. Quest.

14th Section.

What two titles has the Church given to the Blessed Virgin Mary? Ans., 1
She is called the Bringer forth of God, and the Ever Virgin Mary. Quest.. How 2
do you receive forgiveness for sin after Baptism? Ans., By Absolution and the 3
Holy Communion. Quest.: Into how many divisions is Everlasting Life divided? 4
Ans., Into that which is begun here on earth in the Church, and through the 5
Sacrament, etc. [Rev. Dr. De Koven's 'Catechism on Confirmation,' pages 6
72 and 82]." 7

"We solemnly declare that, in our judgment, the preceding extracts *are not in* 8
harmony with the doctrines and principles of the Protestant Episcopal Church, but 9
directly the reverse, in many particulars, of the teaching of the Articles, Liturgy, 10
and Homilies—the very reverse of the principles in defense of which many of the 11
Bishops and other dignitaries of our Mother Church endured the fires of martyr- 12
dom. And we furthermore declare it our fixed purpose and intention under God, 13
to do what in us lies towards the freeing of this, our beloved Church, from the 14
domination and perpetuation of such sentiments and doctrines. And for the 15
integrity of our present action, we appeal to the Great Searcher of Hearts, and for 16
our vindication, to the candid judgment of all honest, thinking Christian men, and 17
more especially to that of the members of our own Protestant Episcopal commun- 18
ion.—Chicago, Ill., Feb. 18, 1869." This is signed by the following clergymen: 19
W. H. Cooper, D.D., H. N. Powers, D.D., CHAS. EDWARD CHENEY, J. A. Russel, 20
Samuel Cowell, H. W. Woods, with their charges. Also, by the following laymen, 21
of whom thirteen are Wardens or Vestrymen—all, as well as the clergymen, in the 22
Diocese of Illinois, viz.: "Alex. G. Tyng, Matthew Griswold, Gurdon S. Hubbard, 23
William Hanley, M.D., James Cockroft, John H. Kedzie, A. Hesler, Hiram Norton, 24
C. H. Jordan, S. Johnston, David B. Lyman, George A. Sackett, Henry C. Smith, 25
J. J. Richards, E. G. Wolcott, Albert Crane, J. N. Staples." "The foregoing PROTEST, 26
with the names thereunto appended, was sent to a few of the clergy, with a request 27
to know whether they would sign it, and whether they would approve of a call for 28
a meeting in Chicago in June next, of the Evangelical Clergy and Laity of our 29
Church for the purpose of discussing topics connected with the PROTEST, and trans- 30
acting such other business as, under the circumstances, may then be deemed expe- 31
dient. Only five unfavorable replies have been received. The clergy, whose 32
names are hereunto annexed, have heartily approved the Protest, and expressed a 33
wish for the meeting in June, and, so far as possible, have agreed to be present." 34
Then the following—all Revs.: "Lewis P. Clover, D.D., B. F. Noakes, J. Rambo, 35
Charles W. Quick, D. R. Brewer, W. R. Stockton, Chas. B. Stout, J. Rice Taylor, 36
B. F. Taylor, Wm. R. Woodbridge, W. C. French, Edward W. Peet, D.D., Benjamin 37
Hartley, W. F. Lhoyd, Samuel Cutler, John A. Jerome, Stephen H. Tyng, R. H. 38
Williamson, Joseph H. Clinch, James B. Britton, Wm. V. Bowers, James McElroy, 39
D.D., A. Dalton, Theodore Irving, LL.D., F. B. Nash, Geo. Z. Gray, C. E. Butler, 40
Alex. Jones, D.D., Henry M. Stuart, J. Crocker White, E. W. Appleton, S. R. Wel- 41
don, S. H. Boyer, Wm. Wright, D. H. Deacon, Wm. J. Ellis, F. D. Haskins, E. H. 42
Canfield, D.D., W. W. Spear, D.D., T. F. Caskey, Geo. E. Thrall, N. N. Cowgill, Mason 43
Gallagher, Wm. M. Ross, John P. Hubbard, R. W. Oliver, Henry Dana Ward, Samuel 44
A. Clark, Thomas Duncan," with their residences. [And the name of Charles E. 45
Cheney signed to this document, may account for the relentless spirit with which 46
he was pursued by Bishop Whitehouse.] 47

Section 14½.

(14½) **A Call to Meet in Chicago** on June 16, 1869, dated April 19, 1869, was sent in a printed circular signed by four laymen: "Gurdon S. Hubbard, George A. Sackett, John H. Kedzie, and Albert Crane—*Committee on Invitation.*" They say: "....A powerful party dominant in the Councils of the Church....is not only devoid of sympathy with the Protestant spirit of the age, but in many cases hostile to its aims, principles, and institutions....a desire to affiliate with the corrupt Roman and Greek Churches. A sacerdotal system....The doctrine of Justification perverted. The efficacy of the Sacraments is strained to forms of gross and superstitious error. Transubstantiation is almost baldly taught. The Confessional finds its apologists and advocates. Puerile and cumbersome ceremonies....The pulpit is made the vehicle of priestly claims....Co-operation with other Protestant bodies is opposed and ridiculed....Every month witnesses the extension of the Sacramental theory among the clergy, the audacity of the propagandists of Ritualism, and the tightening of the bonds of Evangelical Churchmen....Some distinguished for their piety and usefulness are leaving the fold, and others are on the eve of such a step, if not soon afforded relief, will accept the only alternative," etc.

(15) **Chicago Conference**, June 16–17, 1869, as reported in the Chicago *Tribune* and *Times* extracts. Officers—*President*, Hon. Felix R. Brunot, of Pittsburgh. *Vice-Presidents*, Rev. Dr. Richard Newton, of Pa.; Gurdon S. Hubbard, of Chicago; Rev. Dr. Andrews, of Va.; Col. B. Aycrigg, of N. J.; Judge Miller, of Wisconsin; John J. Hewitt, of Michigan. *Secretaries*, Rev. C. W. Quick, of Philadelphia; Rev. N. N. Cogswell, of Ky.; Rev. T. L. Smith. *Committee on Resolutions*, Rev. Dr. Newton, of Pennsylvania, Chairman; Rev. Dr. Andrews, of Va.; Rev. Mr. Clements, of Ohio; Rev. M. Gallagher, of N. J.; Rev. Dr. Cooper, of Ill....Rev. Dr. Newton, from the Committee on Resolutions, submitted the following: *Resolved*, As the sense of this Conference, that a careful revision of the Book of Common Prayer is needful to the best interests of the P. E. C. *Resolved*, That all words and phrases seeming to teach that the Christian ministry is a priesthood, or the Lord's Supper a Sacrifice, or that Regeneration is inseparable from Baptism, should be removed from the Prayer Book." The resolutions were adopted unanimously.

xii. 47, 48.

(16) **Sympathy for Rev. Chas. E. Cheney**, May 13, 1871. The following is copied from one of the original printed circulars, sent to me by Bishop Cheney, in answer to my request for information, viz.:

"To the Rev. Charles E. Cheney: Rev. and Dear Brother—We, the undersigned clergymen and laymen of the Protestant Episcopal Church, hearing with much sorrow of your trial and sentence to punishment, for having on certain occasions omitted specified words in the use of the Offices appointed for 'Common Prayer, and the administration of the sacraments and other rites and ceremonies of the Protestant Episcopal Church,' do hereby assure you of our sympathy, and of our undiminished affection and respect. We hold that the obligation of individual conscience, guided by the Word of God, and the just claims of Christian expediency, are to be maintained and regarded as a just and proper obedience to God, as well as the exercise of the indisputable right and duty of man, in ministering any offices appointed for public or private worship, by ordinances or rules which are of human origin, and established by man's authority. We believe that the determination to

16th Section.

teach nothing 'but that which you shall be persuaded may be concluded and proved 1
by the Scripture,' while faithfully adhering to the Creeds and Articles of Faith 2
established by the Church, is consistent loyalty to this Church, and is demanded 3
by the vows of ordination, even when leading to such action as that with which you 4
have been charged in the trial of which we have spoken. Accordingly we maintain 5
your right to such decision and action as that for which you have been punished by 6
an ecclesiastical sentence, as a right which many others of the clergy of the Prot- 7
estant Episcopal Church, experiencing similar difficulties, have habitually exercised. 8
We feel that it would indeed be a sad day for the Protestant Episcopal Church if 9
it should authoritatively declare that no verbal deviation from any of its prescrip- 10
tions, on the part of those who are true to its formularies of faith, is to be tolerated 11
under any stress of conscience or circumstances of expediency whatever. Praying 12
that God may guide and comfort you in your perplexities and sorrows, and that 13
your ministry for Christ may ever be as blessed as it has hitherto been, we remain, 14
yours fraternally." 15

(17) Then follow 12 printed names without their titles, which are now added as 16
far as known: "S. H. Tyng, D.D., H. Dyer, D.D., Sec. E. K. S., John Cotton Smith, 17
D.D., Wm. T. Sabine, Wm. S. Langford, B. B. Leacock, D.D., W. H. Reid, Abbott 18
Brown, John Crocker White, William Hyde, T. F. Caskey, George Z. Gray." Then 19
the note: "Please sign and collect signatures, and return speedily to either of the 20
last two of the above gentlemen, 2 Bible House, New York. On the 13th of May 21
all signatures then received will be sent to Mr. Cheney." 22

(18) The following names are now copied by me from the manuscript signatures, 23
with the addition of their positions; and of clergymen only, reserving the laity for 24
(xi. 20): "R. C. Matlack, Sec. Ev. Ed. Soc.; Dr. S. A. Clark, late of Elizabeth, N. 25
J.; Dr. Kingston Goddard, of Staten Island; Prof. John S. Stone, D.D., of Cam- 26
bridge Theol. Sem.; Professors J. J. McElhinney, S. A. Bronson, D.D., A. Blake, 27
Morris A. Tyng, of Gambier Theol. Sem.; Dr. Julius E. Grammar, of Baltimore; 28
Dr. Richard Newton, of Philadelphia; J. S. Bush, of San Francisco; Washington 29
Rodman, of Philadelphia; J. S. Copley Green, of Mass.; Abbott Brown and J. A. 30
Aspinwall, of New York;" as given by Dr. Hopkins. Also the following: "J. Ho- 31
ward Smith, S. H. Tyng, Jr., New York; Samuel Cutler, Mass.; H. H. Morrell, 32
D.D., Ohio (former Sec. Bd. For. Miss.); Asa Dalton, Maine, (once editor of *Chris-* 33
tian Times); Thos. A. Jaggar, Phila.; Chas. W. Quick, (editor of *Episcopalian*); 34
W. H. Munroe, Penn.; W. I. Johnson, Iowa; J. Rambo, Iowa; Peter A. Jay, N. 35
Y.; W. B. Bodine, N. Y.; John A. Jerome, Pa.; R. H. Williamson, Pa.; A. H. 36
Morrison, Pa.; J. Newton Stanger, Del.; G. L. Platt, N. Y.; E. W. Peet, D.D., 37
Mass.; Charles Stewart, Kansas; C. B. Stout, Iowa; L. N. Freeman, Mo.; D. D. 38
Smith, N. Y.; N. Neilson McVickar, N. Y.; E. F. Remington, N. Y.; J. C. Fleisch- 39
hacker, N. Y.; N. C. Pridham, Md.; H. H. Morrell, Ohio; Chas. H. Tucker, N. Y.; 40
J. E. Homans, N. Y.; J. S. Brown, N. J.; George E. Thrall, N. Y.; W. Huckel, 41
N. Y.;" W. H. Neilson, Jr., Pa.; J. P. Hubbard, R. I. (who was tried xii. 41, 42); 42
O. W. Landreth, Pa.; W. M. Postlethwaite, N. Y.; J. G. Ames, N. Y. 43

(19) The above all signed the document. Then A. B. Hard, Pa., and J. H. Mc 44
Mechin, Va., are sent by C. W. Quick, who says he is authorized to send these 45
names. Then signed to the original document is R. Heber Newton, together with 46

19th Section.

1 "Kingston Goddard," and a note in pencil mark, "Mr. Newton afterwards by letter
2 withdrew his name." This completes the list of clergymen.
3 (20) **Laymen.** In the same package is a list of laymen which is here
4 copied without verification, and that is doubtless a correct list of the names
5 omitted when verifying the list of the clergy. They are here arranged
6 by States. This list is headed, "Laymen, nearly all Wardens and Vestry
7 men of Churches."—*New York:* Stewart Brown, James M. Brown, Henry
8 Bowers, Thos. O. Farrington, E. S. T. Arnold, E. G. Ludlow, C. S. Cozzens, A.
9 Munk, Jas. R. Davis, Isaac McGuire, Wm. Davis, W. H. Small, Geo. F. Wilson,
10 Robert Dawes, H. R. Beesey, A. F. Seward, John McNabb, B. C. Wetmore, Frank
11 L. Moore, J. B. Daniell, C. J. Schlegel, G. T. M. Davis, A. G. Norwood, J. D. Fitch,
12 S. Hand, E. C. Bogert, J. T. Young, J. R. Lawrence, J. W. Blatchford, G. A. Sabine,
13 A. Forbes, E. H. Allen, C. B. Stockwell, Wm. Graydon, J. S. Day, L. A. Robertson,
14 J. A. Slipper, G. A. Booth, H. Dalley, D. C. Winslow, Geo. Self, E. Keat, James
15 Neir, B. C. Townsend, J. A. Perry, N. A. Perry, Henry Purdy, N. Beichall, J. J.
16 Crane, Edgar Williams, Thos. N. Faite, Jr., H. Smith Brown, Chas. V. Faile, Thos.
17 H. Messenger, H. G. Hadden, J. S. Warner, Adon Smith, Jr., S. W. Torrey, B. W.
18 Greene, A. F. Warberton, C. C. Hastings.—*From New Jersey:* J. P. Pennington,
19 E. K. Miller, Jno. Rutherford, Jas. D. Orton, Silas Merchant, J. H. Allison, F. R.
20 Wilkinson, O. W. Blackfair, S. K. Wilson, Chas. Hewitt, Earl English, U. S. N.,
21 Joseph Little, Dan'l Phillips, John Moore, H. G. Scudder, Jos. Reeves, T. Abbott,
22 J. K. Freese, Chas. S. Olden, D. A. Clarke, G. N. Grant, Geo. James, War. Greene,
23 J. C. Burgelin, E. Hanson, A. W. English, Solon Humphreys, A. B. Warner, S. T.
24 Brown.—*From Pennsylvania:* Jay Cooke, R. B. Sterling, W. C. Houston, Thos. H.
25 Powers, W. P. Cresson, C. G. Tower, J. M. Campbell, H. K. Bowman, H. Nicholl.
26 —*From Maryland:* Wm. Woodward, Chas. Markell, W. G. Bauserner, E. L.
27 Focke, B. M. Dennis.—*From Washington:* Hon. C. Delano.—*From Illinois:* J.
28 H. Kedzie, H. S. Slaymaker, A. Herlon, J. Terhune, Jr., Shepherd Johnston, G. S.
29 Bowen, M. C. Follensbee, B. L. Layton, T. B. Lyman, J. W. Farley, C. Follensbee,
30 L. N. Freeman, C. H. Jordan, Job Carpenter.—*From Maine:* Fred. Davis, S. T.
31 Corser, T. B. Talford, C. Pager, F. H. Barley, G. H. Starr, J. H. Eaton, W. A.
32 Salem, L. H. Whitney, M. D. L. Lane.—*From Rhode Island:* Horace Babcock, H.
33 N. Campbell, Edwin Babcock, Albert Babcock, James H. Cross. Thus ends the list
34 of laymen.
35 (21) **Changes.** (1) The Rev. R. Heber Newton retracted at an unknown date (xi.
36 19), and he republished the Philadelphia card (ii. Dec. 1, 1873; x. 15).—(2) The
37 *Churchman* of March 13, 1875, quotes (St. X)—"Ohio, Gambier. The Rev. William
38 B. Bodine, rector of Harcourt parish, has published a letter under date 24th Feb., ex-
39 pressing his regret at having signed the letter of sympathy to Mr. Cheney, which
40 appeared in June, 1871, adding that to-day he could not undertake to defend it, nor
41 would he be willing to be judged by the sentiments which it expresses." This ad-
42 mits of a doubt as to his real meaning. I presume that no one has examined the
43 original documents from May, 1871, until they were opened by me a few days
44 since. Mr. Bodine, speaking from memory, may have made the same mistake as
45 (iii. March 1, Brook) and supposed that these signatures were *after* the deposition
46 and may mean that he could not defend such action, while in fact he may still hold
47 to the Old Evangelical policy (xi. 22).—(3) Dr. Jaggar (iii. Mar. 10, 1875) says: "I

21st Section.

ground of my action was sympathy....and not approval of his course, and certainly 1
I have not approved of his subsequent conduct." Here is no room for doubt that he 2
remembers the circular to have been signed *before* the deposition. This does not 3
represent a change of opinion, but that at the time he signed one circular in com- 4
pany with Rev. W. H. Neilson, assistant minister, and W. P. Cresson, vestryman, 5
of Holy Trinity, Philadelphia, and another circular in company with Rev. W. Neil- 6
son McVickar, and Rev. E. F. Remington, and headed "Sign!" in emphatic form, 7
He did not agree on this point with the Old Evangelicals, as shown below (xi. 22); 8
and he signed the Philadelphia Card (ii. Dec. 1, 1873, Card; iii. Oct. 29, 1874, Infant 9
Baptism; Feb. 8, 1875, Jag.; Feb. 10, do; do; Log; Feb. 18, Log; Bishop; Feb. 10
27, Rev.; March 1; March 3, Brook; March 10, Jag.Brook; March 12, Jag.; March 11
13, Dr.; Reformed; March 15, Dr; xx. 3). 12

(22) Now, it is almost certain that the object of this circular was analogous to 13
that of a political mass-meeting, to operate upon the ecclesiastical authorities in Il- 14
linois, and *prevent* the deposition of Dr. Cheney, for the sake of the signers, as well 15
as for his. The general wish of the Old Evangelicals was to omit the *Regeneration* 16
clause, and consequently to prevent a formal decision against such omission. Many 17
of them were in the habit of omitting it. From the *Episcopalian* (iii. July 15, 18
1874) it appears that Dr. Newton in his pamphlet claims that clergymen in the P. 19
E. C. have the right to do as Dr. Cheney did, and that he does so, and he is one of 20
the signers in manuscript. And *Church and State* (iii. Aug. 13, 1874) says: "We 21
are....attracted at once by the position of Dr. Newton," and its editor, Rev. John 22
Cotton Smith, D.D., is one of the names printed on the circular (xi. 17). And Dr. 23
Andrews, of Virginia, in the General Convention (iii. Oct. 29, 1874) says: "One of 24
the greatest minds in the country left our ministry lately, solely on account of the 25
Baptismal Office....In Illinois....the sole trouble was about this office....Take 26
the other seceders, I know all of them who have given most character to the move- 27
ment, and in every case it was this office and this alone which started them, though 28
when they determined to leave, they raised all the objections they could think of." 29
And the Committee (iii. Oct. 29, 1874) says that more than 500 clergymen, and a 30
very large number of vestries and other laymen, and the nearly unanimous action 31
of one of the largest dioceses [Virginia] desire relaxation of the Rubrics. Hence 32
the omission of the Regeneration clause has been a standard doctrine of the Old 33
Evangelicals. Many did omit it. All wished to omit it. If there were no formal 34
decision against such omission, the compulsory Rubric might become a dead letter 35
like some other parts of the Prayer Book, and this was doubtless the general object 36
of the signers. But from the letter of Dr. Jaggar to Bishop Stevens (iii. Mar. 10, 37
1875) it appears that Dr. Jaggar could not have been one of those who like Dr. 38
Newton omitted the Regeneration clause, nor like Dr. John Cotton Smith did he 39
approve this omission by others (iii. July 15, 1874; Aug. 13, 1874; xx. 3). 40

(23) **The three Evangelical Societies in the P. E. C.**—Whittaker's Protest- 41
ant Episcopal Almanac for 1874, pp. 146, 147, has the following names, and those 42
who have left the P. E. C. for the R. E. C. are now (April 1, 1875) distinguished by 43
being printed in capitals. 44

"THE AMERICAN CHURCH MISSIONARY SOCIETY.—*President*, W. H. Aspinwall. 45
Vice-Presidents, Rev. John S. Stone, D.D., Rev. N. H. Schenk, D.D., REV. W. R. 46
NICHOLSON, D.D., Hon. Chas. S. Olden, W. Woodward, J. M. Brown. *Recording* 47

23d Section.

1 *Secretary*, Rev. W. N. McVickar. *Treasurer*, George D. Morgan. *Executive Com-*
2 *mittee*, Rev. S. H. Tyng, D.D., J. Cotton Smith, D.D., R. Newton, D.D., W. T. SA-
3 BINE, K. Goddard, D.D., Phillips Brooks, W. R. NICHOLSON, D.D., W. S. Lang-
4 ford, W. M. POSTLETHWAITE, John A. Aspinwall, Messrs. W. A. Haines, Frederic
5 G. Foster, D. J. Ely, Stewart Brown, Solon Humphreys, Henry A. Oakley, J. S.
6 Amory, F. R. Brunot, H. B. Renwick, R. A. Brick. *Secretaries*, Rev. H. Dyer, D.D.,
7 and Rev. W. A. Newbold.

8 EVANGELICAL KNOWLEDGE SOCIETY.—*President*, The Rt. Rev. A. Lee, D.D.,
9 *Vice-Presidents*, Rt. Revs. B. B. Smith, D.D., John Johns, D.D., John Payne, D.D.,
10 H. W. Lee, D.D., LL.D., G. T. Bedell, D.D., W. Bacon Stevens, D.D., Thomas H.
11 Vail, D.D., G. D. CUMMINS, D.D., F. M. Whittle, D.D., O. W. Whittaker, D.D.
12 *Executive Committee*, Revs. H. Dyer, D.D. (*Sec.*), S. Cooke, D.D., J. Cotton Smith,
13 D.D., S. H. Tyng, Jr., D.D., N. H. Schenk, D.D., W. N. McVickar, Messrs. G. D.
14 Morgan, S. Brown, F. G. Foster, J. Pierpont Morgan, J. H. Earle, C. R. Marvin,
15 H. B. Renwick. *Sec.*, Rev. D. S. Miller, D.D. *Treas.* Frederic G. Foster.

16 EVANGELICAL EDUCATION SOCIETY.—MANAGERS: *President*,
17 *Sec.*, Rev. R. C. Matlack; *Treas.*, W. C. Houston. Rev. J. Cotton Smith, D.D., J.
18 E. Grammar, D.D., Benjamin Watson, D.D., D. S. Miller, D.D., Richard Newton,
19 D.D., Wilbur F. Paddock, D.D., S. E. Appleton, D.D., A. H. Vinton, D.D., J. H.
20 Eccleston, D.D., J. Pratt, D.D., C. D. Cooper, W. R. NICHOLSON, D.D., P. Brooks,
21 A. M. Randolph and J. B. Falkner; Messrs. Stuart Brown, Cassius F. Lee, John
22 Bohlen, Edward Olmstead, W. P. Cresson, and S. G. De Coursey.

23 (24) OLD EVANGELICALS.—In the list of names (xi. 5) the three Evangelical So-
24 cieties (xi. 23), were represented by their secretaries, viz.: Rev. H. Dyer, of the R.
25 K. S., then and now. Also, Rev. Franklin S. Rising, Sec. Am. Ch. Miss. Soc., and
26 Rev. Rob. J. Parvin, Sec. Ev. Ed. Soc. These two while on executive duty were
27 both burnt to death Dec. 4, 1868, on board the steamboat *United States*, on the Ohio
28 river. Also, their present successors in office, Rev. W. A. Newbold, Sec. A. C. M.
29 S., and Rev. Robt. Matlack, Sec. E. E. S. And Mr. Rising was the principal au-
30 thor of the tract "Are there Romanizing Germs in the Prayer Book?"

31 Also, among the above are the names of some who signed the Philadelphia
32 Card (ii. Dec. 1, 1873, Card), viz.: Revs. R. Heber Newton (xi. 21), Thos. A. Jaggar
33 (xi. 21); J. B. Falkner (then J. F. Blake), Snyder B. Simes, James Pratt, D.D.

34 Also who left the P. E. C. before the inauguration of the R. E. C. Viz.: Revs
35 Marshall B. Smith to Reformed (Dutch) Church, H. W. Woods and M. McCormick
36 to Baptist: A. M. Wylie to Presbyterian; J. W. Cracraft to Congregational; John
37 Cromlish to Methodist Episcopal; Mason Gallagher, and S. R. Weldon and Geo.
38 E. Thrall to Independent.

39 (25) Also the names G. D. Cummins, Ch. E. Cheney, M. B. Smith, Mason Gal-
40 lagher, B. B. Leacock, C. H. Tucker, W. T. Sabine, J. E. Brown, W. M. Postle-
41 thwaite, W. R. Nicholson, J. Howard Smith, will be found above, and in the Fol-
42 lowing:

43 (26) Clergymen of the R. E. C., marked as having been, E. (Protestant Epis-
44 copal); P. (Presbyterian); M. (Methodist); R. (R. E. C. in which they first entered
45 the Ministry).

46 In May, 1874, at the Second Council (i. May 13 to 19).

47 Bishop G. D. Cummins, D.D.—E. (i. May 13, 1874; iv. 2, 5; v. 4; vi. 3, 5; vii.

26th Section.

viii. 1 to 4; ix. 4 to 9; 12 to 15; x. 1 to 14; 17 to 22; xi. 23, 27; xiii. 10 to 26; xiv. 10, etc., etc.) 1 2

Bishop C. E. Cheney, D.D.—E. (i. May 13, 1874; ii. Nov. 27, 1873; x. 10 to 14; 17 to 24; xi. 7, 11, 14, 16 to 22, 25 to 36; xiii. 13, etc., etc.) 3 4

Rev. R. H. Bourne.—E. (i. May 13, 1874; xi. 28, 29, 31, 32, 33, 35.) (i. Dec. 2, 1873.) 5

" W. V. Feltwell.—E. (i. May 13, 1874; Dec. 2, 1873; Feb. 17, 1875. Monc.) 6

" Mason Gallagher.—E. (i. May 13, 1874; vii. 5; ix. 4 to 9; x. 10 to 24; xi. 7 12, 14, 15, 24 to 36; xiii. 12). 7 8

" T. J. McFadden.—E. (i. May 13, 1874.) 9

" Wm. McGuire.—E. (i. May 13, 1874; Feb. 25, 1874.) 10

" Johnson McCormac.—E. (i. May 13, 1874). 11

" B. B. Leacock, D.D.—E. (i. May 13, 1874; x. 10 to 24; xi. 7, 17, 25 to 36; xiii. 12). 12 13

" E. D. Neill.—P. (i. April 22, 1874; May 13, 1874; ii. July 8, 1874. Dif.) 14

" W. H. Reid.—E. (i. May 13, 1874; xi. 17.) 15

" W. T. Sabine.—E. (i. May 13, 1874; xi. 7, 17, 23, 25, 26.) 16

" Marshall B. Smith.—E. (i. May 13, 1874; vi. 2, 3; vii. 2, 3, 4; ix. 4 to 10; x. 10 to 24; xi. 5; Editor, 6, 8 in 1867:—24, resigned—vii. 2 on March, 15, 1869—dismissed to R. E. C. ix. 10; xi. 25 to 37: xiii. 12, 21, 27; xiv. 6.) 17 18 19

" Thompson L. Smith.—E. (i. May 13, 1874.) 20

" Charles H. Tucker.—E. (i. May 13, 1874; x. 23, 24; xi. 7, 18, 25, 26, 32, 33, 35, 36); (I. Dec. 2, 1873.) 21 22

" J. D. Wilson.—E. (i. May 13, 1874; iii. March 11, 1874.) 23

" Walter Windeyer—E. (i. May 13, 1874.) 24

Additions since May 19, 1874: 25

Rev. H. H. Brooks.—M. 26

" B. B. Ussher, M.D.—R. 27

" W. S. Perkins. 28

" J. S. Malone.—E. 29

" John Todd, M. A.—M., Rector in Sussex, N. B. (i. Dec. 30, 1874). 30

" J. P. Davis. 31

" J. A. Latané.—E. (iii. Jan. 12, 1874). 32

" Edwin Potter.—M. 33

" W. R. Nicholson, D.D.—E. (iii. Nov. 25 and Dec. 16, 1874; xi. 8, 12, 23, 23). Rector of Second, R. E. C. in Philadelphia. 34 35

" W. M. Postlethwaite.—E. (iii. Dec. 24, 1874; xi. 7, 18, 23). Associate Rector with Bishop Cheney. 36 37

" J. C. Pratt.—E. 38

" J. Howard Smith, D.D.—E. (iii. Feb. 17, 1875; xi. 18). Rector in Newark, N. J. 39 40

" Wm. Bower. 41

" J. E. Brown.—E. (xi. 7). Rector at Moncton, N. B. 42

" Edward Cridge.—Ch. Eng.; late Dean of Victoria, B. C. (i. Nov. 4, Dec. 9, 1874; Vic). 43 44

" Benjamin Johnson. -E. (iii. Dec. 23, 1874). 45

(See xix. 20.) 46

27th Section.

1 (27) A comparison of the Call to organize (ix. 1, 2,) with the Declaratio
2 Principles (xi. 2), will show the two to agree in general principles, but the latt
3 be carried out with greater precision. The circumstances will account for the
4 ferences. The Call was a hasty production, drawn up in a very short time du
5 the conference which began in the afternoon of Nov. 12, and ended before no
6 Nov. 13, 1873, and occupying only a portion of this time, and one of the party a
7 man. This Call brought in the Rev. Dr. Cheney and the Rev. Dr. Leacock,
8 the Declaration of Principles was the joint production of all, with the assistan
9 persons not identified with the movement, and with time for study between
10 13 and Dec. 2, 1873.

11 (28) Nearly all who took part in the organization on Dec. 2, had from Nov
12 or soon after, been in constant consultation with each other, and with several
13 tinguished men of different denominations who favored the movement; and
14 twice met as in Committee of the Whole to discuss all the movements require
15 organizing. Hence, nearly everything which appeared in public on Dec. 2
16 the result of a foregone conclusion with which all who took part were satisfie
17 advance, and the most important resolutions were passed without public di
18 sion, and the meeting had more the appearance of a meeting for religious exer
19 than for business. To this there was one exception, in the election of Bishop
20 ney, respecting which there had been no previous understanding, as far as I kno
21 suppose.

22 (29) **The Declaration of Principles**, the basis and foundation upon w
23 rest all the distinctive characteristics of this Church, were ordered to be inserte
24 the Prayer Books and Journals' as enduring monuments of the characteristi
25 *this Church* for all time (xix. 2.)

26 (30) **The Executive Committee**, composed of the two Bishops and of all
27 members of all the other committees, was a temporary arrangement to carr
28 provisionally the government of the new Church and prepare a Constitution
29 Canons, and a Revised Prayer Book to be presented for amendment and adoptio
30 the Second General Council to be held in May next thereafter.

31 (31) As to the date of the next Council, there were two considerations.
32 first, in favor of a later date, in order to allow more time for completing the w
33 committed to the Executive Committee. It was known that the time would be
34 short to do everything required. Having been a lay member of one Committe
35 which the Rev. Marshall B. Smith was Chairman, and did all the hard work,
36 of the other Committee, of which the Rev. Dr. B. B. Leacock was Chairman,
37 did all the hard work, I could judge of the immense amount of labor done by b
38 and for which they received the thanks of the Council. Still, the whole of
39 work could not be accomplished, and the remainder will come before the T
40 Council.

41 On the other hand, in the absence of written law, excessive powers were ne
42 sarily given to the Executive Committee, and it was important that this abnor
43 condition should, as soon as practicable, be superseded by a government th
44 more in accordance with our political institutions and with the views of the pr
45 form of Church Government, as entertained by the founders of the new Chu
46 Hence the date in May was a compromise between the two.

47 (32) **Second General Council, May 13-19, 1874.** The results of tl

32d Section.

meetings were the adoption of the Constitution and Canons for the government of the Church; and the Reformed Prayer Book to define its Services, and the Federative Union with the Free Church of England upon general principles that can be applied to any other Evangelical Church, and all in accordance with the fundamental *Declaration of Principles*.....xi. 2.

(33) This work was confirmed in six days, but had been under consideration of the members long before they met in Council. Thus:

(34) All the members of the Executive Committee had been members of the P. E. C., and none other was admitted to the first Council. We desired to retain the familiar system of Church Government and Service excepting where they were defective. The Executive Committee appointed one Committee on Constitution and Canons, with the Rev. Marshall B. Smith as Chairman, and another on the Revision of the Prayer Book, with the Rev. B. B. Leacock, D.D., as Chairman. Each Chairman did all the hard work in his department, and collected from various quarters all the works that would assist in that department. Both of these clergymen had for years been members of the Latimer Society in the P. E. C., engaged in preparing a Revision of the Prayer Book, and were thus familiar with the whole subject.

(35) As fast as portions were prepared by these sub-committees, they were presented to the Executive Committee, and there rediscussed and determined, then put in print and distributed for the examination of all interested, including some who were not identified with us, but in favor of the movement.

When the Council met, each member having a printed copy, everything having been previously well considered, passed off rapidly, except when amendments were offered and discussed.

(36) The Comparison of Prayer Books is given in a general manner by Herbert S. Turner, Esq. (pp. 9), and in detail by a "Presbyter of the R. E. C."—Rev. M. B. Smith (pp. 47). These are both in pamphlet form. One point is not stated. The changes from the old service are of the most conservative character, and show the judgment in selecting from some other part of the old book, or of the book of 1785, or some other equally good source that has been confirmed by age, rather than an effort to produce something original. This, as a lay member, I found on several occasions, when finding words in unusual places, I criticised the expressions, supposing them to be original, and was silenced by a significant smile, and the remark, "That is copied verbatim," etc..... xx. 9.

ii. June 25, 1874; Bishop Clark; Dec. 23, 1874, New Prayer Book.

(37) The Free Church of England, seeing in the public prints a report of our Declaration of Principles, began a correspondence with Bishop Cummins, which led to a proposition for a closer union than mere sympathy, from a representative body analogous to our Executive Committee, through Bishop Price, their Primus. This culminated in the Federative Union.....xv. 15, 16.

PRESS REPORTS.

(38) The *Tribune*, in the report of the proceedings on Dec. 2, 1873, mistook the name of the temporary president, and called him the Rev. B. B. Leacock in place of the layman, B. Aycrigg. There was a significance in this matter which is explained..... x. 12.

(39) The *Tribune* has given the fullest reports of the action of the R. E. C. at

39th Section.

1 the two Councils. In the reports in the *Tribune*, *Times*, *Herald*, and other secu
2 papers, I have seen no case of intentional *misrepresentation of facts*. They ha
3 criticised our action severely, and they have laughed at us. To these I raise no o
4 jections, as long as they do not *misrepresent the facts*. Thus:

5 (40) The *Times* of May 19, 1874, criticises the change in the Burial Service, an
6 says: "It seems then that the 'Reformed Episcopal Church' is not intended f
7 'notorious sinners,' unlike the Church which had its origin in Judea eighteen ce
8 turies ago, and the Founder of which declared that He had come to 'seek and sa
9 that which is lost.'"

10 Now this reverses the case. The new service is so arranged as to meet the ca
11 of "notorious sinners." Consequently this Rubric, which stands at the head of t
12 Burial Service of the P. E. C., has been erased, viz.: "Here it is to be noted th
13 the Office ensuing is not to be used for any unbaptized adults, any who die exco
14 municate, or who have laid violent hands upon themselves." As to "excommu
15 cate" see (iii. Oct. 13, Arbitrary power). And about 20 years since a case occurr
16 a few miles from this place, which went the rounds of the newspapers, where
17 well known author would have been buried like a brute if all clergymen had fo
18 lowed this Rubric as closely as the one did to whom application was first mad
19 And the Protestant Episcopal clergyman, like a child tied to a leading string by h
20 nurse, is not allowed to deviate from the strict words in the Prayer Book, withou
21 the risk of being deposed, as in the case of Dr. Cheney for the omission of a sing
22 word in the Baptismal Service.

23 (41) Again: The *Herald* spoke of our singing the *Gloria in Excelsis*, for a "co
24 clusion that was not a conclusion." Without discussing the propriety of dealing i
25 this manner with serious subjects, the remark was witty and truthful. It referre
26 to one of the most agreeable circumstances that occurred during these meeting
27 The official record is found in the "Journal" of 1874, pages 21, 22, 28, 29, 30, bu
28 the circumstances are not given. They were these: The printed report of th
29 Committee on Revision had the Communion Office in this form, at the end of th
30 Rubric—"And when he delivereth the Bread he shall say, Take and eat this in re
31 membrance," etc. "And delivering the Cup, he shall say, Drink this in remem
32 brance," etc. The object was to prevent the possibility of the perversion said to b
33 practiced in using the form in the P. E. C. Thus, "The Body of our Lord Jesu
34 Christ."—with a full stop—giving the bread; thereby signifying that the Bread i
35 "the Body of our Lord Jesus Christ," while the Prayer Book has a semicolon; an
36 makes the remainder a part of the sentence, thus: "The Body of our Lord Jesu
37 Christ; which was given for thee," etc. In the same manner when delivering th
38 Cup: "The Blood of our Lord Jesus Christ."—with a full stop.

39 The "Journal" shows the amendments to the Report of the Committee, and o
40 page 28: "The Council having thus concluded the revision of the Prayer Book, ros
41 and sang the '*Gloria in Excelsis*.'"

42 But, disregarding strict parliamentary law, the question having been twice de
43 termined, was reopened *nem. con.*, as shown on pages 29–30. One of the member
44 desiring to restore the old form, stopped speaking, and another, supposing that h
45 had finished, addressed the Chair, and was told that the other had not yielded th
46 floor. The gentleman on the floor, finding that he could not recover his composure
47 sat down and buried his face in his hands. This being observed by one who ha

41st Section.

wished to leave the matter as it had been twice decided, he said: "It appears that 1
some are deeply affected by this change; I move that a Committee of Conference 2
be appointed." This Committee having retired, the Council suspended business, 3
and engaged in prayer. It was subsequently said that the Committee began with 4
prayer. The "Journal," page 30, shows the report of this Committee, and that it 5
was *unanimously adopted*, and is now the form of the R. E. C. 6

(42) False and distorted statements in the place of facts by those who do not 7
represent the secular press will be found in Chapter II. Their authors should go to 8
the secular reporters to learn *honor* if not religion. 9

(43) **Episcopacy.** If the Church of England has the Apostolic Succession as a 10
historical fact, so has the R. E. C. But the Declaration of Principles of the R. E. C. 11
(xi. 2), says: "II. This Church recognizes and adheres to Episcopacy, not as of 12
Divine right, but as a very ancient and desirable form of Church Polity," and 13
"condemns and rejects the following erroneous and strange doctrines as contrary to 14
God's Word: First, That the Church of Christ exists only in one order or form 15
of ecclesiastical polity." Now, that it is "very ancient" no one will deny. In my 16
opinion it is "desirable," in our case, as a conservative human arrangement, to keep 17
up a uniform general system in accordance with the standards. Its objectionable 18
features have been removed by the R. E. C. And in the R. E. C. this term 19
"Episcopal" implies that all laws shall be general, as passed by the General Coun- 20
cil, so that minister and congregation being bound by general laws which define 21
the rights and duties of each, neither is subject to the caprices of the other, and 22
the people can not be "priest-ridden" nor the minister "parish-ridden" ii. Dec. 23
31, 1873; Jan 1, 1874; Jan. 22; Jan. 22; Jan. 29; Apr. 30, So. Ch.; Apr. 30, Mur- 24
ray; June 10, Open letter; xiii. 13; xii. 36–39; iii. June 11, Liberty; Oct. 13, 25
Arbit.; Oct. 13, Rep.; Oct. 31, Ref.; Nov. 11, Indep.; Dec. 30, Ch.; Jan. 13, 1875, 26
Independent Churches.

CHAPTER XII.

SCHISM AND SEPARATION.

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1st Section.

(1) **Schism is a sin by Apostolic authority.** In the New Testament it signifies a split or division between parties or factions, "fighting it out within the Church" in a single locality. This by metonymy is applied to the factions or parties that are on opposite sides in the schism, and by extension, applies equally to larger bodies in the Church at large, standing in opposition to each other.

(2) The word *schism* is from the Greek *schisma* in the singular and *schismata* in the plural, and that from *schidzo* "*to split, to cleave, to rend,* with violence," says Robinson's Lexicon of the New Testament. He gives examples of the use of these words in the New Testament.

(3) First as to the literal meaning, in which the word is translated by the word in italics as follows: (1), Luke 5 : 36, "piece of a new garment upon the old. the new maketh a *rent* and the piece that was taken out of the new agreeth not with the old." (2), John 19 : 24, "the coat was without seam....let us not *rent* it." (3), Matt. 27 : 51, "the veil of the temple was *rent* in twain." (4), Mark 15 : 38, "the veil of the temple was *rent* in twain." (5), Luke 23 : 45 "The veil of the temple was *rent* in the midst." (6), Mark 1 : 10, "He saw the

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heavens *opened.*" (7), John 21:11, "yet was not the net *broken.*" (8), Matt. 9:16. 1
"old garment....the *rent* is made worse. (9), Mark 2:21, "The *rent* is made worse. 2
Now in all these cases the pieces remain in close proximity, and are opposite to 3
each other. Xenophon calls the cleft in a hoof "*schisma.*" 4

(4) Then as to the figurative meaning. (10) Acts 14:4, "The multitude were 5
divided; and part held with the Jews and part with the Apostles." (11) John 7:43, 6
"So there was a *division* among the people because of him." (12), John 9:16, 7
"Others said....and there was a *division* among them." (13), John 10:19, "There 8
was a *division* therefore among the Jews for these sayings." (14), 1 Cor. 1:10, "I 9
beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the 10
same thing, and that there be no *divisions* among you; but that ye be perfectly 11
joined together in the same mind and in the same judgment." (15), 1 Cor. 11:18 12
"When ye come together in the Church I hear that there be *divisions* among 13
you, and I partly believe it." (16), 1 Cor. 12:25, "That there should be no *schism* 14
in the body, but that the members should have the same care one for another." 15

(5) The analogous word translated "*divisions,*" is found in two places. This is 16
a Greek *Dichostasia,* and that from *Dis,* twice, and *istémi,* to stand, or standing in 17
opposition to each other. Thus (17) Rom. 16:17: "Now I beseech you, brethren, 18
to mark them which cause *divisions* and offenses, contrary to the doctrine which ye 19
have learned, and avoid them." (18.) 1 Cor. 3:3: "For ye are yet carnal: for 20
whereas there is among you envying and strife, and *divisions,* are ye not carnal and 21
walk as men?"..... ..... xx. 1). 22

(6) In all these cases (10 to 18) the parties remain in close proximity and in op- 23
position to each other. The only cases between Christians on both sides are the 24
last five (14 to 18), and in all cases the *schism* denounced by St. Paul is "Fighting 25
out within the Church." This is not only Gospel, but it is common sense. 26
Schism makes a "house divided against itself."..... xii. 43. 27

(7) **Separation from schism is a duty by Apostolic example.** Dean Cridge 28
(Jan. 13, 1875) instances the cases of "Abraham and Lot; and as St. Paul when 29
he took the disciples from the synagogue." But we have the strongest possible 30
case where a schism, as above described by St. Paul, occurred between himself and 31
a fellow Apostle, and that schism was broken up by a separation of the parties who 32
were in a state of schism. Thus, Acts 15:39: "And the contention was so sharp 33
between them, that they departed asunder one from the other: and so Barnabas took 34
Mark, and sailed unto Cyprus." This, again, is not only Gospel, but it is common 35
sense. It is a principle always advocated in every-day life, not only by Christians, 36
but by moralists of all kinds, except those who advocate "fighting." 37

(8) **Separation from his particular schism, is schism, according to each** 38
Canonist. These ecclesiastical lawyers, like the Pharisees of old, "make the Word 39
of God of none effect by....tradition." They go outside of the Bible to seek among 40
the contradictory opinions there found, such as agree with the views which they 41
desire, and adopting their authors as "The Fathers," present these views as "Cath- 42
olic truths," believed "*semper ubique et ab omnibus.*" "Men are easily persuaded 43
to believe what they wish." Bigotry is a trait of human nature as well in politics 44
and in irreligion as in religion. Like partisans of the same political party, the parti- 45
sans of the same schism repeat to each other the same opinions so frequently, that 46
at length they cannot admit a doubt on the subject, and call all men schismatics 47

8th Section.

1 who do not agree with the peculiar views of their particular schism (iii. Oct. 19,
2 1874, Cath.) The Greeks denounce the Church of Rome as a schism, and claim the
3 title "Holy Orthodox." The Church of Rome denounces the Greeks on one side,
4 and on the other, the Church of England and the P. E. C., and all other Churches
5 as schisms, and claims the name "Catholic." The Pan-Anglican Church denounces
6 the Church of Rome on one side, and all non-Episcopal Churches on the other as
7 schisms, and arrogates to itself the title of "The Church." And some non-Episco-
8 palians are equally extravagant in their claims. (ii. Dec. 31, 1873, Schism; Jan.
9 13, 1875, Schism; iii. Oct. 12, 1874, Pan-Ang., and Mr. Shattuck; Oct. 19, Cath.;
10 Dec. 23, Low, xx. 1; xii. 58 ; xvi. 4, 19.)

11 (9) **Combined Churches.** The combined Churches of Rome and Constanti-
12 nople fell into violent schism through jealousy and ambition, each Church claiming
13 the supremacy. This schism was broken by the final separation in 1052, when
14 Pope Leo IX. excommunicated Cerularius, the Patriarch of Constantinople. But
15 from that day to the present these two Churches have stood in hostile antagonism
16 to each other, and thus both are schisms in the Apostolic sense.

17 (10) The combined Churches of Rome and England fell into violent schism on
18 the score of supremacy, Rome affirming and England denying the right of the
19 Roman Curia to regulate the internal affairs of England. This schism was broken
20 by the final separation under Queen Elizabeth in 1558. Then each became a schism,
21 standing in hostile antagonism to the other.

22 (11) **Church of Rome.** The Church of Rome has been in schism for many
23 ages, the different "Orders" standing as schisms, jealous of each other; but espe-
24 cially for the last 300 years, during the existence of the Jesuits, who were organized
25 to resist the Reformation. They have flourished and fallen and risen. The Order
26 has been banished from nearly (if not quite) all Roman Catholic countries. It has
27 been abolished by the Pope to satisfy the general outcry. It has been revived;
28 and to-day the "Black Pope," or head of the Jesuits, is the "Power behind the
29 throne greater than the throne itself."

30 Such is the belief abroad respecting this mysterious Order, founded by a soldier
31 on strict military principles of unquestioned obedience. Such is the belief in Rome,
32 if we can take the expressions of a very intelligent guide, in the winter of 1871–2,
33 as an index of Roman opinions. This guide had been three times laid up with
34 wounds received while fighting under Garibaldi against the Pope, and had been
35 kept eighteen months as a prisoner, fed on bread and water, in the barracks of the
36 Vatican, and hence could not be supposed to be very much prepossessed in favor of
37 the Pope. Having, with this guide, been engaged for several days in visiting the
38 galleries in Rome, I stopped before a bust of the Pope, and said: "All the portraits
39 and busts of the Pope indicate a benevolent, kind-hearted man. I suppose him to
40 be so." He answered, emphatically, "*I suppose so!* Our difficulties do not come
41 from the White Pope, but from the Black Pope and Antonelli. He dare not do as
42 he wishes. If he should attempt it, they would soon [when he stopped speaking
43 and put his fingers to his mouth to indicate] give him poison in his food."

44 (12) **Church of England.** "The Protestant Church of England as by law
45 established," agrees with non-episcopal Protestant Churches only in *protesting*
46 against the supremacy claimed by the Roman Curia. By (35 Eliz., Chapter I.); for
47 political purposes it cut itself off from other Protestant churches, and thus became

12th Section.

a schism. From its origin it has been in schism; so "comprehensive" as to force 1
together, by Acts of Parliament, several schisms, holding irreconcilably antago- 2
nistic opinions. Thus: 3

(13) Shimeall, in his "Romanism of Low Churchism" (p. 492-6), quotes from 4
"Cobbett's Legacy to Parsons." Having spoken of the affairs of the Church under 5
Henry and Edward, he proceeds: "This church-making king died....and was suc- 6
ceeded by....Mary, who was....resolved upon restoring the Catholic religion. 7
The Common Prayer Book aristocracy....entered into negotiation with the Queen, 8
agreeing to give up their Common Prayer Book and their Protestant religion.... 9
to bring back the Catholic religion....to punish persons for not being Catholics as 10
they had punished them before for not being Protestants....to confess themselves 11
to have been schismatics....to receive absolution from the Pope for having rebelled 12
against his authority....to abrogate as schismatical that very Common Prayer 13
Book which they had before declared, in a preamble to an Act of Parliament, to 14
have been composed by the 'AID OF THE HOLY GHOST'....'to the honor of God;' 15
agreeing to all this if the Queen would obtain the consent of the Pope and give her 16
own consent, *to suffer them to keep the immense mass of property in land and in* 17
tythes which, during the two preceding reigns, they had grasped from the Church 18
and the poor!" [He then, in proof, quotes the Act of Parliament]. "They were 19
now Catholics again." .....iii. Feb. 17, 1875, Ch. 20

(14) "Elizabeth, the immediate successor of Mary, was a Catholic herself.... 21
She was crowned by a Catholic Bishop....but the Pope would not recognize her 22
legitimacy, and, of course, would not acknowledge her right to reign....She 23
resolved to be Protestant....that her people should be Protestant too. The very 24
first act of Parliament (1st Elizabeth, Chap. I.) repealed the whole act of which I 25
have just quoted the memorable preamble, except only those parts of it which 26
secured the plunder of the Church and of the poor to those who had got possession 27
of it; and those same men who had so recently received absolution from the Pope 28
for having acknowledged the ecclesiastical supremacy to be in the king, now enacted 29
that that supremacy had always belonged to the king....And they even went so 30
far now as to exact an oath from every Englishman—if the Queen chose to desire 31
it—declaring a firm belief in this supremacy of the Queen! The oath (in use to 32
this day) begins: 'I, A. B., do utterly declare and testify in my conscience, that 33
the Queen's highness is the only supreme governor in this realm, as well in all 34
spiritual and ecclesiastical things or causes as temporal.' An oath was now to 35
come to reassert that which these very men had supplicated pardon and absolution 36
from the Pope, and prayed for forgiveness to God for having asserted before!" 37
[P. 492-6. Then on p. 404-5.] 38

(15) "But further. This first Act of Parliament (clauses 17, 18, 19) gave to the 39
Queen full authority to appoint a commission consisting of certain Bishops and 40
others, whose power extended over the whole kingdom, and over all ranks and 41
degrees of people. They were empowered to have an absolute *control over the* 42
opinions of all men, and, merely at their own discretion, to inflict any punishment 43
short of death on any person whatever. They might proceed legally or otherwise 44
in obtaining evidence against parties, and upon mere heresay, by imprisonment or 45
torture to extort an accusation against himself, his friend, his brother, his father, 46
upon pain of death." (Cobbett's Legacy, pp. 52, 53). 47

16th Section.

(16) ("1st Elizabeth, Chap. II.)....was an act to restore 'the Book of Common Prayer.' For a refusal to *use* this Prayer Book the above act imposed the penalty of confiscation, the loss of ecclesiastical preferments and imprisonment; for the first offense, six months; for the second, during life. For speaking in derogation of the Prayer Book, or for ridiculing the new religion by songs, jests, plays, etc., it enacted the heaviest fines and imprisonment for life, according to the number of offences. These acts of Parliament were designed more particularly to reach the *Romanists*."

(17) "But now another act (35th Elizabeth, Chap. I.) was passed, designed for the more especial benefit of *Dissenters*....the notable 'Act of Conformity' to 'the Protestant Church of England as by law established'....All persons, of whatever rank or degree, above the age of sixteen years, who refused to go to some church, or chapel, or place of common prayer, or who persuaded any other person not to go, or who should be at any conventicle or meeting, under color or pretense of any exercise of any religion other than that ordered by the State, then any such person was to be committed to prison, there to remain until he should be ordered to come to such church or usual place of common prayer, and there to make an open submission and declaration of his conformity in the following words—'I, A. B., do humbly confess and acknowledge that I have grievously offended God,' etc....In case of disobedience, the offender was to 'abjure the realm,' that is to say, he was to banish himself for life, and if he failed to do this....or if he returned into the kingdom without her leave, such person....'was to be adjudged a felon, and was to suffer as in cases of felony without benefit of clergy;' that is to say, suffer the sentence due to arson or murder; *to be hanged by the neck till he was dead!*" (Cobbett's Legacy, pp. 47–49)....These horrid enactments....were never attempted to be mitigated until James II....They were very partially mitigated under William and Mary. (Cobbett's Legacy, pp. 47–50)." .....xx. 8.

(18) Now, it is not surprising that all these differences of opinion on matters of conscience should fly apart under different forms of "dissent" from the "Establishment" as soon as the compulsion which kept them together was removed. (iii. March 3, Ex.)

But due allowance must be made for the general semi-civilized condition of society, when the Protestant Church of England was established. With non-Episcopalians the word "Protestant" includes the rejection of the Oriental despotism of the Church of Rome, and demands the "liberty wherewith Christ has made us free." The individual rights held as "inalienable" in a Republic, are due to the Spirit of Christianity. About 1832 the French infidels secretly got up a large edition of the New Testament, as a political document, and called Christ "Le Grand Democrat." But Montesquieu, in his "Spirit of Laws," says that a republic cannot be maintained except where there is great virtue among the people. That did not exist in those early days. The people had been accustomed to the despotic rule of the Church of Rome. This, in the dark ages, had been of great service to humanity in being a uniform despotism to control the wild despotism of "robber knights" and kings. It may be questioned whether anything less despotic than the rule of Elizabeth would have improved matters at that time. It was certainly an improvement upon the despotism of the Church of Rome. The people having emerged from barbarism, were not yet able to bear

18th Section.

much more liberty. A writer says, "Nations not controlled by others enjoy as much 1
liberty as they deserve, and no more." This spirit of despotism continued long 2
after the age of Elizabeth. The Prelatists oppressed the Presbyterians when they 3
had the power. The Presbyterians oppressed the Prelatists when they gained the 4
power under Cromwell. Again the Prelatists oppressed the Puritans when they 5
regained power on the Restoration. Then as to America. A historical writer, 6
whose name is forgotten, says, that many have expressed surprise that the Puritans, 7
flying from persecution to enjoy liberty of conscience, should themselves in turn 8
become persecutors. But he says: "They came here, not for liberty, but for *truth*, 9
as they understood it; and they were determined to have nothing but 'truth.'" 10
xiii. 10. 11

The same spirit prevailed on the continent of Europe; so that in the present 12
advanced condition of civilization and intelligence resulting from the spirit of Chris- 13
tianity, we may use such statements as the above as landmarks, to show how far 14
we have advanced, rather than proof in the present case, that this description of the 15
"Protestant Church of England as by law established" in the time of Elizabeth, 16
represents that Church as it now exists, except as far as we can now trace the 17
same principles as prevailed then. (iii. Feb. 17, March 10; March 17, 1875; Ch. 18
Eng.; xi, 1. 19

(19) The grand question in England at that time, as at the present time in Eng- 20
land and in Germany, was the political independence of the country from the con- 21
trol of the Roman Curia, which then, as now, claimed the right to absolve subjects 22
from their allegiance to their sovereign. To secure this independence, the State 23
took control of the Church, and endeavored to make the Church so "comprehen- 24
sive" as to gain as many political adherents as possible. Hence the XXXIX 25
Articles were Protestant, including nothing that would drive off either Lutherans 26
or Calvinists. The services (Janus-like) looked in opposite directions; on one side 27
Protestant, and on the other Romish. Consequently there have always been two 28
legalized factions or schisms striving for the mastery. Sometimes one faction, 29
sometimes the other has had the ascendancy. 30

(20) In the early part of this century the Protestants had the control. Of late 31
years the Romanists or Ritualists, or Anglo-Catholics as they are now called, have 32
been rapidly gaining ground. The Protestants complain that the Ritualists are 33
perverting the doctrines of the Church. But the above historical facts show that 34
they make the same mistake that I did respecting the P. E. C., and the remarks of 35
Chief Justice Coleridge show that in his opinion the Ritualists have a status in 36
the Church of England which cannot be altered without an Act of Parliament. (xi. 37
1; i. Nov. 18, 1874, St. John's; iii. Nov. 25, 1874, Sacerdotal.) 38

(21) Such Acts of Parliament for or against Ritualism may be passed on purely 39
political grounds. The present celebrated "Gladstone Controversy" has no re- 40
gard to doctrine except as it affects the question, whether the Roman Curia or Par- 41
liament shall be supreme in England. The same question now as formerly is 42
deeply agitating Germany. 43

(22) This control, and the character of Parliament which now controls, are 44
described (iii. Aug. 27 and Nov. 11, 1874, and Feb. 17, 1875, and March 10, 1875, 45
Ch.; March 30, Rit.) 46

(23) Hence the Church of England, notwithstanding the immense amount of 47

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good that it has done and is doing for the cause of Christianity and of Protestanism, is nevertheless controlled for political purposes, and all the Evangelical Protestantism that it contains is derived from the religious character of the people of England at large, "Dissenters" as well as people of the "Establishment." Thus, Parliament represents the people of England at large. And Parliament practically elects the Prime Minister, and he practically determines who shall be Bishop, by sending to the Dean and Chapter his "*Congé d'elire*" or "permission to elect" the "Bishop designate," with the alternative of a "*præmunire*," if they refuse, by which they will be displaced and punished very severely for contumacy.

(24) Canonists of this political Church of England, like all other politicians, claim that they are exclusively right. For political purposes this Church separates herself from non-Episcopal Churches, and is therefore a schism. The above extracts and others in Chapter III., show that she is in a chronic state of internal schism. (iii. Dec. 13, 1873). But there are other considerations. From personal observation I am convinced that many of the English consider loyalty to the sovereign and loyalty to "The Church" to be inseparable, and doubt the political loyalty of those who "dissent" from the Establishment, and suspect them of being political Revolutionists. This is not without reason. The Dissenters overthrew the monarch in the time of Cromwell, and the Puritans came to this country to enjoy "a Church without a Bishop, and a government without a King." A High-Church Republican appears to be a logical contradiction, since all their inferences to support the dogma of Apostolic Succession will not weigh against the single direct order, "Fear God, and honor the King." If American High-Churchmen by argument prove that a government does not necessarily require a King, so can we prove that a Church does not necessarily require a Bishop. That this may not be misunderstood, I express the opinion that it is of vast importance for the good of the human race, that the Republican Monarchy of Great Britain and the Monarchical Republic of the United States, and the Churches in these two countries, should always be on friendly terms. I accept as a high compliment, the remark of the London *Times* respecting this country—"A nation of soldiers without an army; order without a police wealth, luxury, refinement, without an aristocracy." On the other side, after having in 1837–8 spent several months, traveling under the constant control of the police, and constantly under the eyes of government spies in the form of *Valets de Place* among the despotic monarchies on the Continent of Europe (much more liberal at present), I felt an expansion on reaching England, from the confidence that under the British flag my personal independence was as secure as under my own flag. And as to the people, I had strong prejudices until I met them at home and in a few months my prejudices changed to admiration. (iii. June 4, 187[illegible] Prayer Book; June 11, Compromise; Oct. 12, Mr. S.; Oct. 26, Rev. Dr.; Feb. 18[illegible] 1875, Ch. xvi. ii.)

THE PROTESTANT EPISCOPAL CHURCH OF THE U. S. A.

(25) This is legally a schism cut off from non-Episcopal Protestant Churches, and in schism; so "comprehensive" as to "tolerate" all the schisms of the Church of England (xii. 12–24), and like that only theoretically *Protestant* in refusing submission to the Roman Curia. This is proved by the Preface to the Book of Common Prayer, "This Church is far from intending to depart from the Church of Eng

25th Section.

land in any essential point of doctrine, discipline, or worship, or further than local 1
circumstances may require." And the Journals of 1785 and 1786 (vi.) show that 2
upon this basis, the Episcopate of the P. E. C. was obtained from the Church of 3
England. (iii. Dec. 16, 1874, Divided; Feb. 8, 1875, Jag.; Feb. 10, De Koven; 4
Jag.; Log.; Feb. 11, De K.; Feb. 18, Log.; Feb. 24, Part.) 5

(26) **Perry's Hand-book** of the General Conventions (p. 118) quotes the opinion 6
expressed by both Houses of the General Convention in 1814: "It would be con- 7
trary to fact, were any one to infer that the discipline exercised in this Church, or 8
that any proceedings therein, are at all dependent on the will of the civil or of the 9
ecclesiastical authority of any foreign country." But these are mere "*obiter dicta*," 10
and would have no force in a court of law. The common law of England as it 11
stood at the time of our Revolution, at this time governs the legal decisions in this 12
country. And by analogy, the legal status of parties in the Church of England as 13
they stood at the time the Episcopate was obtained is now the law for the P. E. C. 14
This opinion has been formed since (ii. Dec. 16, 1874. B. A.) At that time I sup- 15
posed that the Protestantism prevailing in my youth was the only normal condi- 16
tion of the P. E. C., and that Ritualists were *perverting* the doctrines of the P. E. C. 17
But the above facts prove that Ritualists have by law the same rights as Protest- 18
ants.....xi. 1. 19

(27) The claim of independence as expressed in 1814 (xii. 26) was forced upon the 20
P. E. C. at the time of our Revolution, when that Church was denounced by the 21
Americans, for the same reason that the Church of Rome is now denounced by 22
Gladstone. Under this pressure, and as I believe, by a nobler and more Christian 23
impulse, the P. E. C., although theoretically a schism and in schism, the same as 24
the Church of England, was practically neither a schism nor in schism. This is 25
proved by the two following historical statements. 26

In "Brodhead's History of the State of New York" (p. 119) he shows the similarity 27
between the "Reformed Protestant Dutch Church," and the "Protestant Episcopal 28
Church," and says, "Social circumstances always bound them closely together; and 29
they now differ in scarcely an important point, save the original disagreement re- 30
specting prelatic superiority." Then this note: "The Reformed Dutch Church was 31
the Mother Church in this State; and a spirit of liberal courtesy early prevailed 32
between its ministers and those of the Episcopal Church. The Reverend Mr. Vesey, 33
the first Rector of Trinity Church in the city of New York, was inducted into of- 34
fice in Dec., 1697, in the Dutch Church in Garden Street. On that occasion, two 35
Dutch clergymen, the Rev. Mr. Selyns, the pastor of the church, and the Rev. Mr. 36
Nucella, of Kingston, assisted in the services. Mr. Vesey afterwards officiated for 37
some time in the Garden Street Church, alternately with the Dutch clergyman, until 38
the building of Trinity Church was completed. When the Middle Dutch Church 39
was desecrated by the British during the Revolutionary War, the vestry of Trinity 40
Church passed the following resolution in 1779: 'It being represented that the 41
old Dutch Church is now used as a hospital for his Majesty's troops, this corpora- 42
tion, impressed with a grateful remembrance of the former kindness of the mem- 43
bers of this ancient church, do offer them the use of St. George's Church to the con- 44
gregation for celebrating Divine Worship.' The courteous offer was frankly ac- 45
cepted.".....xvi. 1. 46

(28) Again: The *Weekly Monitor* of June 14, 1790, has the following account in 47

28th Section.

which the "Rev. Dr. Lynn" is the Rev. Wm. Lynn, D.D., a Reformed Dutch Church minister in New York. Viz.: "Wednesday afternoon were interred in Trinity churchyard, the remains of the Hon. Theodoric Bland, Esq. The Hon. the Congress of the United States and the Society of the *Cincinnati*, together with a great number of respectable citizens, attended the funeral. The Hon. Richard H. Lee, John Walker, Isaac Coles, Samuel Griffin, Richard B. Lee, James Madison, Josiah Barker, and Thomas T. Tucker, Esquires, supported the pall. After the corpse was carried into the Church, his Reverence the Bishop (Provoost) read prayers, after which the Rev. Dr. Lynn delivered a most excellent sermon, peculiarly adapted to the occasion." From the names of the pall-bearers, this appears to have been an important occasion, and a Dutch minister joining with the Bishop in the services in Trinity, proves that at that date the P. E. C. was not a schism. And this agrees with our family tradition. (xvi. 1.) Also "Perry's Hand-book of the General Conventions," p. 78–9, shows that in 1792 an effort was made to form a junction with the Methodist Church.

(29) **Personal Knowledge** (xvi. 1). To show my opportunities of knowing many things related in this work, I state the following: I entered Columbia College, New York, in 1820, and graduated in 1824. Bishop Hobart was then Bishop of New York, and a Trustee of Col. Coll., and had two sons in our class (xii. 30–32). I was one of the founders of St. John's Church in Passaic, and delegate to the Diocesan Convention of New Jersey, from 1860 to 1871 (xii. 50, 51). In 1863, as an avowed Low-Churchman, I was appointed Chairman of the Committee on Finance; and, believing that dissatisfaction was the cause of our empty treasury, devoted the whole year to writing and receiving letters and sending out printed circulars, in order to get our legislation so improved as to remove dissatisfaction. In this way I became acquainted with the characteristics of many leading men of both parties. The "Journal" of 1864, p. 28, has this report: "The Committee beg leave to state that it is the first time in many years, that the Bishop's salary [of $4,000] has been paid up in full, and a surplus over.—Geo. P. Schetky, Walter Rutherfurd, Auditing Committee." The Bishop's salary was then raised to $5,000; then to $6,000. In 1868, in consequence of the action of the General Convention, I resigned, by letter to Bishop Odenheimer, and gave my reasons, but remained a silent member of the Convention in 1869 to 1871. The "Journal" of 1869, p. 40, reports: "On motion of Mr. J. C. Garthwaite, *Resolved*, That the thanks of this Convention are justly due, and are hereby tendered to Mr. Benjamin Aycrigg, for the efficient and satisfactory manner in which he, as Chairman of the Committee on Finance, has for many years discharged the duties of that position, and that we deeply regret his resignation of it" (vii. 4; xii. 45, 49, 50, 51). I was actively associated with the Old Evangelical societies, until the vote of their majority in 1869 proved that it was *vox et præterea nihil* (xii. 46 to 48), but still acted in the diocese (49 to 51). On Oct. 30, 1873, I retired from the P. E. C. (iv. 8; xii. 51). On Nov. 12, 1873, I became acquainted with Bishop Cummins, and since that date have made the affairs of the R. E. C. my exclusive business (ix. 4).

(30) **Personal Recollections in New York.** In 1820, Trinity Church loaned to the Lutherans the use of St. Paul's Church for the ter-centennial of the Lutheran Reformation. This was not exclusiveness.

(31) In 1824 and previously, Trinity Church loaned to Columbia College the use

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of Trinity for Commencement. The chancel was entirely staged over, and we had no thought that we were walking over the "altar" of the "real presence."

(32) In 1825 Trinity Church loaned to Columbia College the use of St. John's Church for Commencement. Alexander, in his History of Princeton College, says that Bishop Hobart went to England in 1823, and returned in 1825. This change from Trinity to St. John's must, therefore, have occurred about the time of his return. It was commonly reported that he went to England Low-Church, and returned High-Church. I heard him frequently in St. John's Church, and although his voluminous writings may show this change, I have no recollection of anything which at that time contradicted the impressions in my younger days—that the P. E. C. differed from non-episcopal churches in no important particular, except that about 1825-6, much excitement was caused by the statement that the vestry of Trinity proposed to put up statues of the Saints inside the churches, and that threats were made that they would be pulled down by a mob of the parishioners. The statement itself may have been idle gossip, or may have been a feeler, without taking official action. Also, one of the class of 1821, and a French Catholic, once said to me: "You Episcopalians do not know the real doctrines of your Church They are nearly the same as ours." I then supposed that he was very much mis taken. Now I do not.

(33) **Puseyism** first attracted my attention, as far as I remember, about 1844. I was then surprised by the remark of Bishop Benjamin Onderdonk, in St. John's Church, that "The Absolution in the service does not simply signify that such absolution has been promised to the penitent, but these words possess peculiar efficacy on being pronounced by a regularly authorized clergyman." *Eadie's Ecclesiastical Cyclopedia* says that the Oxford Tracts began to appear in 1833; that for two years they attracted little attention. But by 1852, 200 clergymen, and as many laymen, had publicly abjured Protestantism.

(34) Puseyism rapidly advanced in St. John's Church, and about 1845 I heard from Dr. Higbee in this church the most violent sectarian sermon that I have ever heard from an *educated* man against "Sectarianism." It appeared from his excited manner that he was determined to "fight" for his position. While leaving the church, I remarked to Dr. Hunter, our family physician, at my side, "I cannot stand this Puseyism and priest-craft. If this continue, I shall go elsewhere." "No!" said he. "If such as you and I leave, they will soon run into the Church of Rome." And about this time, during the excitement respecting the trial of Bishop Onderdonk for immorality, even the moderate and cautious Dr. Berrian, the Rector of Trinity, in referring to the excitement among the laity, said in substance: "You put your bodies into the hands of the physician, and you do not interfere with him, for you know nothing about it. And you put your purses into the hands of the lawyer, and you do not interfere with him, for you know nothing about it," and then left us to draw our own conclusions. (xvi. 27).

(35) About 1845, during the suspension of Bishop Onderdonk, I was present as a spectator, in the gallery at the Diocesan Convention in St. John's Church, when the question of electing a Provisional Bishop was brought up. The High Churchmen were opposed to it, and, if I remember correctly, wished to have Bishop Onderdonk reinstated. Dr. Tyng was addressing the Chair, when several of the Trinity people tried to embarrass him. But putting out his hand in that direction

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1 as if driving them away, he continued: "The diocese is now essentially vacant,
2 and we might immediately proceed to elect another Bishop!"—when he stopped
3 short, and looking down into the pew immediately before him, drew all eyes upon
4 Dr. Higbee, who had screwed himself around and was grinning up at Dr. Tyng,
5 when Dr. Tyng with a sweep of his hand past Dr. Higbee's face, concluded his re-
6 mark: "Even the reverend gentleman who is now smiling in my face!" This
7 created wonderful excitement, and was in after years referred to by Dr. Higbee as
8 a "nomination." While walking from this Convention, my companion remarked:
9 "I infer that you think there is a Romeward tendency in our Church?" I an-
10 swered, "Not only so, but I believe that there are Romanists now occupying our
11 pulpits, not only in feeling, but in fact, and known to be such by the Romish Bish-
12 ops." He thought my opinion extravagant. But within less than a year, my
13 words were proved to have been literally true, if we may believe charges that were
14 publicly made, and never denied, as far as I know. I had private information of
15 facts from which I drew my conclusion..... xiii. 19.
16 (36, 37) Substitute (xvi. 30.)
17 (38, 39) In 1846, the official decision of Rev. Dr. Wainwright showed that he
18 practically admitted that the dogma of Apostolic Succession was *theoretical*. (xvi.
19 26, 29, 30). But the Rev. Dr. Sparrow, Dean of the Alexandria Theological Semi-
20 nary (and my fellow student in Col. Coll.) calls this dogma the "*Tap Root* of sac-
21 ramentarianism." It has grown to a large tree since 1846, and now overshadows
22 the P. E. C. (iii. Nov. 3, 1874, Changes; Nov. 11, *The Methodist*). As to the changes
23 see the remarks of Dr. Tyng, Sr., and Bishop Lee of Delaware. (xx. 7).
24 (40) In 1867 we have the combined action of the Old Evangelicals showing
25 that they did not regard the P. E. C. a schism cut off from communion with the
26 Protestant world (xi. 10–12; xv. 1–12).
27 (41) In 1868, the trial of the Rev. J. P. Hubbard, of Westerly Rhode Island, for
28 exchanging pulpits with Rev. Mr. Denison, of the Baptist Church, ended in failure,
29 because the P. E. C. was not a schism. On this point the *Protestant Churchman*
30 of July 23, 1868, says: "That the title of the Canon does not include such a case
31 is manifest,....because he is known by the Canon ...as 'a minister of another
32 denomination,' then plainly he cannot be a 'person not a minister'; and the Canon
33 cannot intend....to exclude him....It was for a far different purpose....The
34 penalty until 1832....was a general publication in secular papers of the name of
35 the offender, with his crime....The man who preached was the criminal....This
36 was the original, and until 1832 the general interpretation....But since that time
37 the attempt has been made furtively and now openly to engraft an entirely differ-
38 ent construction....In the growth of Sacerdotalism....it is now considered safe
39 to attack in such a trial the Reformed doctrine of the ministry....It goes down to
40 the very depths of Protestanism. This is admitted by one of the advocates of the
41 procedure." (ii. June 25, 1874, *Chr. Union*). That is, as asserted by Bishops Onder-
42 donk and Croes (xx. 6), this Canon was intended to keep out imposters, and not
43 clergymen in good standing in other Churches, as when the minister of the Dutch
44 Church joined with the Bishop (xii. 28).
45 (42) This trial having failed to prove that the P. E. C. was a schism, the Gen-
46 eral Convention a few weeks later determined to make it a schism by the Excluding
47 Canon (xii. 59; iii. Jan. 27, 1875, Isolation; xx. 6).

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(43) "**Fight it out within the Church.**" The R. E. C., and especially Bishop 1
Cummins, have been charged with schism for having separated from the P. E. C. 2
and for having abandoned this belligerent attitude (xii. 10.) Bishop Talbot uses 3
very strong language to this effect (ii. July 15, 1874). Other Bishops do the same 4
in gentle terms, viz.: Bishop Howe (ii. June 10, 1874); Bishop Robertson (ii. June 5
11, 1874); and Bishop Lee of Iowa (ii. June 13, 1874.) 6

(44) Such action may be justifiable, as long as there is a prospect of success, but 7
it becomes factious and schismatical when success is hopeless. Before quoting the 8
remarks of others on this point, I state the following personal recollections to prove 9
that the cause of the Evangelicals has been constantly sinking. 10

(45) In 1868, the P. E. C. went positively into schism by passing the Excluding 11
Canon (xii. 59). For this and similar reasons, I refused to hold an office in the 12
Diocese of New Jersey (xii. 29). For this and similar reasons, a student against my 13
advice withdrew from being a Candidate for Orders. For this and similar reasons, 14
the Rev. Marshall B. Smith, against my wish, withdrew from the ministry of the 15
P. E. C. (vii. 2). And this through a chain of consequences, brought in a High- 16
Church clergymen, which led to the results stated (xii. 51). (iii. May 20, 1874 17
Can.; Sept. 10, only one; Oct. 19, Bd.; Nov. 3, Pastoral 2d; Feb. 9, 1875; Feb. 18, 18
and 20, Ch.; Feb. 20, Clergy; Ch.; Feb. 27, Growth; Mar. 3, Dio.) 19

(46) In 1867, at a meeting of Evangelicals in New York, I objected strongly to 20
the tone of a resolution; that was passed nevertheless; preliminary to the Phila- 21
delphia meetings, on the ground, that it was an implied *threat* that we would se- 22
cede immediately, unless the changes in the Prayer Book should be made as we 23
demanded. Some of the speeches were most violent. 24

(47) The Chicago Conference of 1869 decided *unanimously* what kind of changes 25
the Evangelicals *desired* in the Prayer Book (xi. 15). I proposed to the Chairman 26
of the Committee on Resolutions, that we should immediately appoint a committee 27
of laymen to bring this question before every parish in the Church, and agitate 28
for the election of delegates to the Diocesan Conventions and to the General Con- 29
vention, who would favor such changes. He said that it would be premature, since 30
the whole matter was in the hands of a committee of clergymen who would report 31
the changes desired at the meeting in Philadelphia in the fall. 32

(48) In the fall of 1869, I went to Philadelphia to hear this report, but in its 33
place, heard the Committee offer the following resolution:- "That the Committee 34
be dissolved," and this was carried *nem. con.* I then offered the resolution, "That 35
we do here and now determine what changes we desire in the Prayer Book." This 36
created great confusion, as if a bomb-shell had fallen into the camp. Then there 37
was an amendment, then an amendment to the amendment; then a substitute on 38
top of the amendment to the amendment, and this was carried by a large ma- 39
jority, to refer the whole question to the Bishops!! 40

"*Parturiunt montes, nascetur ridiculus mus.*" 41

This is the last meeting of the kind that I attended, although I remained in the 42
P. E. C. until Oct. 30, 1873.....ix. 9; iv. 8; ii. Jan. 21, 1874, English. 43

(49) *Again:* The Protestant Episcopal Missionary Society of New Jersey kept 44
aloof from the general diocesan organizations which were under the control of the 45
High Church majority, and collecting contributions from Low Churchmen, used 46
this money to educate Low Church young men for the ministry, and to build up 47

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1 or assist Low Church parishes. At the meeting of this P. E. M. S. in Trenton,
2 1871, the day before the Diocesan Convention, a committee of three laymen, includ-
3 ing myself, was appointed to nominate officers and to select candidates for the Gen-
4 eral Convention. We reported in favor of retaining the existing officers of the P.
5 E. M. S. and of selecting Rev. S. A. Clark and Hon. Cortlandt Parker as delegates
6 to the General Convention. The last two nominations were confirmed, but the offi-
7 cers of the P. E. M. S. refused to serve another year, and proposed that we should
8 disband, upon the ground that results proved that we were only feeders for the
9 High Churchmen. Others thought differently, and they took the offices. We now
10 hear from Rev. G. A. Redles (iii. March 3, 1875, Low), that of sixteen parishes thus
11 assisted by the P. E. M. S. only one remains Low Church. And a statement in
12 some newspaper about a year ago, showed about the same condition respecting the
13 ministers educated as Low Churchmen.
14 (49½) The nomination of candidates for delegates to the General Convention
15 was to meet the "Cumulative system" of voting introduced by Rev. Dr. Garrison
16 (High Church), in 1870: "In all elections by ballot, each voter shall be entitled
17 to as many votes as there are persons to be elected; which votes he may cast, all
18 for one name, or may divide them among any number not exceeding the whole
19 number to be voted for; and any ticket having such excess shall be rejected."
20 ("Journal" of 1870, pp. 34, 41, 42). The object was to allow the Low Church mi-
21 nority to be represented. In 1871 a clergyman denounced this Canon and moved
22 its abolition in a very excited manner. After some discussion, the Rev. J. N. Stans-
23 bury (High Church) moved to lay the resolution on the table. The "ayes!"
24 appeared to be unanimous by the loud sound. Then about half a dozen "noes!"
25 broke the stillness. Then in place of voting by the new Canon, one member pro-
26 posed that we vote a single ticket (to meet the requirement of the Constitution
27 Art. xi., "by ballot.") Another read off the names that he proposed to vote for cler-
28 ical representatives in the General Convention, with three High Churchmen and
29 our choice, "Rev. S. A. Clark." No one else desiring to vote, the vote was declared
30 to be unanimous. Then the same thing was done for the lay delegates, reading
31 off three High Churchmen and our choice, "Cortlandt Parker" And the "Jour-
32 nal" of the Gen. Con. of 1874 contains again the names of "Rev. S. A. Clark" and
33 "Cortlandt Parker," both Low Churchmen of unusual influence, and practically put
34 there by the High Church majority to speak and vote against themselves, for the
35 High Churchmen can put them out if they please. Hence the remarks (iii. Oct. 29,
36 1874, Dr. Garrison; vii. 4; xiii. 8; xiv. 4).
37 (50) The following is one of the cases referred to by Mr. Redles (iii. March 3,
38 1875, Low), and is copied from one of the printed circulars: "Policy of St. John's
39 Protestant Episcopal Church, Passaic, N. J.—The Rector of the parish (since October
40 1, 1860) having resigned his rectorship of the parish, said resignation to take effect
41 on the first Sunday in June, the Vestry prepared and signed the following preamble
42 and resolution, which were submitted to the congregation at the Annual Parish
43 Meeting for the election of Church officers, on Easter Monday, April 13, 1868, and
44 were, on motion, *unanimously* endorsed: *Whereas,* The nucleus of this parish of
45 St. John's Church, in Passaic, N. J., was collected under the auspices of the Low
46 Church *Protestant Episcopal Missionary Society of New Jersey;* and the lay mem-
47 bers composing said parish have always been Low Churchmen; and as such, the

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parish in its infancy, and at the request of the Vestry, received $600 from said soci- 1
ety; and as such, has accumulated a valuable Church property by the contributions 2
and exertions of those who would have done nothing for a High Church parish; so 3
that said parish is bound in good faith to take care that the trust funds placed in 4
its hands be not diverted from the objects intended by the donors; and *Whereas,* 5
we, the Vestry of said parish, represent the same views, and *deny the dogma that* 6
'There is no Church without a Bishop,' and hold that the Protestant Episcopal and 7
other denominations in our village and elsewhere—who maintain substantially the 8
same grand principles of Christianity—are only branches of the same Catholic 9
Church, under different forms of organization: Therefore, *Resolved,* That this 10
paper be included in the Call to any clergyman that we may elect as our Rector, 11
and that his acceptance of the same shall signify that he agrees with the above, 12
and will resign in case he shall change his views on these points.—Benjamin 13
Aycrigg, Senior Warden, Jacob K. Dunham, Junior Warden, James A. Norton, Sec. 14
of Vestry, George H. Evans, Richard A. Terhune, M.D., Walstein S. Brown, John 15
H. Pell, Vestry of St. John's Church, Passaic.—Approved in Parish Meeting and 16
ordered to be printed, April 13, 1868. MARSHALL B. SMITH, Rector and Pres- 17
ident." 18

(51) This shows the position of St. John's Church, from its inception in 1859 up 19
to 1871. During this time we had bought an acre of ground in the heart of the 20
city, and built a beautiful church, and bought a fine rectory and ground, and had 21
thus accumulated a property worth about $30,000 more than the debts, which were 22
trifling in comparison, and left at interest intentionally. In 1871 I declined a re-elec- 23
tion, and went to Europe. On my return in 1872, I found that the new Vestry had 24
ignored the action of 1868 (xii. 50), and had elected an avowed High-Churchman. 25
The result is stated (iv. 8; iii. March 25, 1874, Parties; March 29, 1875, Low; xi. 1). 26

(52) **St. Alban's Ritualistic Church**.....iii. July 9, 1874. 27

(53) (iii. Oct. 12, 1874). The General Convention of the P. E. C. showed a 28
proper spirit of independence in refusing to become the tail of a Pan-Anglican 29
Church. But the following extracts (54, 55) show that, in the opinion of the Bishop 30
of Albany, the P. E. C. is now under the same political control as the Church of 31
England, although the contrary opinion was expressed by both Houses in 1814. 32
xii. 26. 33

(54, 55) (iii. Oct. 26, 1874, Rev.; Feb. 27, 1875, Rit. and Bishop). Dr. De Koven 34
says: "I want to give anybody in this house the opportunity of presenting me for 35
false doctrine if he wishes; and in order to do so, I choose some language that is 36
balder and barer than I myself would use, excepting in a company of theologians." 37
And he thus dares the whole General Convention of the P. E. C., because he uses 38
"adjudicated words of an English judge to express what opinions were allowable 39
in *the* Church," as the Bishop says.....xi. 1. 40
41

TRIUMPH OF THE RITUALISTS. 42

(56) The *Methodist Recorder* (ii. Dec. 17, 1873) says: "In a few years, if we are 43
to judge by facts and figures, the High-Churchmen will have the control of prop- 44
erty, literature, theology, people, and all"..iii. March 25 and April 8, 1874, Parties. 45

Rev. Dr. Adams (iii. Oct. 29, 1874) in Gen. Con. said of the R. E. C.: "They 46
felt alarmed; they believed that there was so strong a current in the Church—of 47

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advancement—that they were not safe in remaining here, and they had to leave the ship before she sunk." And again (iii. Dec. 31, 1874), with respect to the proposed canon to allow the omission of the "Regeneration" clause, he said, "I hope no vote of this House will try to....restore them to life, which life will uphold Bishop Cheney."

Rev. Dr. Huntingdon (iii. Oct. 29, 1874) in Gen. Con. said: "To my mind, the crisis comes from a far profounder movement than that" [*i. e.*, the R. E. C.] He then attributes it to "that illustrious man, John Henry Newman."

Church Journal (iii. June 11, 1874) says: "The question is not one of cassocks, chasubles, cottas, or processionals, but of doctrine, and that doctrine goes to the very root of things."

Church and State (iii. Sept. 24, 1874) says: "The General Convention is given to understand that Ritualism is unterrified and unabated."

Goddard, of St. Andrews, (iii. Nov. 11, 1874) says: "The R. E. C. does exist and grow, and Ritualism and Eucharistic Adoration are not wounded to death among us."

Church Journal (iii. Feb. 25, 1874) says: "The old-fashioned Evangelicals, swamped into a hopeless and helpless minority, stand looking on, asking what we propose to do about it.".....xii. 59.

Rev. Jas. A. Latané (iii. Jan. 12, 1874) says: "In the Church the battle has been fought, and in the Church the battle has been lost."

The Late General Convention came on after nearly all the above had been written. The R. E. C. had been organized, and produced a deep impression (xiii. 10). All knew that the P. E. C. had reached a crisis, and, acting with this knowledge, the General Convention, by a strong vote, determined the future standing of the P. E. C.....xii. 59.

(57) The alternative presented to the Evangelicals in the P. E. C. was to submit or leave (iii. Nov. 11, 1874, Ch. Jo. and St. X.) We had the opinion of the Chief Justice of Great Britain that the Prayer Book gives the Ritualists a status in the Ch. Eng. (xii. 24). The Prayer Book of the P. E. C. gives to them the same status in the P. E. C. (xii. 25). They are undoubtedly honest, and they are earnest and united. They have the control, and have been constantly growing stronger. To resist when resistance is useless—is faction in the State and schism in the Church. The Reformers quietly retired rather than submit to what they believed to be wrong (xiv.) All the confusion arising from this separation has been on the part of the P. E. C., which has pursued the Reformers as Pharaoh pursued the Israelites, and for the same reason.....xiii. 10.

COMPREHENSIVE CHURCH.

(58) To disprove charges made against the R. E. C. (xiii. 10), we have Apostolic example to prove the duty of separating from schism (xii. 7.), and the authority of *Church and State* (iii. Sept. 10, 1874) for saying that the P. E. C. comprehends "Low, High, High and Dry, High, fancy, mixed, and compound." This, although not intended to be taken literally, does not exaggerate the schismatic condition of the P. E. C., with the different parties "checking, abusing, opposing each other, giving occasion for the infidel to scoff, and leading the unreflecting to believe that religion is nothing but priestcraft." (iii. Jan. 7, 1875, Parties). Thus, in Chapter XI., we

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have the proof that the Principles of the R. E. C. are identical with those of the Low Church party in the P. E. C. And these Low Church views are given in Chapter III., under the caption "Low," and in (iv. v. vii. ix. xi. xiv. xv.) These are very simple and uniform, and represent the views of the "Old Evangelicals" in the P. E. C., and doubtless there are many yet remaining in the P. E. C. who differ from the R. E. C. only as to the propriety of separating. These form one party in that Church, called "Low" by *Church and State* as above. And we have all the varieties in the following extracts in Chapter III. (iii. Dec. 4, 1873, Excl.; Jan. 1, 1864, Rit.; March 4, Rit.; High and Low; March 18, Rit.; March 25, Low; May 7; June 10, High and Low; June 12, Rit; July 8, Rit.; July 9, Bp. and St. Alban's; Aug. 27; Sept. 26; Oct. 1, Rit.; Oct. 8, Greek; Oct 12, Toler; Oct. 19, Rit. and Rit.; Oct. 22, Court; Oct. 23, Rit.; do; Oct. 24 to 29, Rit.; Oct. 26, Dr. De and Rit.; Oct. 27, Bp. and Rit. in 5 extracts, and Canon; Oct. 29, Report and Dr. Andrews and Inf. and Dr. Hunting, and "Let"; Oct. 31, Can., Dr. Beck, Dr. Adams, Canon Ref. and on Bap.; Nov. 3, Pastoral 3d; Nov. 11, Pastoral; Drift; Bapt.; Rejoice; Ch. Jo.; Nov. 14, Low; Nov. 18, Rit.; Dec. 9, Bap.; Dec. 16, Div.; Dec. 25, Mid.; Dec. 30, High; Dec. 30, Low; Parties; Dec. 31, Tor.; Jan. 7, 1875, *Parties;* Jan. 8, Toronto; Jan. 14, Toronto; Jan. 16, Toronto; Jan. 27, Lay; Feb. 4, Illinois; Feb. 5, DeKoven Bishop; Feb. 6, Gen.; Coleman; Feb. 8, Jag.; Feb. 10, De K., Rit. Log., Can.; Feb. 11, De K.; Feb. 13, De K.; Feb. 15, De K.; Feb. 18, Log; Church; Bishop; do; Feb. 24, Parties; Feb. 25, Low; Feb. 27, Rit.; March 3, Exclu.; March 17, Ireland; do. Ch. Eng.; xx. 1).

GENERAL CONVENTION OF P. E. C., OCT. 8 to NOV. 3, 1874.

(59) **Church and State** (iii. Nov. 11, 1874) says: "Some of the adherents of the R. E. C. are evidently disappointed with the results of the late General Convention." But in what respect is not stated. We shall now see.

Church Journal (iii. Nov. 11, 1874) says: "May the hand be withered and the tongue dumb that moves again for debate or strife, that writes or speaks to organize a party or to promote views." (iii. Jan. 7, 1875, Ch. Jo.)

Standard of the Cross (iii. Nov. 11, 1874) rejoices in the result of the late Convention. Now we have these facts to show the "drift of the Church"— *Romeward.*

The Excluding Canon of 1868, still draws the line of schism in these words: "No minister in-charge of any congregation of this Church, or, in case of vacancy or absence no church wardens, vestrymen, or trustees of the congregation shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to be a minister of this Church; provided....communicants....to act as lay readers...." Canon II. Title i. Digest of the P. E. C. (xii. 41, 42; iii. Dec. 4, 1873, Exclusive).

Baptismal Regeneration (iii. Oct. 24 to 31, 1874). The Committee in General Convention proposed to leave the "regeneration" clause optional. The debates show that this was requested by the Diocese of Virginia, and a large number of individuals. Dr. C. W. Andrews (iii. Oct. 29) told them that this was the main question that drove evangelical ministers out of the P. E. C. No one holds that this clause is necessary to the validity of the Sacrament. But the Ritualists hold that it expresses a doctrinal truth, that the child is saved *ex opere operato.* This pro-

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posed liberty to allow evangelical clergymen to omit the words which they believe to convey a falsehood, without any change for those who prefer the present form, received only 5 clerical and 6 lay votes in its favor to 34 clerical and 24 lay votes against it, making the total 11 to 58, or nearly 5¼ to 1, in favor of forcing evangelical ministers to say what they do not believe, or else, as said Rev. Dr. Beck (iii. Oct. 31, 1874), "If you find that you are wrong in using this book, withdraw from the Church whose manual it is." (iii. Dec. 9, 1874, Bapt).

Canon on Ritual (iii. Oct. 23 to 31, 1874). This proves that the Ritualists controlled the General Convention in some way that can only be surmised, since the House of Bishops acts in secret. In (iii. Nov. 14, 1874, Ritualist) some of the thirty-two points enumerated are beyond my knowledge. But the official report shows these simple facts. The House of Deputies wished to prohibit "Incense" and "Crucifix" in express terms. The House of Bishops refused. The Deputies insisted, and appointed a Committee of Conference. The Deputies yielded to the Bishops, and the words "Incense" and "Crucifix" were stricken from the Canon, and in this form the Canon was passed by ayes, 28 Clerical, and 28 Lay votes, to noes, 2 Clerical, and 1 Lay vote; or total, 56 to 3. So, that by an almost unanimous vote of the General Convention, the Ritualists are now officially informed that they may use Incense and the figure of Christ suspended on the Cross, without the danger of being charged with wrong.

Eucharistic Adoration (iii. Dec. 12, 1874). Rev. Dr. Craik, the President of the House of Deputies in the General Convention of 1874 (and previously), in a late sermon said: "A far more solemn and emphatic condemnation of this virtual revival of an exploded pagan theory, was given by the refusal of the House of Deputies to confirm Dr. Seymour as Bishop of Illinois."

But (iii. Oct. 22, 1874) the table of votes shows that he had 89 to 71 clerical votes, or a majority of 18 individual clergymen; and 19 to 10 Diocesian clerical votes, or a majority of 9 Dioceses by clergymen; and 145 to 139 members of the Convention, or a majority of 6 members, if on joint ballot, by individuals; and 32 to 23 Dioceses, or a majority of 9 Dioceses, if on joint ballot by Dioceses. And he was only defeated by a technical majority of 12 individual laymen out of 124 laymen, and a technical majority of 5 out of 31 Dioceses voting by laymen, because by Canon he must have a majority of both Orders voting separately. Hence, although this "pagan theory" was not technically endorsed by the General Convention, still it was endorsed by the actual majority of 6 votes of all the members, and by 89 to 71 of the Clergymen.

And (iii. Feb. 10, 1875) Rev. Dr. Seymour says: "Holding the highest and most responsible office which a presbyter can occupy, as representing the whole Church in presiding over the General Theological Seminary." And this is explained by (iii. Oct. 26, Dr. Seymour; Oct. 31, Trustees) showing that the Dioceses nominate, and the General Convention elects, the Trustees, and that the Trustees have appointed (as they still retain) Dr. Seymour in his position to teach this "exploded pagan theory." And the vote in Convention shows that he fairly represents the wishes of the majority of the Convention.

iii. Dec. 25, 1874, Midnight; Feb. 4, 1875, Gen. Sem.

Rev. Dr. Hopkins (iii. Feb. 18, 1875) says that Professor Seymour "is still left free to instill his principles into the heads of candidates for Holy Orders,

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though (apparently) pronounced unfit to lay his hands upon the outside of the 1
same.".....ii. Dec. 2, 1873, Organization. 2

(60) **R. E. C. and other Protestant Churches.** The R. E. C. having separ- 3
ated from the P. E. C., is no longer combined with the Old Evangelicals in forming 4
a schism in that Church; nor, combined with the other schisms in that Church, is 5
it forced by the ruling majority to be a part of the general schism of the P. E. C. 6
towards other churches which carry the name Protestant (xii. 58). Its principles 7
being simple, uniform, and held by all alike, there is no internal schism. These 8
principles are frequently explained, and the difference drawn between the R. E. C. 9
and the P. E. C. Thus we hope to repel discordant accessions, and thus keep out 10
internal schism such as now troubles the P. E. C. (xiv. 9). Other Protestant 11
Churches are neither schisms nor in schism, as a general rule. There are excep- 12
tions. But not in the case of either in (xv.) and some others. Many Baptists are 13
abandoning their schismatic "close communion" resemblance to the P. E. C. I 14
know of no reason why there should not be a Federative union between the R. E. 15
C. and the P. E. C. (xiv.; xv. 16) except the spirit of the P. E. C. towards the R. E. 16
C. (xiii). This spirit is analogous to that exhibited by the mother-country when 17
the American Colonies declared their independence, and like that, will die out with 18
those who are cotemporaries with the separation. 19

CHAPTER XIII.

SPIRIT OF THE P. E. C. TOWARD THE R. E. C.

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1 CONTENTS:—(1 *to* 4). *Preliminaries.*—(5). *Some admit the principal*
2 *separation.*—(6). *Bishops Lee, and Johns, and Vail, and Clarkson obj*
3 *like Christians.*—(7 *to* 9). *Some appear to want charity, and to use t*
4 *sword of Joab; others to mean less than the words express; others to*
5 *frightened.*—(10). *Collection of epithets.*—(11). *Answers.*—(12). "*Formal*
6 *deposed.*"—(13). *But Dr. Cheney was not deposed.*—(14 *to* 17). *Bishop Lew*
7 *of Canada, with* (15) *Record of Bishop Cummins.*—(18 *to* 22). *Bishop L*
8 *of Delaware; his first complaint is a compliment. Bishop Cummins did n*
9 *think of resigning until after Oct.* 12. *Several Bishops admit the tir*
10 may *come. He and others thought the time* had *come.*—(23). *Dr. Fult*
11 *thinks that he is the first to use hard words.*—(24). *Bishop Stevens alo*
12 *raises a question of veracity.*—(25). *Dr. Sullivan is frightened out of pa*
13 *priety.*—(26). *The* Standard of the Cross *cries for* "*quarter.*"—(10½). *P. E.*
14 *is a small denomination.*
15
16 SEE THE FOLLOWING CHAPTERS FOR PROOF.
17 **1st Section.**
18 (1) (xii. 12, 25, 58): That the Church of England and the P. E. C. form a P
19 Anglican schism, which cuts itself off from the Protestant world while it is
20 off by the schismatic Churches of Greece and Rome.
21 (2) (xii. 56, 58, 59): That each of these two parts of the Pan-Anglican schism
22 a "comprehensive Church" containing different "parties" or "schools," with
23 tagonistic opinions on points deemed vital by all parties; and that each is in
24 chronic state of schism with the different parties forming hostile factions, "fight
25 it out within the Church," while the ruling majority is carrying the whole in
26 direction of Mediævalism.....xvi.
27 (3) (xi. 24, 25, 26): That the clergy of the R. E. C. were, for the most part,
28 merly "Old Evangelicals who carried the Evangelical banner so nobly" in the
29 E. C., who have ceased to be a party in schism in the P. E. C., and have separa
30 from those with whom they could not agree, as did Paul and Barnabas (A
31 15:39), and in so doing have proved their heroism in breasting the torrent of ab
32 (xiii. 10), which has been of great service to the R. E. C. in keeping off the *dr*
33 *wood* that appears to be collecting in the opposite direction.
34 iii. May 20, 1874. Candidates degeneratin
35 (4) (xiv. 3, 8, 9): That the R. E. C. has not made a single attack upon
36 P. E. C., and in three cases only has corrected erroneous statements made by
37 P. E. C. to injure the R. E. C.; but has endeavored to make all understand t

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difference between the R. E. C. and the P. E. C., thus repelling those who agree 1
with the ruling majority in the P. E. C. And the remarks by the P. E. C., are 2
collected in this chapter, as valuable testimony on the part of the P. E. C., to verify 3
the statements made by the R. E. C. And the plain statement of facts and 4
conclusions in this book are not abuse, but matters of argument.. .....xiii. 28. 5

(5) (ii.): That several Bishops appear to admit that the time may come 6
when a *separation* from the P. E. C. will become a duty on the part of the Old 7
Evangelicals; but they think that the time is not *yet.* The difference between 8
them and the R. E. C. is not of principle, but of quantity. (ii. Dec. 11, 1873, Bp. 9
H. W. Lee; June 25, 1874, Bp. Lee, of Delaware; July 2, Bp. Alford; June 11, Bp. 10
Robertson; Aug. 5, Bp. Vail.) 11

(6) (ii.) Several Bishops have objected to a new organization in a thoroughly 12
Christian spirit. Had these been true representatives of the ruling characteristic 13
of the P. E. C., there would have been no R. E. C. (ii. Feb. 10, 1875, Bp. Vail; 14
Feb. 26, Bp. Lee of Delaware; March 4, Bp. Johns; Sept. 10, Bp. Clarkson.) 15

(7) (ii.) But with respect to some (xiii. 10) the reader is referred to the injunc- 16
tion on the score of Charity (iii. Nov. 3, Pastoral Letter), and charity as described 17
by St. Paul (1st. Cor. xiii.), and the sword of Joab (2d. Sam. xx. 9, 10); and (3d 18
John 9, 10) and (xvi. 27.) 19

(8) (ii. June 3, Bp. Odenheimer). At the same time, the violence of expression 20
against the R. E. C. may, in some cases, produce an impression that was not seri- 21
ously intended. Thus: the expressions quoted, may be classed with others made 22
by Bishop Odenheimer in Convention of New Jersey in 1862 [?], when an exciting 23
session lasted until near midnight, and the Hon. Cortlandt Parker (xii. 49, 49½) 24
thus addressed the Bishop: "I have this day heard remarks from that Chair that 25
are only suited to a throne, and that throne the *Papacy,*" dropping his voice to a 26
play-house whisper on the last word. I took occasion to call at the office of the 27
speaker and thank him for what he had said. But at the same time, I admire 28
Bishop Odenheimer, and from many years' acquaintance, know that his practice is 29
better than his theory. Hence I do not understand the remarks here quoted, as I 30
would understand the same remarks from a stranger. From the general character- 31
istics of some of the others, I suppose that the same remarks may apply to them. 32
vii. 4; xiv. 4. 33

(9) (ii. Dec. 31, 1873, So. Ch.) The general feeling is probably accounted for in 34
this extract. 35

(10) Varieties of expression for the same thoughts that will apply with equal 36
force to Cranmer, Latimer, Ridley, and Ch. Eng. 37

II. Dec. 1, 1873. (Card). "Sorrow, but no sympathy." (x. 15.) 38

II. Dec. 4. (Ch. Jo.) "Fallen Bishop; wretched sin; ridiculous; unbalanced; 39
apostate Bishop." (xiii. 11). 40

II. Dec. 6. (Chn.) "Formally deposed." (xiii. 12, 13.) 41

II. Dec. 11. (Chn.) "Fallen Bishop." 42

II. Dec. 13. (Ch. St.) "Utterly dishonorable." (ii. Dec 16, 1874. B. A.) 43

II. Dec. 17. (Ch. Jo.) "Better than some others." 44

II. Dec. 17. (So. Ch.) "Foolish." 45

II Dec. 31. (Bp. Pearce). "Feeble schism; most miserable case; misguided." 46

xx. 1. Jan. 14, 1874. (Bishop Doane). "Heated haste; in debt, distress, dis- 47

9th Section. 1874.

1 contented; violent schism; degenerate; Pharisaism; venom; reeked; gall; false
2 witness; noxious flower; contradicts itself." (xx. 1).
3 II. Feb. 23. (Bp. Lewis). "Not consistent; spurious; if men of learning;
4 petty American sect," and (iii. Dec. 31, 1874), "Ch. Eng. is not Protestant." (xiii.
5 14 to 17.) (xx. 8.)
6 II. Feb. 26. (Bp. Lee, of Delaware). (xiii. 6, 18 to 22).
7 II. March 14 (Bp. Whittingham). "Perjured Bishop."
8 III. April 8. (Bp. Potter). "Mosquito."
9 II. April 22. (Dr. Fulton). "Perjury; treachery; ungentlemanlike infidelity;
10 betrayed." (xiii. 23.)
11 II. May 7. (Bp. Quintard). "Evil course of her wayward son."
12 II. May 21. (Ch. St.) answered (xiii. 11.)
13 II. June 3. (Bp. Odenheimer). "Schism; ungodly; unchurchly; ungenerous;
14 misguided." (xiii. 8.)
15 II. June 3. (Ch. Jo.) "Queerest Bishop."
16 II. June 3. (Chn.) "Drunken slave."
17 II. June 3. (Rev. Dr. Stewart). "Maggots; god of flies."
18 II. June 3. (Bp. Smith). refers to "Anti-Christ."
19 II. June 10. (Bp. Stevens). "Unfaithfulness; disaffected sect; falsehoods;
20 misrepresentations; perversions." (xiii. 11, 24.)
21 June 10. (Bp. Huntington). "Without reason; justification; logical weight;
22 clearness, or pathos. Weak, distracting; barren; futile; schism; bitter; cruel;
23 indignity." (xx. 5.)
24 II. June 25. (Bp. Clark). "Quasi-Episcopacy; disaffected."
25 II. June 25. (Bp. Williams). "Worse than death."
26 II. June 25. (Bp. Lee of Del.) "Legitimate fruit."
27 II. July 2. (Bp. Kerfoot). "Schism; sloughing off; betrayed his trust."
28 II. July 9. (Bp. Gregg). "A miserable following."
29 II. July 15. (Bp. Talbot). "Unhappy and misguided; schismatical; treachery
30 to vows; betrayed; wounded the Church."
31 II. Aug. 19 (Ch. St.) "Unwise and miserably abortive."
32 II. Oct. 22. (Dr. Harwood). "Hangs fire."
33 III. Oct. 29. (Dr. Adams). "Leave the sinking ship."
34 III. Oct. 29. (Dr. Sullivan). "In debt, distress, discontented; skulked; cow-
35 ard; smote the hindmost." (xiii. 25.)
36 III. Oct. 31. (Dr. Fulton). "Blister."
37 II. Nov. 18. (Ch. St.) Answered. (xiii. 11.)
38 II. Jan. 7, 1875. (Pacific Churchman). "Ambition; ignorance; perjured;
39 apostate; Cheeney." (Post-prandial.)
40 III. Feb. 10. (Canada). "The difficulty."
41 III. Feb. 18. ("V." in So. Ch.) "Loving spirit" of the P. E. C.!
42 II. Feb. 25. (Rev. A. D. Miller). "Made an ass of yourself." (xiii. 27.)
43 II. Feb. 25. (Postal Card). "Ex-Rev." (xiii. 27.)
44 II. March 4. (St. X.) "Stop agitating." (xiii. 26.)
45 II. April 7. (Bp. Howe). "Abuse; schism; not argue." (xiii. 28.)
46 III. Feb. 25. (Pope Pius IX.) Expresses the same thoughts in these words,
47 viz.: "Wolves, perfidious, Pharisees, Philistines, thieves, revolutionists, Jacobins,

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sectarians, liars, hypocrites, dropsical, impious, children of Satan, of perdition, of 1
sin and corruption, enemies of God, satellites of Satan in human flesh, monsters of 2
hell, demons incarnate, stinking corpses, men issued from the pits of hell," "traitors 3
led by the spirit of hell, teachers of iniquity," "diabolical halls," "hell is un- 4
chained against him, even its deepest pits." Gladstone says: "Nearly, if not 5
quite, every one of these words is from the Pope's own lips, and the catalogue is not 6
exhaustive." (iii. Feb. 25, 1875, Obs.).....(xx. 10.) 7

(10½) *Now:* When the Pope thus speaks, he is the mouthpiece of the millions 8
of Roman Catholics throughout the world. They all agree that he is "*infallible.*" 9
But in the P. E. C. each speaker represents only his own part of this denomination 10
(xii. 58). The entire P. E. C., according to the census of 1870, stood eighth in the 11
list of Protestant Churches, being exceeded in members by: 1st, Baptists, 1,410,- 12
493; 2d, Methodist Episcopal, North, 1,367,134; 3d, Other Methodists, except South, 13
773,022; 4th, Methodist Episcopal, South, 571,241; 5th, Presbyterian, North, 455,- 14
378; 6th, Lutherans, 449,510; 7th, Congregational, 306,518; 8th, Protestant Epis- 15
copal, 224,995; while the annual increase of the Methodist Episcopal, North and 16
South together, was 94,368, or more than one-third of the whole P. E. C. Then 17
to the above, add the membership of 9th, German Reformed, 217,910; 10th, Uni- 18
ted Brethren, 120,445; 11th, Cumberland Presbyterian, 96,335; 12th, Presbyterian, 19
South, 87,529; 13th, United Presbyterians, 71,804; 14th, Reformed Dutch, 63,483; 20
15th, Moravians, 7,097; making the total membership of the Protestant Churches in 21
the country 6,222,894; so that all the parties of the P. E. C. put together, count only 22
one in twenty-eight of the Protestants, without including the Roman Catholics, 23
whose representative, the Pope, speaks of them and other Protestants as above 24
quoted (xiii. 10—iii. Feb. 28, 1875). Hence the modest assurance of "The Church" 25
and of "Churchmen" is more remarkable than that of the one juryman who *knew* 26
that he was right, and complained of the *obstinacy* of the other eleven, who would 27
not yield to him. If it be objected that number is not a proper standard, then is 28
the Pan-Anglican Church a political failure, for the object in making it so "com- 29
prehensive" on the score of doctrine (xii. 58), was to collect as many *persons* as 30
possible. (xii. 12 to 26; 29 references; xx. i; iii. Feb. 9 and 20, 1875.) 31

(11) For Answers to the above (ii. Dec. 4, 1873, Ch. Jo.) by an unknown 32
author, see (ii. Dec. 31, 1873, So. Ch.) Then the three following by three Reformers 33
(ii. June 3, 1874, Epis.) in answer to (ii. May 21, 1874, Ch. St.), and (ii. June 10, 34
1874, Open Letter) in answer to (ii June 10, 1874, Bp. Stevens), and (ii. Dec. 16, 35
1874, B. A.) in answer to (ii. Nov. 18, 1874, Ch. St.) Then, leaving the reader to 36
draw his own conclusions as to the others (xiii. 10), examine the following: 37

(12) (II. Dec. 6, 1873). Why does the *Churchman* use the expression "for- 38
mally deposed," with respect to these clergymen who had all *resigned* when in good 39
standing? Was it to create the impression without telling a falsehood, that they 40
had been driven out of the P. E. C. for heresy, crime, or immorality? And why do 41
the "Church Almanacs" say "deposed" for resigned? All Churches depose for 42
heresy, crime, or immorality. The P. E. C. is peculiar in attempting to *disgrace* 43
her clergymen who go elsewhere, and when you say that a minister of that Church 44
has been "deposed," it may be for the "offence" of resigning, or for heresy, crime, 45
or immorality, unless explained in the courteous manner of Bishop Odenheimer in 46
the "Journal" of the New Jersey Convention: "1869, April 19—Deposed on his 47

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letter of resignation, and not for crime or immorality, Rev. Marshall B. Smith." If the *Churchman* offer the excuse that this was written for Episcopalians who know that deposition follows resignation, then why not give that reason, as did Bishop Odenheimer? Or why use the word at all when it may be so easily misunderstood? And why the intensitive, "*formally deposed*," since if not "formally deposed" he is not deposed at all? (iii. Oct. 31, 1874, Drs. Beck and Adams).

(13) **But the Rev. Charles E. Cheney, D.D.**, was not "formally deposed," as stated by the *Churchman*. He had signed the Chicago Protest (xi. 14), and he had omitted the single word "Regenerate" in Infant Baptism. Many others do the same (iii. July 15; Aug. 13, 1874; Feb. 10, 1875). But by "Geographical Churchmanship" (iii. Sept. 10) for this (or under this pretence) he was condemned, and declared by Bishop Whitehouse "Degraded from the ministry of the Church of God." Had his trial been Canonical, this sentence was not, for Canon 5, Title II. of the Digest says, "Deposed from the ministry of this Church." He would not thus have been "formally deposed." But, says *Church and State* (iii. Sept. 10), in "the chaotic condition of our Courts".... 'uncanonical sentences' are 'irreversible' (except perhaps by the civil courts.) (iii. Feb. 3, 1875, Prot.) Thus we find (iii. Aug. 19) the Civil Court of Illinois decided that his trial by four assessors when five were appointed, vitiated the whole proceeding, and he not having been "formally deposed" according to Canon, was not deposed at all; and, being still a Presbyter of the P. E. C., he could not be ejected from the property belonging to the P. E. C. And such was his position when he was elected Bishop in the R. E. C. at the Council of Dec. 2, referred to by the *Churchman* as above, and such his position when he was consecrated Bishop, Dec. 14, by Bishop Cummins, who was in like position—chained to the P. E. C. against his will, and not allowed to resign by the singular laws of that Church. And such is still the position of Bishop Cheney, who, by the terms of the Canon of the P. E. C., is still a Presbyter in the P. E. C., although he is a Bishop in the R. E. C. (xi. 43). And why are the Canonists troubled about this matter, if not as supposed? (ii. Dec. 31, 1873, So. Ch.)

(13½) (**II. Dec. 13, 1873**). "Indelicacy....on the eve of the final act." This is answered.....xiii. 20.

(14) **II. Feb. 23, 1874. Bishop Lewis**, of Ontario, thinks that Bishop Cummins has been inconsistent. This might be so if he entertained the same views as Bishop Lewis on the subject of Apostolic Succession. But consistency is not laid down as a *Christian* virtue, and whether consistent or not, I believe that it was the finger of Providence which directed Bishop Cummins and the other founders of the R. E. C. through their previous course, to prepare them for that especial work. Certainly they would not have been prepared for that work without their previous experience .....iv. 4 to 8.

(15) As to this consistency. Bishop Coxe, in his record of Bishop Cummins (in the *Churchman's Calendar*) states that he was "born Dec. 11, 1822; educated at Dickinson College, Pa., graduating in 1841; ordained deacon by Bishop Lee, of Delaware, in Oct., 1845, and priest by the same prelate in July, 1847....assistant Bishop of Kentucky Nov. 15, 1866." Thus at about the usual age of 23 he became deacon in the P. E. C., and this was the Church of his paternal and maternal ancestors. Bishop Coxe omits to state that Dickinson College is a Methodist institu-

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tion, and that for one year Bishop Cummins acted as a Methodist deacon before he 1
became deacon in the P. E. C. 2

(16) Also, Bishop Lewis must rank himself very high on the score of "learn- 3
ing," to assume such superiority over several clergymen in the R. E. C. (ii. Nov. 19, 4
1873, Bp. Cum. References).....xvii. 2. 5

(17) Again. He says: "The name Protestant....is never used in the descrip- 6
tion of our Church. It is never introduced, in connection with our national Church, 7
in our acts of Parliament" (iii. Dec. 31, 1874, Tor.), while its full title is "The Prot- 8
estant Church of England as by law established.".....xix. 9; xii. 17; xx. 8. 9

(18) (ii. Feb. 26, 1874). Bishop Alfred Lee, of Delaware (xiii. 6). This 10
letter is dated Nov. 14. It must have been written almost immediately on receipt 11
of information of the resignation of Bishop Cummins, dated Nov. 10. He wished 12
to cause a retraction, and used such arguments as immediately suggested them- 13
selves from his point of view, without time to examine the other side. He does 14
not repeat these remarks in his address made formally in Convention. 15
ii. June 25, 1874. 16

(19). Take the other side, and his first complaint is a compliment to Bishop 17
Cummins. So is the "Card" (ii. Dec. 1, 1873). So is the remark of Dr. Tyng, Sr. 18
(ii. Dec. 4, 1873). These substantiate the public assertion of Bishop Cummins, 19
"I consulted with no man when I took this step;" and they agree with all that I 20
know on and after Nov. 12, 1873 (ix. 4 to 16). They prove that Bishop Cummins 21
was no *traitor*, forming a party within the Church, to leave the Church while act- 22
ing as a member of that Church; for these are the very men with whom he had 23
been accustomed to act, and the first to whom he would have communicated his 24
plan if he had intended to make up a party to leave that Church.... xii. 35., xi. 26 25

(20) Again (ii. Feb. 26). As to the dilemma. The sudden change that I wit- 26
nessed respecting the reprint of the Prayer Book of 1785, was proof of previous 27
intention of using it for a different purpose; *i. e.*, as a Low-Church document (vi. 4). 28
And the decision to resign must have been after this was put into the printer's 29
hand; so that it must have been after the Alliance met, and, therefore, with less 30
time for consideration than allowed by Bishop Lee. 31

(21) But several Bishops, including Bishop Lee himself, on a subsequent occa- 32
sion, speak very plainly of the threatened results from the present Romeward ten- 33
dency in the P. E. C. (xiii. 5). And within my own knowledge in 1867, I formally 34
objected to a resolution when passed by the Evangelicals, because it carried an 35
implied threat that we would secede immediately unless the General Convention 36
should comply with our demands (xii. 46). And in 1869 I endeavored to dissuade 37
Rev. M. B. Smith from withdrawing from the P. E. C., by the remark that there 38
might be a favorable result from so much agitation; and he answered, "That may 39
do for you. As a layman you simply say, 'I don't believe it,' but as a clergyman 40
I am obliged to use words which I believe convey falsehoods." And many other 41
clergymen and laymen had withdrawn for similar reasons.....xi. 24. 42

(22) Thus the whole question of the position of Low-Churchmen in the P. E. C. 43
had been thoroughly discussed before the date of the Joint Communion of Oct. 12 44
(v. 3, 4). This communion aroused a discussion that concentrated, in a few weeks, 45
the result of many years. Bishop Cummins, as I suppose, was then forced to the 46
conclusion that resistance within the P. E. C. would be futile, and, consequently, 47

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resigned on Nov. 10, 1873. As a layman, I had for this reason abandoned the Church of my ancestors on Oct. 30, 1873 (xii. 45), and when an honest man reaches this conclusion, it requires neither years, nor months, nor weeks, to act upon his judgment, that he must retire immediately.

ii. Jan. 21, 1874, Eng.; iii. Dec. 4, 1873, Parties.

(23) (**II. April 22, 1874**). Rev. Dr. Fulton suggests all these hard words for others to add to their vocabulary; says: "There has been ample room for such words," and then triumphs in the "Nicene charity" and "honor of the Church," that they "have not been spoken" by any one *besides himself*. He does not know of (xiii. 10).

"Where ignorance is bliss 'tis folly to be wise." (iii. Oct. 31, 1874; ii. April 30, 1874).

(24) (**II. June 10**). Bishop Stevens stands alone in raising a question of *veracity* between himself and the members of the R. E. C. Since Mr. Smith has corrected his historical errors, and the errors of his charges (ii. June 10, 1874, Open), I will simply quote the words of Burke, "Men know a little, presume a great deal, and so jump to the conclusion."

(25) (**III. Oct. 29, 1874**). Dr. Sullivan misapplies the terms "*in debt, distress, skulked, coward*" (xx. 1). I do not suppose that he or any member of the Convention believed that either of these terms could with *truth* be applied to any single individual member of the R. E. C. Still these terms, applied as a general characteristic of all, are applauded by the "laughter" of the General Convention. This we may attribute to the confusion of ideas caused by *fear*. Dr. Sullivan denies it in General Convention (iii. Oct. 29, Dr. Sull. and Dr. Hun.) But as the French say, "*Qui s'excuse s'accuse,*" and when a man says he is not afraid, we generally find that he is afraid, and the harder he protests that he is not afraid, the more we believe that he is afraid. And subsequent developments proved that Dr. Sullivan and others who opposed the confirmation of Dr. De Koven, are very much afraid of the R. E. C., and apparently for good reasons. (iii. Feb. 15, 1875, De Koven Memorial; i. Nov. 11, 1874, Ill.; Dec. 10, 1874, Bp. Cheney; iii. Feb, 24, 1875, Parties; March 3, 1875, Dio.)

(26) (**II. March 4, 1875**) (*Standard of the Cross*): "We do wish Bishop Cummins and his followers would stop agitating." This is unintelligible when we compare (xiii. 10) with (xiv.), except the objection be to the agitation produced by stating facts respecting the P. E. C. "On this point I will tell a little story" (Lincoln). A man under trial began to cry, as the testimony bore hard against him. The judge said, "You need not cry, I will see that you have justice." He answered, "That is just what I am afraid of!"

(27) (**II. Feb. 25, 1875**). Postal Cards. The first is known to be genuine. It is reported that a similar card, by the same person, has been sent to another clergyman. The office and initials of the second agree with a name in the clergy list of the P. E. C. This record will assist in giving greater publicity to their remarks, as that appears to be the object in sending them openly on a postal card, although they violate civil law in using cards for such purposes. At my request the Rev. M. B. S. sent to the Rev. A. D. Miller, a note of inquiry, to be sure that the card was not a forgery. The Rev. Mr. Miller answers, "....Any 'Reformed documents,' of which I have received a good many, I never read one of them, and it might save

27th Section.

postage on the part of the publishers to send them to a better market." Now, if he has not read the Open Letter of Rev. M. B. S., upon what basis does he call him an "ass?" (ii. June 10, 1874).

(28) (II. April 7, 1875). Bishop Howe indirectly charges the R. E. C. with "abusing the P. E. C.," and with being a "schism," and says, "I do not argue." Now, in consideration of these charges by Bishop Howe, I request him, or any one in his behalf, to answer the following charges against *him*, to be inserted in Chapter XX. upon the terms mentioned in the Preface. *First. He* "abuses" the R. E. C. by making these charges, and then, without a word to prove it, saying "I do not argue." *Second.* He reverses the facts. The newspaper reports (xiii. 10) show frequent instances of abuse of the R. E. C. by the P. E. C., and Chapter III. contains several instances of abuse of each other by the different parties in the P. E. C. (xii. 58). This, I suppose, will not be denied. But I believe that Chapter XIV. gives a fair statement of the action of the R. E. C. towards the P. E. C., and that Bishop Howe cannot produce a single case to sustain his wholesale charge, "like them ....spend most of your time....in abusing." *Third.* He "abuses" the R. E. C. by calling it a "schism," without explaining how it is so, since all agree that "schism is a sin." In Chapter XII. I assert that the R. E. C. is a "separation from schism, in accordance with Apostolic example," and that the P. E. C. is "a schism in schism according to Apostolic authority." If I should then say, "I do not argue," I would be guilty of "abuse." But I do argue, and show the basis upon which I make this charge against the P. E. C. If Bishop Howe can prove my argument unsound, the charge goes with it, and without such proof the mere assertion of the whole House of Bishops will have but little weight.....xii. 8.

"'Tis not antiquity nor author
That makes truth truth, although time's daughter."

CHAPTER XIV.

SPIRIT OF THE R. E. C. TOWARD THE P. E. C.

CONTENTS :—(1, 2). *Work and be silent.*—(3). *No answers made to attacks except to correct errors as to facts.*—(4). *No ill-feeling to prevent a re-union if errors were removed and personalities atoned for.*—(5). *Mr. Turner in his pamphlet.*—(6). *Mr. Smith on opening the Church in Louisville.*—(7, 8). *Cause of separation explained by facts.*—(9). *For and against the R. E. C., according as the hearer is Protestant or Romanist.*—(10). *Letter Dimissory.*

1st Section.

(1) " We have laid down our course, and shall not swerve from it one inch, for anything that man can do against us." (x. 14.)

(2) " Whosoever shall smite the on thy right cheek, turn to him the other also." (Matt. 5 : 39.)

(3) This second quotation was followed by all identified with the R. E. C. until after six months of abuse. Then the first notice by any one identified with the R. E. C. was (ii. June 3), correcting the misstatement of facts by *Church and State* of (ii. May 21). Then (ii. June 10, Open letter), correcting the misstatements of history and of facts by Bishop Stevens. Then (ii. Dec. 16, 1874), correcting the misstatement of facts by *Church and State* of (Nov. 18). All other defense, as far as I know or believed, has been by those who are not identified with us. But whether identified or a friend, there is not a single case of abuse of the P. E. C. as far as I have seen (except the statement of facts be abuse), although we are charged at wholesale with " falsehood, misrepresentation, perversion " (ii. June 10; xiii. 24), and with " abuse." (ii. April 7, 1875; xiii. 28.)

(4) Nor do I know of any ill-feeling existing in the R. E. C. towards the P. E. C., nor anything on our part to prevent an immediate re-union if the errors for which we separated were corrected, and the personalities (xiii. 10) atoned for. If this were done, I could with great satisfaction resume my old position which I held for twelve years as lay delegate to the Diocesan Convention of New Jersey. (vii. 4, 8, xii. 49½; xiii. 8; ii. Dec. 31, 1873, Return; iii. Oct. 29, 1874, Ref. Dr. Garrison; xx. 3.)

(5) The same feeling is expressed as the general feeling of the R. E. C. at the conclusion of the remarks of H. B. Turner, Esq., in his pamphlet reprinted from the *Christian Age* of Aug. 6, 1874. He, as Secretary of the Council and member of the Standing Committee, has a fair opportunity of knowing the views of his associates (i. May 13 to 19, 1874). He says: " It may be as well to add in conclusion that the R. E. C. is founded in no spirit of hostility to its older sister. From her

5th Section.

its members have received a grand organization, a glorious history, and unequalled 1
liturgy. Earnestly and prayerfully they have sought for guidance and direction, 2
and now they ask to worship God, and to preach the Gospel according to the dic- 3
tates of their own consciences. Educated, with scarcely an exception, in the fold of 4
the P. E. C., it would be strange if they did not love her with the love of children 5
for their mother. Her services are hallowed in their thoughts by the memory of 6
early years, of parents, and of friends who there offered with them their common 7
supplications. In the minds of some persons there is still a lingering hope that 8
the old Church may by this movement be induced to plant herself fully and firmly 9
on the now abandoned ground of Evangelical Protestanism, and thus insure the 10
failure of the reformers. But none more than they would rejoice at such a result 11
of their labors. Such a failure, were it possible, would be indeed the grandest and 12
most complete success; like the failure of Columbus, who never reached the India 13
for which he was seeking, but instead, opened wide the gates through which who- 14
ever would might enter, and share in the glories of an unknown world." 15

(6) **The Rev. Marshall B. Smith,** who was one of the founders of the R. E. 16
C., and is now President of the General Standing Committee, and is intimately 17
acquainted with the views of his associates, spoke in the same manner in his ad- 18
dress at the opening of the new church in Louisville. (ii. Nov. 30, 1874). (i. May 19
13 to 19, 1874; xi. 26.) 20

(7) The great majority of the members of the R. E. C. were formerly members 21
of the P. E. C., and have separated from their former associates because they could 22
not agree on points deemed vital by each. For this we have the example of Paul 23
and Barnabas. We have been violently attacked, but made no answer in return, 24
except as above, and in the production of facts to prove the propriety of our separa- 25
tion. (vii. 1–6.) 26

(8) These facts have been presented in addresses, sermons, books, pamphlets, 27
and newspaper articles, as recorded in these pages. We have never denied that 28
Ritualists and Romanists are as much entitled to their own opinion as we are. We 29
have never denied that they are as honest and conscientious as we are. But we 30
both believe the other to be in the wrong, and both produce arguments to prove our 31
positions. (ii. Dec. 11, 1873, Obs. Ed.) 32

(9) All of our statements give our opinion as to the Ritualistic facts and tenden- 33
cies of the P. E. C. With those whose views are Protestant, these statements are 34
in our favor. With those whose views are Ritualistic, the same statements are 35
against us, as far as numbers are concerned. And this we desire. Having separ- 36
ated from the P. E. C. to get out of schism, we desire to prevent schism in our new 37
Church by preventing the association of discordant elements, and therefore desire 38
that all may know precisely what are our positions, that none may come who deny 39
those positions, and that those who agree may join in restoring the Episcopal 40
Church to the cause of Protestantism. 41

(10) **The First Letter Dimissory** received from another Church is described 42
(ix. 10). The first letter given was by Bishop Cummins to the Rev. W. H. John- 43
son on his application for the same in accordance with Canon 5, Title I. of the R. E. 44
C., and contained these words as quoted from memory...."Commending him with 45
Christian love and prayer for God's blessing upon him, to the Ecclesiastical 46
Authorities of the Protestant Episcopal Church." (iii. Apr. 1, 1875; Rev. W. H. J.) 47

11th Section.

(11) **Conservatism.** I have on different occasions been thrown on the defensive when maintaining that the Reformers are *conservatives;* and, in illustration, have quoted David Crockett's "red heifer story," which I heard him relate at a political meeting about forty years ago, as follows: "You see! My constituents are nearly all Jackson men, and they keep sending me to Congress and scolding me for not being a Jackson man. I tell them this story: A farmer took his man with his team to one corner of his field, and, pointing to a red heifer in the other corner, told him to plough towards that heifer, and then left him. About noon he came out, and saw a furrow running in all directions about the field, and the man ploughing with what appeared to be a spike-team, with the heifer in the lead. He stopped him, and asked what he was doing. The man answered, 'Just what you told me to do. 'Did I not tell you to plough towards the red heifer that was standing in the corner?' 'Yes; and I have been ploughing after her all the morning.' 'Well, that is really what I said, but I intended that you should plough in the direction where the heifer *then* stood, and keep on making parallel furrows.' So," said Crockett, "I tell them that I am making parallel furrows in the direction in which Jackson stood when I began to plough, and when he changed his ground I did not follow him." Thus the Reformers do not follow the erratic movements of the P. E. C.

xii. 32, 38, 45 to 48, 50, 51; iv. 3 to 8; xvi.; xi. 2—xii. 58.

CHAPTER XV.

OTHER CHURCHES.

CONTENTS:—(1 *to* 12). *Presbyterians and Old Evangelicals in* 1867.— 1
(13, 14). *Presbyterians in* 1874.—(15). *Free Church of England Federative* 2
Union with the R. E. C. in 1874.—(16). *The same principles applicable to* 3
any Evangelical Church.—(17). *Reformed (Dutch) Church in Holland, and* 4
in America, in 1697, 1779, 1790.—(18). *Receives the new Church in* 1874.— 5
(19, 20). "*Dissenters*" *true in England, but false in this country.*—(21) 6
Letter to Dr. Wainwright in 1846.—(22). *A general Federation would be a* 7
blessing, but organic union objectionable if too extensive. 8
9
10

(1) **Presbyterian National Convention** of delegates from all the branches of 11
the Presbyterian Churches in America, was in session in the Reformed Presbyterian 12
Church, Broad, below Spruce Street, on Wednesday, Nov. 6, 1867, at the same time 13
that the meetings of the Evangelical Societies of the P. E. C. were in session in the 14
same city, as reported in the *Protestant Churchman* of Nov. 14, 1867: "At the sug- 15
gestion of the Rev. R. Heber Newton, Rector of St. Paul's P. E. C.....prayer was 16
offered for the Divine blessing on the National Convention of the Presbyterian 17
Churches in America."..... .....xi. 9 to 12. 18

(2) On Thursday, Nov. 7: "During the meeting a delegation was announced 19
from the Presbyterian National Convention....Rev. Messrs. H. B. Smith, D.D., 20
and J. M. Stevenson, D.D., and Elders Drake and Carter, who were appointed to 21
convey the following resolution of Salutation to the Evangelical Societies: '*Re-* 22
solved, That this Convention send its cordial salutation to our Episcopal brethren 23
now assembled in Convention in this city, praying that grace, mercy, and peace 24
may rest upon them from God our Father and the Lord Jesus Christ.' 25

(3) "The business was suspended in order that they be received. Rev. Dr. H. 26
B. Smith, for the Delegation, made an address of salutation. The address was 27
responded to by Bishop McIlvaine....expressing his high appreciation of Presbyte- 28
rian standards, and the sympathy he felt in their movements of reunion. Senator 29
Drake then....in an earnest and stirring address....laid his hand on the open 30
Bible....and said: 'Here is the centre and bond of our union.' 31

(4) .... "On motion of Rev. S. H. Tyng, Jr., a Committee....Bishops McIlvaine 32
and Lee, Rev. S. H. Tyng, Jr., and Messrs. J. N. Conyngham and F. R. Brunot, 33
was appointed to respond personally to the resolution on Friday morning at 10 34
o'clock....Bishop Eastburn made an earnest prayer, and the clergy and laity 35
present exchanged salutations with the Presbyterian Delegates." 36

(5) "On Friday morning....the brethren repaired in a body to the Reformed 37
Presbyterian Church .. On the clergy and laity of our Societies entering....they 38
were received by the members rising ...Geo. H. Stuart, Esq., the presiding officer, 39

5th Section.

1 read the fourth chapter of the Epistle to the Ephesians, and called on the Rev.
2 Richard Newton, D.D., ...to offer prayer....The deputation....Bishops McIlvaine
3 and A. Lee, and Rev. S. H. Tyng, Jr., and Messrs. Conyngham and Brunot, ascend-
4 ed the platform and were accommodated with seats...."
5 (6) "Prof H. B. Smith....introduced our delegates....Mr. Stuart, advancing to
6 Bishop McIlvaine, said: 'Brother—I shall not call you Bishop now, for we are all
7 brethren; I, on behalf of the Presbyterian Convention, welcome you and your col-
8 leagues.'"
9 (7) "Bishop McIlvaine [as reported by himself in the *Protestant Churchman*,
10 Jan. 16, 1868] said....'The anniversaries of the three Societies....have been held
11 ....Our hearts were drawn out in fraternal love and prayer for God's blessing on
12 your present Convention....Its spirit was reciprocated, and prayer was offered by
13 you for us. Those prayers have been answered....and we believe God has....
14 brought us together....In the General Convention....in 1856....the importance
15 of measures for bringing about a better understanding and a nearer union among
16 Protestant Churches was brought very pointedly before the House of Bishops. A
17 Committee of five Bishops was appointed to take advantage of any opportunities
18 that might arise of pursuing that object... I am the only surviving member....
19 It is reserved for me to stand in this place and discharge the duty entrusted to that
20 Committee. I believe the present opportunity to be precisely such as....contem-
21 plated. I stand here now to do the work of that Committee, and we greet you,
22 brethren, in the name of the Lord....On neither side did there appear a way for
23 the removal of the lines which now separate us as Churches. But these barriers
24 are purely made up of externals. They do not enter among the great matters of
25 Christian faith and spiritual life... The foundation is not in this or that external
26 order, but the person of Christ....That is the foundation of God, other than
27 which can no man lay....Our case must be what we build thereupon. On that
28 foundation, we, brethren, as Churches are built. It is not merely as individual
29 Christians that we stand together on that foundation, but as Christian churches.'
30 . (9) "Bishop Lee said that the deputation had come to express a reciprocation of
31 the courteous and Christian greeting....The interchange of fellowship and Chris-
32 tian love was unprecedented and unexpected. This certainly could not be attribu-
33 ted to the will or wisdom of man, but to God our Father....The truths of the Ref-
34 ormation have ever been maintained by your Communion....When we shall be
35 assembled before the Almighty, how insignificant will appear the differences which
36 have here distracted us as members of the Church."
37 (10) "Prof. H. B. Smith then recited the Apostles' Creed, all present repeating
38 ....'Blessed be the tie that binds' was sung with wonderful effect....Mr. Stuart
39 ....introduced Rev. S. H. Tyng, Jr....Mr. Tyng remarked....'We are all breth-
40 ren....bent on the same object'... Judge Conyngham and Felix R. Brunot....made
41 a few appropriate remarks....Mr. Stuart then said: 'Reverend Fathers and dearly
42 beloved brethren, we thank you in the name of this Convention for the words of
43 cordial greeting and Christian sympathy....'
44 (11) "Rev. Chas. Hodge, D.D., said....in behalf of....the Presbyterian Con-
45 vention, which represents about 5,000 ministers, an equal number of churches, and
46 over one million of souls (xiii. 10½)....'We wish to assure you that your names are
47 just as familiar to our people as your own, and that we appreciate your services in

11th Section.

the cause of our common Master as the people of your own Church....You, Bishop 1
McIlvaine and Bishop Johns....and I were boys together in Princeton College 2
fifty odd years ago....You have gone your way and I mine....I do not believe that 3
....you have preached any sermon on matters of faith and salvation which I would not 4
have rejoiced to have delivered. I feel the same confidence....that I never preached 5
a sermon which you would not have publicly and cordially endorsed....Was not your 6
Church and ours rocked in the same cradle?....Do they not bear the same testi- 7
mony?....What difference is there between the 39 Articles and our Confession? 8
....We stand here to say to the whole world, we are one in faith, one in hope, and 9
one in allegiance to your Lord and our Lord.' 10

(12) "Rev. Dr. Stearns, a member of the Convention,....alluded to the possibility 11
of a united Church ...Bishop McIlvaine led....in prayer for God's blessing on the 12
Convention....Rev. John Hall, D.D.,....followed in prayer for a blessing on the 13
Evangelical efforts in our Church in America and in Great Britain. Rt. Rev. 14
Bishop Lee, of Delaware, then repeated the Lord's Prayer, all present uniting.... 15
Mr. Stuart then repeated the last three verses of the 6th chapter of Numbers.... 16
The Doxology was sung, and the Benediction pronounced by Bishop McIlvaine. 17
The members of the Convention exchanged congratulations with our clergy and 18
laity, and shortly afterward the deputation and the Brethren withdrew. Such a 19
scene we have never before witnessed." (v. 4; vi. 5; xii. 40; xiii. 6; xvi. 19 20
to 24.) 21

(13) **Presbyterians in 1874.** The New York *Times* (i. Dec. 4, 1874) has an ex- 22
tended account of a meeting in Dr. Crosby's Church on Dec. 3, of a Convention of 23
all the various branches of the Presbyterian Church, "To form a Federation of 24
the Churches which hold to the Presbyterian form of faith." Dr. McCosh said: 25
"They should not have all Presbyterian Churches united in one organization. It 26
would not be expedient to do so." (See References xv. 12). 27

(14) A copy of the "Journal" of the R. E. C. was immediately sent to a member 28
of that Convention, and referring to the Union of the R. E. C. with the Free 29
Church of England and the Corresponding Constitution and Canons, suggested that 30
his Church should not restrict their federative union to the Presbyterians, but like 31
the Evangelical Alliance, embrace all Evangelical Churches of every name and na- 32
tion. He answered that that would exactly meet his views, and this movement was 33
a step in that direction. (:266.20–24:).....xvi. 28. 34
35

FEDERATIVE UNION, ADOPTED MAY 14, 1874. 36

(15) Between the Free Church of England and the Reformed Episcopal Church. 37
(Pages 23–5, "Journal," Appendix E). 38

"ARTICLE I. As an evidence of the union existing between the Free Church of 39
England and the Reformed Episcopal Church, a delegation of ministers and laymen 40
may be sent annually from the Convocation to the General Council, and from the 41
General Council to the Convocation, with the right to take part in the deliberations 42
of said bodies respectively. 43

"ARTICLE II. In the consecration or ordination of Bishops or other ministers, 44
in each Church, the Bishops and ministers of the other Church shall be entitled to 45
participate. 46

"ARTICLE III. The ministers of either of said Churches shall be entitled to 47

15th Section.

1 officiate transiently in the congregations of the other, and also subject to
2 spective regulations of said Churches, shall be eligible to a pastoral cha
3 either.

4 "ARTICLE IV. Communicants of either Church shall be received to the
5 on presentation of Letters of Dismissal.

6 "ARTICLE V. *Missionary* or other congregations of either Church may tr
7 their connection to the other on such terms as may be mutually agreed upon.

8 "ARTICLE VI. The two Churches, recognizing the fact that they are wo
9 together in the same great cause, and on the same basis, pledge each to the
10 their mutual co-operation, sympathy, and support.

11 (16) **With respect to this Union.** On the day that these resolutions
12 adopted, an English gentleman said: "You have made a great mistake. I kn
13 about that Church. It is very weak, and contains very few Episcopalians.
14 are almost exclusively Methodists of the Countess of Huntingdon Conn
15 There will probably be a large number leaving the Establishment, and they
16 such a bitter feeling towards the Free Church, that if you associate with
17 the others will have nothing to do with you." I answered: "There is no o
18 union. Each Church acts independently of the other. I would advocate the sa
19 rangement with any Evangelical Church, whether coming out of the Esta
20 ment or not. There is nothing contained in our Articles of Union that is n
21 established principle of the Constitution and Canons of our Church, excep
22 principle that in case of union, one Church will not receive an organized par
23 an organization (with its property) without all consent to the change. If the
24 the Establishment are as bigoted as you think, it would make no difference i
25 action. I am not willing to abandon our liberal principles to please their bi
26 And besides, it may be that those from the Establishment may in like manne
27 a federative union with us, and we may be the means of bridging over the gu
28 tween them, and of bringing them into friendly relations with each o
29 (xv. 13, 14.) (:280-282 :287:)
30
31 **REFORMED (DUTCH) CHURCH.**

32 (17) This Church, in Holland, suffered more for the cause of Protestantism
33 any other Church in any other county. That, and its descendant in this co
34 have always been intensely Protestant, and as liberal as Protestant. They furn
35 a refuge for the Protestant refugees from England in the time of Mary; fo
36 Episcopal refugees in the days of Cromwell, and for the Puritan refugees o
37 restoration of Prelacy. In this country they acted in the same liberal m
38 toward the newly-arrived Church of England, and its successor, the P. E. C., an
39 intimate relations with both (xii. 27, 28). But of late the Apostolic dogma ha
40 verted the once liberal P. E. C. into a schism or caste, which cuts itself off fro
41 who do not belong to that caste, and the Dutch Church is now called a "Diss
42 by the High Church Episcopalian. (iii. Dec. 4, 1873, Exclu.; xv. 19.)

43 (18) This Church, true to its antecedents, has been the first in this coun
44 welcome the new Church among the brotherhood of Protestants, and record
45 following in the "Acts and proceedings of the 68th General Synod of the Ref
46 Church in America, convened in Regular Session in Poughkeepsie, N. Y.,
47 1874," viz.: "By a vote of the Synod, the Committee on Correspondence w

8th Section.

structed to bring in a resolution, with the view to open a correspondence with the 1
Reformed Episcopal Church" (p. 46). 2

"Your Committee has been instructed to submit a resolution with a view to 3
opening a correspondence with the Reformed Episcopal Church in America; accord- 4
ingly the following is proposed for the action of the Synod: 5

"*Resolved,* That this Synod expresses cordial sympathy with the efforts of the 6
Reformed Episcopal Church to establish and perpetuate a pure and spiritual wor- 7
ship, and recognizes with pleasure the ministry and membership of that Church, 8
as forming with ourselves and all our brethren of Christ's household, a part of the 9
true Church of God upon earth. 10

"*Resolved,* That to express this feeling more strongly, the Synod will appoint, 11
at this session, a Delegate to convey to the Convention of the Reformed Episcopal 12
Church our Christian salutations, and that our Delegates suggest the expediency 13
of an annual correspondence, by delegates, between that Convention and this Synod. 14
Respectfully submitted, Ph. Peltz, Chairman." (Page 61). 15

"Delegates to Corresponding Bodies.... *To the General Synod of the Reformed* 16
Episcopal Church: Rev. Alex. R. Thompson, *Primarius;* Rev. John Gaston, 17
Secundus." 18

The list of Clergy gives, "Thompson, Alexander R., D.D., 180 Clermont Ave., 19
Brooklyn, N.Y.," and "Gaston, John, D.D., Passaic, N.J.".....ix. 10. 20

(19) "**Dissenters**" is used with propriety in England as applied to all who do 21
not belong to "The Protestant Church of England as by law established." In 22
former days this term had a dreadful significance, to the extent of forfeiting liberty 23
and even life (xii. 15 to 17). At the present time the Church of England is the 24
political Church, sustained by the State, and Dissenters are only tolerated (xii. 21 25
to 24). Hence, when a member of the P. E. C. calls others "Dissenters," he prac- 26
tically claims for his small denomination the supremacy over all the other denomina- 27
tions in this country.....xiii. 10½. 28

(20) In my letter (i. Oct. 30, 1873) I said, in objection to this expression: "The 29
Dutch Church in Holland, and the German Reformed and Lutheran Churches in 30
Germany, and the Waldenses and the Calvinists in Switzerland, and their branches 31
in other countries, no more dissent from us than we from them. The term, as used 32
in this country, is a nick-name without historical accuracy." 33

(21 22). Substitute (xvi. 19 to 25). 34

CHAPTER XVI.

OFFICIAL DECISION OF DR. WAINWRIGHT IN 1846.

CONTENTS:—(1). *Personal antecedents.*—(2). *Basis of the decision.*—(3). *The Apostles had no successors.*—(4). *The "Fathers" are not authority.*—(5). *As 3d.*—(6). *"Lo, I am with you!" does not require the "Succession."*—(7). *Nor does "Called of God as was Aaron."*—(8). *Nor "How can they preach except they be sent."*—(9). *Titus and Timothy were not Bishops.*—(10). *Nor the plural "angels" of Smyrna a Bishop.*—(11). *"Obey them that have the rule over you," does not require the "Succession."*—(12). *The directions to Titus are not laid down as general laws.*—(13). *Deacons to "serve tables," preach, and baptize.*—(14). *Laying on of hands upon Paul when already an Apostle.*—(15). *Directions to laymen when preaching and prophesying.*—(16). *Ananias was a layman.*—(17). *St. Paul denies that he received his office from man.*—(18). *Foot-note as to St. Paul.*—(19). *The Bible the only authority.*—(20). *We are not to be chained fast to corruption.*—(21). *Who, then, form the Catholic Church?*—(22.) *We are bound to belong to some denomination.*—(23). *I prefer the Episcopal.*—(24). *No evil from the "Multitude of sects."*—(25). *You have not convinced me.*—(26). *This for practical purposes, not for discussion.*—(27). *Objectionable preaching by others.*—(28). *Federative union desirable.*—(29). *The only difference between us is Theoretical.*—(30). *Dr. Wainwright decides that "there is nothing [in the above] that would prevent the most perfect fellowship with our Church."*

1st Section.

(1) **Personal Antecedents.** Born in the City of New York, Sept. 28, 1804, occupied the same pew, No. 14, in St. John's Church, New York, from 1817 until 1849, when I moved to Passaic, N. J., except only occasionally from 1827, when I commenced civil engineering, up to 1844, when I retired from business. In 1846 I determined to join some Church, and wrote the following Treatise (xvi. 3 to 24) and letter (xvi. 25 to 29) and left them with the Rev. J. M. Wainwright, D.D. (subsequently Bishop of New York) for his examination, and received his official decision (xvi. 30). As assistant minister of Trinity Church, in especial charge of St. John's Church, he was practically my Rector, and upon the basis of his decision I joined the P. E. C. after several years' hesitation on account of the schisms in the P. E. C. This is the Church of my father's paternal ancestors in England as far as I have examined the parish records in Upton-on-Severn, and in Newent; with one of precisely my own name, who in 1715 gives his official position in the Church of England as "S.S.E.M." *i. e.*: Sacro Sancti Ecclesiæ Minister. It is the Church of

1st Section.

my mother's mother, coming through Trinity Church, New York, during the American Revolution. I have learned the New York traditions coming through the Holland branch of my ancestors since 1658, and through the Huguenot branch in New York since the Revocation of the Edict of Nantes in 1685. (xii. 27, 28.)

(2) **Basis of the Decision.** At a New England dinner, the orator of the day said that the Puritans came to this country to enjoy "A Government without a King and a Church without a Bishop." Dr. Wainwright said: "There can be no Church without a Bishop." This led to discussions on this point between Dr. Wainwright, High Church Episcopalian, and Dr. Potts, High Church Presbyterian. These discussions appearing in the public prints were collected in pamphlet form. I took up this pamphlet in 1846, and objected *seriatim* to all the High Church positions of my Rector, and gave my own interpretations of his texts, and brought other texts to sustain my position. In answer to my leading question, "Of whom is the Catholic Church constituted?" as now copied from the originals, with the present addition of references. The positions here taken in 1846 have never been abandoned (xii. 50; xi. 2; xiv. 11.)

OF WHOM IS THE CATHOLIC CHURCH CONSTITUTED?

(3) The *Apostles* were especially chosen by Christ to attend Him in person. To them alone did He commit His athority to establish His Church. We find no such expressions as "Successors of the Apostles" anywhere in the *Bible*, as far as I know; and even if so, we find none to whom Apostolic authority was given. Therefore in matters of faith, we cannot go beyond the Gospels to find the account of the immediate directions of Christ, and the subsequent books of the New Testament for the actions and directions of the Apostles. What is not there found, is not authority. What is there found is the supreme law, to be taken as a whole, as it stands; to be interpreted by the same rules that apply to any other legal document, and not to be forced from its obvious meaning to gratify passion, prejudice, or preconceived opinion as to what we may imagine the law ought to be.

(4) The *Fathers* as they are called (and I think improperly, since that title properly belongs only to Christ, or at farthest only to the Apostles), have no authority to decide questions. They formed their opinions as we form ours, except that they received orally what we receive in print. They were as liable to error as we are. They taught very different doctrines, and hence if we undertake to discriminate and to reject some, while we take others, the whole idea of authority must be abandoned. Even in the days of the Apostles, we find some of the Fathers condemned by the Apostles themselves. (2 Peter 2—1 to 22, and 1 John 2—18) (xii. 8).

(5) "*Successors of the Apostles*" are nowhere mentioned in the Bible, and hence a fair inference that there were none. But farther than this, they could have no successors in the sense in which we use that term. Matthias was chosen by lot to fill the place of Judas, as one who had been with the rest of the Apostles from the beginning, to be a *witness* of the resurrection (Acts 1:21, 22), and he was with them at the feast of Pentecost. In the next place we find St. Paul claiming to be an Apostle on the ground of having seen Jesus (1 Cor. 9:1) and again (1 Cor. 15:8, 9) We cannot now have Apostles without a miracle, since the revelation to them was by the spirit (Tim. 1:1; Eph. 3:5) and, still stronger, St. Paul shows that *man* could not ordain Apostles (Gal. 1:1 and 11, 12, etc.) Taken in connection with the

5th Section.

above, the expression, "For I think that God hath set forth us the Apostles *last* (1 Cor. 4:9) looks to the same point. Therefore, since to be an Apostle required the person to have seen Christ, and as St. Paul (1 Cor. 15:8) tells us that he was the last, the consequence is necessary that the Apostles had no successors.

(6) But the promise (Mat. 18:20) "*Lo, I am with you always even to the end of the world*" is taken to prove that the Apostles must necessarily have Apostolic successors, because they themselves are dead while the promise remains. Why restrict the promise to a particular class of men? The same promise, or to the same effect, was repeatedly made to all who believe in Christ. Why, then, infer the necessity of a particular class in order to find recipients for this promise when the promise, even by itself, can with equal propriety be understood as applying to the whole Christian Church, and when taken in connection with other passages (quoted and to be quoted) does, in my opinion, decidedly apply to what we know is certainly in existence?

Under the Mosaic dispensation, the priesthood was established in a precise hereditary line. All the details of the temple, the service, the sacrifices, and every point connected with the ceremonies, were specifically appointed. Now Christ came to fulfil the Law. These points were, therefore, to be set aside, and others substituted for them; or else the spirit of the law was to be made manifest, and the mode of carrying it into effect left to the judgment of man, who might thereby vary the details, so as to suit his varying circumstances. If a substitute has been appointed, we may, by a fair inference, suppose that coming from the same source it must be set forth as distinctly as the original institution it was to supersede.

The hereditary priesthood, the temple service, and the ceremonies under the Mosaic dispensation have been set aside, and where do we find the substitutes? In place of the types and figures, cherubim and seraphim, breastplate, bells, temple, hereditary priesthood, circumcision, offering of vegetables, meat, etc., included in system that was exclusive, and applicable only to one district and one people, an acting upon them as a *nation*, we have a system explicitly intended for the whole world, in every climate and under all circumstances, constantly directed to the *individual*, directing the inward action of the mind of man, his practical duty to God and his neighbor, faith, hope, charity, a belief in Christ, baptism and repentance as the end and aim of the ceremonial law. Those who followed these directions formed "The Church" (Acts 15:4; 1 Cor. 1:2; Col. 1:18). This Church was the fruit of the personal teaching of Christ, and also of His chosen Apostles, who taught and recorded what they heard and saw as witnesses (Luke 24:48).

Now, this Church is to extend to the ends of the world, and consequently requires means. Some maintain that this can only be through a ministry regularly commissioned and descended from the Apostles themselves by the imposition of hands. Now we find denominations of Christians who do not lay claim to such succession, producing all the practical benefits of the best of those who do claim this succession, and "by their fruit ye shall know them." But further: There is no mention made of *successors* of the Apostles, nor that the imposition of hands is necessary to continue the ministry, and when so much stress is laid upon this necessity, I think that the testimony should be very explicit as it is respecting all the ceremonies of the old dispensation." (xv.)

(7) "Called of God as was Aaron" (Heb. 5:4) is taken to prove the divine

7th Section.

authority of the ministry. But this refers solely to *Christ*, and not at all to the 1
ministry. Again, for the same purpose, the term *Ambassadors* is used (Rom. 10:14, 2
15; 1 Cor. 4:1; 2 Cor. 5:20), but these all refer solely to the Apostles. 3

(8) "**How can they preach except they be sent**" (Rom. 10:14, 15), is, in my 4
opinion, one of the strongest passages in support of this doctrine. But it is not con- 5
clusive in itself without being sustained by something more explicit. This was 6
written in the midst of Jews and heathen. The Apostles were still exercising their 7
office. They had not completed the duty assigned to them. And supposing the 8
fullest extent be given to the expression as applied to those days, it does not neces- 9
sarily apply to those succeeding the Apostolic age. 10

(9) **Titus and Timothy** are given as instances of successors of St. Paul or 11
Bishops, according to the modern acceptation of the term. But I find them rather 12
the assistants of St. Paul, acting constantly under his direction, than Bishops or 13
heads of the Church. 14

(10) **The Seven Angels** of the Churches of Asia are given as cases of Bishops. 15
These seven churches occupied a space in Asia about one-tenth of the extent of the 16
State of New York. Consequently, at the same rate, New York would require 70 17
Bishops. This, however, is not conclusive, but when we find the Angel of Smyrna 18
addressed in the plural "some of you," etc., it is very evident that it cannot signify 19
Bishop. 20

(11) The succession of the Ministry is again founded on the expression (Heb. 21
13:17), "*Obey them which have the rule over you, and submit yourselves, for they* 22
watch for your souls as they that must give account." But this proves nothing about 23
succession. Order, system, rule, both civil and religious, are matters of conscience 24
and religion. "The powers that be are ordained of God." Consequently, no dis- 25
regard of established rules, no factious or unnecessary opposition to rulers or pre- 26
siding officers, whether civil or ecclesiastical, elected, appointed, or hereditary, can 27
be indulged in without a wrong. But take this expression in its most restricted 28
sense. How did these men obtain the rule? It may have been in the same man- 29
ner as our president, governors, or other officers. It may have been as in the case 30
of the Deacons, where the people chose and the Apostles laid their hands upon 31
them. Or, they may have been immediately appointed by St. Paul himself. The 32
last, I suppose, most probable in the then condition of the Church. But, as we are 33
not informed, it is evident that it was not considered important. It certainly proves 34
nothing in favor of succession.....xii. 24. 35

Again: The case of *St. Barnabas* is cited as a proof of succession. But (Acts 36
9:27; 13:1; 11:24) we find that he was "separate" by the express direction of the 37
Holy Ghost to accompany St. Paul on a missionary enterprise, not to succeed him 38
in office. Moreover, I suppose that he was one of the two from whom Matthias 39
was chosen to be an Apostle. 40

(12) Again: *The directions given to Titus*, I think one of the strongest points. 41
In general terms, I should say that at this time Christianity could only be taught 42
orally. But, carrying our observation farther, we find no general directions from 43
St. Paul to govern others, or under other circumstances. He does not lay down 44
this as a general law. He does not inform us how he proceeded in other cases. 45
There is no general action on the subject in a Council of the Apostles, as we might 46
expect, if they considered it important, nor do we even find any allusion to succes- 47
sion by any other of the Apostles.

12th Section.

Hence, as the Apostles were all Jews, and familiar with the ceremonies of the old dispensation, their neglect to make any distinct and explicit arrangement for the succession of the ministry under the new dispensation, is a strong proof, although negative, that such succession never was intended as is now maintained, especially when we find minor points of form attended to — such as directions respecting men and women prophesying and preaching, as to their dress, etc. (1 Cor. 11).

(13) But in place of finding authority for the necessity of Episcopal succession, I think we can find directly the contrary in the case of the Deacons (Acts 6 : 1–5). *Seven Deacons* were chosen by the people "*to serve tables*," because it was not reasonable that the Apostles should "leave the word of God" for that purpose. Being thus chosen, the Apostles laid their hands on them.

(14) What was intended by laying on of hands? Acts 13 : 3 shows that it was not always an ordination or communication of clerical authority, since St. Paul was already an Apostle. It was then, at times, something different. This may have been nothing more than a public recognition or testimonial of their appointment; but it was probably something more. Still, granting the greatest stress to the laying on of hands, it was only to "*serve tables*," and if we imagine, in the absence of proof, that it was for anything else, we are going beyond the record, and substituting opinion for fact. Now, we find Stephen preaching (Acts 6 : 10, 7), and Philip preaching and baptizing (Act 8 : 12, etc.) Hence the conclusion that it required no especial ordination to authorize men to preach and to initiate others into the Church. And that this example might not be lost in after ages, it was done in the very days of the Apostles, and the circumstances related along with the acts of the Apostles in terms of approbation (xv. 17).

(15) Again (1 Cor. 11) we find particular directions given to people respecting their conduct in church, as to men and women preaching and prophesying with heads covered; as to the Sacrament and their manners at it, etc. Now, we cannot suppose that all these men and women were ordained to act in the *ministry*.

(16) Again (Acts 9 : 10 and 17) we have the case of Ananias, a "certain disciple," who, "putting his hands on" Saul, Saul received his sight "forthwith, and arose and was baptized." Now, we hear nothing of Ananias having been ordained, or having received any special authority to act in the ministry, and from the manner in which his name is introduced, "a certain disciple," we have no right to suppose he was anything more than an obscure layman.

(17) But more than this, St. Paul tells us (Gal. 1 : 12, 16, 17) that he did not receive the Gospel from man, nor went up to Jerusalem to those that were Apostles before him, but acted as an Apostle for three years before he saw any of the other Apostles. Here then we have the strongest possible case against the necessity of a succession, when we find a layman, by the express command of the Lord, putting his hands on Saul that he might receive his sight, and without any such command baptizing him who was a chosen vessel, and recognized by the other Apostles as one of their number.*

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(18) * "It appears to me very remarkable that those who maintain the necessity of Apostolic Successors, to receive the promise, "Lo I am with you to the end of the world," should depend for the proof on the authority of St. Paul, who at the time the promise was made was not only not one of those to whom it was personally addressed, but was then an open and bitter enemy of the

19th Section.

(19) If the above views are correct, as I think they are, we have only to look to the Bible itself to ascertain whether any denomination forms part of the Catholic Church. We are not obliged to depend upon any doubtful or controverted testimony as to succession through long ages of darkness, confusion, and superstition. We are not bound to adhere to those who act in opposition to the dictates of the Bible upon the ground that they only have authority to form and regulate the Church. But when we find grievous errors in the Church; "the law of God rendered of none effect by tradition," and opposition to real piety in those who should lead the way, while they keep others in bondage by their exclusive claims, for their own emolument or self-importance; then, as in the days of the Reformation, taking the New Testament as the charter "whereby Christ hath made us free," we have a Scriptural right to *protest* against error, however ancient, and coming back to first principles as laid down in revelation, to form a new association of Christians, either under the old form as to externals or any other that appears better suited to advance the one grand object of vital piety.....xi. 2; xii. 8.

(20) Nor are we bound to remain amidst corruption, and wait until one of those having authority shall see fit to join with the *protestants,* but in the absence of orders to the contrary, and with the example of the Deacons and of Ananias before us, we have the right to form a community, without including one of those who believe that they have exclusive authority, without being able, as far as I can see, to produce proof that such authority was committed to them, or to any one else, since the days of the Apostles.

(21) Who, then, form the Catholic Church? Those that believe and are baptized (Mark 16: 16); those "that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of Jesus Christ our Lord" (Cor. 1 : 2). Of this, "Christ is the head of the Church, who is the beginning, the first-born from the dead" (Col. 1 :18). This Church, having many branches, still forms but one Catholic Church. To exemplify this unity, we may refer to our own political government. We have the one grand law or constitution of the Union, to which all must submit, as all Christians to the one grand constitution of Christianity—the Bible. Under these constitutions, each separate community is at liberty to regulate the details of its separate organization, so as not to conflict with the supreme law, and as long as they obey the supreme law they form members of the general union. If, however, they deviate from this law, they forfeit their claim to the title of members.....xi. 2.

(22) Now, we are ordered not to neglect assembling ourselves together. Consequently we are bound to form congregations, and consequently to become members of some congregation, independently of considerations upon general principles, which show the important effects of association and organization to advance any

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Christians. Nor did he succeed one of them, or claim to be a successor, but expressly disclaimed it for himself, and asserted that man could not give it. Thus, in the year A.D. 33, the promise was made (Mat. 28 : 20); A.D. 33, Saul at the stoning of Stephen (Acts 7: 58, 8-1), A.D. 34, Saul persecutes the Christians (Acts 8: 3). A.D. 35, Saul converted (Acts 9 : 10 to 18), and preaches immediately (Acts 9 : 20); A.D. 38, Paul first went to Jerusalem, and saw only Peter and James, for only 15 days (Gal. 1 : 18); A.D. 45, Paul and Barnabas sent forth; imposition of hands (Acts 13: 1 to 3); A.D. 51, they go to the first Council of the Apostles (Acts 15: 1 to 30); A. D. 58, Paul says that he is "an apostle (not of men neither by men," etc.) Gal. 1 : 1—).

This note is on a reverse page of the original, with the remark: "This was not included in the paper seen by Dr. Wainwright; it was a subsequent thought, but about the same date."

22d Section.

common object, and Christians are bound to use all endeavors to advance the cause of Christianity.....ix. 3.

(23) As to the particular denomination, each one must judge for himself, and he is bound to do so. If he conscientiously comes to the conclusion that one denomination only is correct, he is bound to join with that one. If, on the contrary, he believes that there are several equally right in essentials, he is at liberty to choose that which best suits his peculiar views, or even habits or feelings, holding at all times in view the object of the association. This latter is my own case. I prefer the Episcopalians because they do not insist upon the same rigid uniformity on certain doctrinal "points which God has left at large," as some of the other denominations. I prefer the Common Prayer Book to extemporaneous prayers, because I am sure of having a large proportion of the service excellent, whoever may be the officiating clergyman. And it may be that I prefer it from habit. But whatever be the real ground of preference, I hold that preference to be justifiable, because I am satisfied that as a denomination they are correct, although I do not agree with some of our most estimable clergymen on the point of succession, and at times hear remarks from others that grate upon the ear like the expression of the Pharisee toward the Publican. At the same time there are several other denominations or sects (for I consider the Episcopalian as much a sect as any other) that, holding to the orthodox faith, and the truth as I see it laid down in the Bible, are in my opinion quite as good as the Episcopalian for those who prefer them; and holding these views, I am desirous of seeing them prosper—and if need be, helping them as I have done—as the denomination that I prefer for myself.....ix. 3.

(24) I see no evil arising from the "Multitude of Sects." Nothing comes by chance. The promise still holds good: "Lo, I am with you to the end of the world." The Church Catholic is under the guidance of the Almighty. Better that we should have a multitude of sects, each striving for the truth, and actually maintaining the truth in one of its forms, with the only error that they believe themselves exclusively right, than introduce the inactivity and practical sloth in religion that would follow the union of all into one denomination. Better that those who deny the truth and maintain vital error should stand by themselves and proclaim their views, that others may see in them the same doctrines condemned by the Apostles, and be incited by the knowledge of the danger, to guard the unwary from following in their footsteps, than by an outward conformity to remain as a secret sore, festering and spreading its poison through the constitution. (xv. 21.)

[*Copy of the letter to Rev. J. M. Wainwright, dated New York, Feb.* 8, 1846.]

(25) "The enclosed communication will give you my views on the subject of Apostolic Succession. I have read your arguments in favor of its existence and necessity, and I have read other productions on the same subject, and my conclusions are the reverse of those which you have deduced from the same source.

"I freely grant that as to your opinions and my own on any theological point where we differ, a third person would be much safer in following you than me; especially since I believe that the Succession is the only question upon which I dissent from your views. In other respects I have been struck with the remarkable harmony of our views, and on some points have been much gratified in finding

25th Section.

myself sustained against the opinions of others, by simple matter-of-fact argument 1
and close reasoning from the only data that we have, without indulging in flights 2
of poetical imagination and supposition, to fill up those blanks where revelation 3
has left us in ignorance. 4

"Still I must be bound by my own conscientious opinions, although I find those 5
opinions opposed by one whose views I highly regard, who having made theology 6
a study, is familiar with many things with which I am not acquainted; who is 7
familiar with all the passages in Scripture bearing on important points, while many 8
of the most apposite may escape my observation; and finally, in my view a most 9
important consideration, who has drawn those plain, common-sense, logical conclu- 10
sions from his quotations that I believe they have invariably agreed with my pre- 11
viously formed opinions, or received my full assent at the time with the single ex- 12
ception of the succession of the ministry. 13

"The fact of this general concurrence, and the unexceptionable manner in which 14
on all other points your couclusions have appeared to me to be drawn, is almost the 15
only thing remaining to lead me to *doubt* whether with a more profound knowl- 16
edge of the subject you have not arrived at the same result that I would reach 17
with the same knowledge. Still, I must suppose that your late production on 18
this subject contains all of importance that can be said, and this has failed to con- 19
vince me. 20

(26) "I leave this communication for you to examine at your leisure, not as a 21
matter of theoretical discussion, but for practical purposes. I consider it my duty 22
to join some orthodox denomination. I prefer that which I have attended from 23
my youth up, when within my reach, for reasons stated in the communication. 24
I have given my views of the Succession in full. My object is to learn whether 25
these views would be inconsistent in a member of the Episcopal denomination. 26
(xii. 38.) 27

(27) "Whatever may be the result, whether I become a member of the Episcopa- 28
lian or some other denomination, I shall never object to the discussion of the ques- 29
tion of succession as a matter of argument and proof, as you have done. But it is 30
extremely disagreeable to me to hear it handled as I have on several occasions, 31
by other clergymen in St. John's Church and in print, where the speakers appeared 32
to me to be actuated by the haughty feelings of the Pharisee, boasting of their own 33
exclusive claims, looking down with contempt and treating with contumely and 34
ridicule, the 'Multitude of sects' that did not belong to 'The Church' *par excel-* 35
lence, as if their *ipse dixit* were infallible, in place of the Christian humility of the 36
Publican, 'Lord, have mercy on *me a sinner*.' I object to no man holding firmly 37
to his own opinions conscientiously formed, and endeavoring with all his power to con- 38
vince others to turn to what he believes the right, and of vital importance; at the 39
same time recollecting that he himself is but an erring mortal, and under this convic- 40
tion, pressing his point with all due modesty. But I do most strongly object to all 41
bigotry, the assumption of infallibility on controverted points, where frail man will 42
dare to assume the place of his Maker, and pronounce judgment *ex cathedra*, upon 43
all who using the same freedom as himself, and being bound by the same con- 44
science, come to a different conclusion. 'Who art thou, O man, that judgest 45
another man's servant? To his own master he either standeth or falleth.' (xii. 8, 46
34.). 47

28th Section.

(28) "But I do not consider a scrutiny into the opinions of members objectionable. On the contrary, it is the duty of each denomination to judge of the qualifications of its own members, that discord may be prevented. Those whose views do not harmonize on vital points, or such deemed so by the denomination, ought not to be admitted nor desire admittance as members. Better for both that they should be separate. But I should hail the day with joy, that saw the Catholic Church, not divided against itself, as at present, no doubt for wise purposes, but each separate branch keeping up such organization as they thought would produce the best results in their own case, they should all move in concert, striving to outdo each other in the race of their high calling, to 'preach the gospel to every creature' in place of checking and opposing each other, giving occasion for the infidel to scoff, and leading the unreflecting to conclude that religion is nothing but priestcraft. (iv. 3; ix. 3; xv. 15, 16.)

(29) "I hope you will excuse my freedom of speech. I wish to give you my entire opinion on these subjects, and have consequently written *currente calamo*, without stopping to think whether this was not too strong, or that too unreserved. I will close with this final remark, that if in any part of the communication or this letter you should find any remark or allusion that may appear unpleasant to you as far as you are personally concerned, such has not been intended, for no such feeling exists. The only difference between us is, in my view of the question, *theoretical*, and that question never brought into the pulpit in a manner that can be objectionable to any one who is not bigoted against those views. Finally: Whether I continue to attend St. John's Church or go elsewhere; whether you consider my views vitally objectionable or not, I shall always recollect with pleasure the long time past, during which I have heard your exposition of the Scriptures in the form and manner that I think precisely suited to the subject." (xii. 38.)

[*Copy of the endorsed note containing the verbal answer of Rev. J. M. Wainwright, D.D.*]

(30) "N.B.—The above letter, inclosing the treatise under the head 'Of whom is the Catholic Church constituted?' (or rather copies of which these were the originals) were left by me with Dr. Wainwright. I called on him a few days after, and he said in answer, 'I have read over your communication and letter. You appear to have given the subject a good deal of attention. There is nothing contained in either that would prevent the most perfect fellowship with our Church. There are many of our denomination who think as you do. *I* do not. There are several of our clergy in this city who entertain substantially the same opinion with yourself, and there are many who maintain that our Church was established with the especial view of meeting these differences of opinion.' This was the substance as far as related to the present matter, and as near as I can recollect, his very words. June 8, 1846, B. Aycrigg." (xii. 38).

CHAPTER XVII.

R. E. C.—CHAPTERS I. AND II. CONTINUED.

SEE APPENDIX, CHAPTER XX.

1875.

April 14. Philadelphia (Epis. Recorder). On Monday, in Oxford Hall, prayers were conducted by Rev. Ch. H. Tucker, the minister in charge. Begun six weeks ago with four persons, now has 38 members, a Sunday-school with 12 officers and teachers; prayer-meeting every Wednesday. Bishop Cummins explained the difference between the R. E. C. and the P. E. C. Proceedings were had to form an organization.

April 14. Baltimore (Epis. Rec.) The Church of the Redeemer was organized on April 7.

April 14. Chicago (Epis. Rec.) An independent German Lutheran Church on Wentworth Avenue (St. Stephen's) has made formal application to be admitted to the R. E. C. (xvii. May 12–18).

April 14. Louisville, Ky. (Epis. Rec.) Rev. J. K. Dunn, Pastor of Emmanuel took charge on April 11.

April 14. Free Church of England (Epis. Rec.) At the last meeting of the Council, "it was moved by Bishop Price, and seconded by the Rev. J. Sugden, B.A., and resolved 'that the question of harmonizing the Constitutions of the Free Church of England and the R. E. C. of America be referred to a committee,'" etc.

April 21. Philadelphia (Epis. Rec.) Emmanuel Church, Kensington. Rev. Mr. Malone, on his return from Louisville, found his residence, 837 Norris street, completely furnished and a repast prepared.

Also, in Germantown, with Rev. G. A. Redles, Pastor, "the vestry think their prosperity is reasonably steady and secure."

Also, at Oxford Hall (see April 14), the congregation organized, on April 18, as "Church of our Redeemer."

April 21. Put-in-Bay, Ohio (Epis. Rec.) Twelve years since established as P. E. C., but open to ministers of all denominations. The excluding Canon of 1868 forbid this, and it became Congregational. Failing in health, Mr. Weldon had to retire. Rev. W. Bower, of the R. E. C., was invited, and took charge on last Easter. "At the Parish meeting the next day....it was resolved unanimously that the Parish....be known as the Reformed Episcopal Church of Put-in-Bay." (xii. 59.)

April 21. Toronto, Canada (Epis. Rec.) Emmanuel Church held the first service on March 7, and organized on Easter Tuesday ...have purchased land, 42x126, and expect to have a frame mission chapel up in about six weeks. (January 1, 1876, Toronto.)

April 21, 1875.

April 21. New Brunswick, Canada (Epis. Rec.) Rev. John Todd, M.A., says: "Our 'Act of Incorporation' has safely passed, so that now....the R. E. C. is an established fact....in its legal aspect....On the 13th we had the first of a series of '*Convocations*'....entirely unofficial....the brightest day in all our experience of this Church....The laity are playing a most important part. The lost talent of lay speaking is being unearthed....A building committee has been appointed, an eligible site secured, and we hope, ere the end of summer, to have a neat and commodious church of....St. John's Church, in the Parish of Sussex, County of Kings, and Province of New Brunswick."

April 21. Victoria, B. C. (Epis. Rec.) The Sunday-school at the beginning of January had 205 scholars, and since then 50 have been added, with 19 teachers, all members of the R. E. C....Plans for a church and Sunday-school have been accepted, and the contract for the latter will be given out March 31. (xvii. June 9, 1875.)

April 21. Differences between the R. E. C. and the Church of England (Epis. Rec.) These are substantially the same as stated, Chap. II., July 8, 1874.

April 21. "Comprehensiveness" a myth in the P. E. C.....xviii.

April 22. Prayer-Book Revision (Canada).....xviii.

April 28. Conservatism in the Irish Revision.....xx. 9.

May 1. The Church Association in Canada.....xviii.

May 5. Rev. Dr. Richard Newton's reasons (Epis. Rec.) for not joining the R. E. C., as given in an advertised address on May 2, in the Church of the Epiphany: 1st. "To do so is not wise," for we must testify "in the *midst of error*." [Stay in the Church of Rome?] 2d. It "*is not right*" to separate the wheat from the tares, "let both grow together." [?] 3d. It "*is not kind*." If all the evangelical ministers should leave the Episcopal Church, what would be the condition of the people but to be handed over to Romanists and Ritualists? [Have the *people* no minds of their own?]. 4th. "It calls for an expenditure of means which is not necessary." [?]. They put forth special efforts to build on another man's foundation. [?]....One Rector....informed him that every family of his parish had been solicited, and urged to join the organization. [By whom? This is striking in the dark.] 5th. It "is not charitable." It alienates and separates those who are at one in a house....causes strife....needless and painful....Nothing can justify it....Charity ....endureth all things....That heavenly charity must fail in every one who joins this Church. [Why?] 6th. It is "not expedient." The foundation is too narrow ....'regenerate' in the baptismal service is the greatest difficulty....I maintain that any minister has a right to omit the word....I will venture to say that never will any minister be disturbed again who omits the word. [Dr. N. is not the P. E. C.]....In order to cover up their defect, the R. E. C. has to abuse the old Church. [See Chap. xiii. xiv.] 7th. "It is not safe to join....has nothing which gives any promise of stability....Bishop Cummins....took off all the rivets from the ship; so it will not be a safe ship in a storm. [xix. 2.]....it is not safe." [He is more *prudent* than Cranmer, Latimer, and Ridley.] The editor then reviews these positions (xvii. Jan. 19, 1876, you cannot; xviii. Jan. 1, 1876, Ch.)

May 5. New York first R. E. C. (Epis. Rec.) Income for the year, $16,217.51, of which $4,170 for Sustentation fund, of which $2,000 reverted to the use of this church. Upwards of 200 communicants. Missionary offerings, $225. Sunday-school 200.

May 5, 1875.

May 5. Brooklyn (Epis. Rec.) On 26th April, services in which Rev. Dr. Thompson of the Dutch Reformed, and Rev. Dr. Budington of the Congregational, and Rev. Dr. Cuyler of the Congregational, and Rev. Mr. Schultz of the Moravian church took part with Bishop Cummins and the Rector, Rev. W. H. Reid, while Rev. Dr. Buckley of the Methodist was on the platform. Then five confirmed, and the accession of thirteen others announced. (xix. 13.)

May 5. Victoria, B. C. (Epis. Rec.) Bazar on the 31st of March; yielded $1,200.

May 5. Toronto (Epis. Rec.) Rev. B. B. Ussher, M.D., is temporarily in charge.

May 12–18, Journal of 3d General Council contains: Officers, 1875–6; Members of General Council (pp. 5–8); Rules of Order; Dr. Thompson's credentials (xv. 18); Report on printing Prayer-Book; Report of Standing Committee, showing the following clergymen admitted during the last year, with the names of the churches from which they came, viz.: W. S. Perkins, P. E. C.; John Todd, Methodist; Edwin Potter, Meth.; James A. Latané, P. E. C.; Joseph S. Malone, P. E. C.; Wm. R. Nicholson, P. E. C.; W. H. Johnson, P. E. C. (xiv. 10); William Bower, P. E. C.; J. Howard Smith, P. E. C.; G. A. Redles, P. E. C.; Benjamin Johnson, P. E. C.; Edward Cridge, Church of England; J. Eastburn Brown, P. E. C.; J. H. McElRey, P. E. C. Also, recommended as candidates: W. A. Green (colored), John S. Gibson, Alexander Sloan, R. F. Kingsley. Also to the Diaconate, Alexander Sloan; and to the Presbyteriate, Rev. John Todd and Rev. Edwin Potter. Also, churches received in Louisville, Toronto, Jefferson City, Victoria, B. C.; St. John, N. B.; Newark, Sussex, N. B. (xvii. April 21.)

Committee appointed to prepare a statement of the points of difference between the P. E. C. and the R. E. C. (p. 18; xvii. Feb. 9, 1876). Bishop W. L. Harris, D.D., Methodist, addressed the Council, and took a seat beside the Presiding Bishop (p. 18). Free Church of England adoption of articles of federation reported (p. 19; xv. 15). Special services presented—that for Easter day accepted. St. Stephen's Lutheran Church received. All proposed services to be printed and circulated before being recommended for use (p. 21; xix. 5). Bishop Cummins' report (pp. 21–25). Committee to recommend a course of study to next Council. Committee on statistics appointed. German Prayer-Book ordered. Rev. A. R. Thompson's address (pp. 26–30); Bishop Cummins' answer (pp. 30–32). Delegates to Reformed (Dutch) Church, Rev. M. B. Smith, and alternate, Rev. W. R. Nicholson, D.D., on first Wednesday in June (xv. 17). Articles I. to X. adopted (pp. 33–35). Treasurer reported $16,522.70 received for general purposes, leaving balance on hand $313.36 (p. 36). Rev. M. B. Smith reported Prayer and Hymn-Books printed, 22,550; volumes bound, 16,106; circulated, 12,000 (p. 37.)

Next Council to be held at Ottawa (p. 38; xvii. March 1, 1876. Confer). Changes in Prayer-Book referred (p. 39; xix. 6). Art. xi.–xvii. (pp. 40–42). Committees nominated (p. 43). Art. xviii. (p. 43). Chicago Preachers' Association of the Methodist Epis Ch. introduced. Rev. Edward Cridge, of Victoria, B. C., elected Bishop (p. 44). Rev. Jas. A. Latané elected Bishop (p. 45) [Declined]. Articles xix.–xxvii. (pp. 46–48). Standing Committees elected (pp. 49, 50). Articles xxviii.–xxxv. (pp. 50, 51). Adoption of Articles (p. 53; xix. 1.)

Report of Finance Committee; "We meet without a debt. $12,000 required for

May 12–18, 1875.

the coming year for salaries and traveling expenses of the Presiding Bishop and the Evangelists, and for salary of the Secretary of the Standing Committee for rent of office, and for printing and other contingencies. Your committee therefore recommends that a quarterly collection be taken in each parish, and transmitted to the Treasurer of the Sustentation Fund, in order to meet the above expenses, and to place in the hands of the Committee on Sustentation an extra fund to be used in the same mode as during the last year, to afford help in any direction where such help may be necessary."

Rev. Benjamin Johnson elected as Evangelist in the South. Rev. W. R. Nicholson, D.D., elected Bishop (p. 55 ; xvii. Feb. 25, 1876). Dec. 2 to be observed as the anniversary of the founding of R. E. C. (p. 56 ; ix; x.)

Appendix contains the sermon by Bishop Cummins (pp. 1–19). Articles of Religion as adopted (pp. 21–29). Forms (pp. 30–33). Constitution and Canons, with their index. (p. 5–52.)

May 31. Rev. Samuel Fallows, D.D. (Times). A Western Methodist newspaper announces that Rev. Samuel Fallows, D.D., now President of the Illinois Wesleyan University at Bloomington, is about to withdraw from the Methodist Church, and adds: " Dr. Fallows departs, not because of any sort of dissatisfaction or any shade of discontent with our doctrines or modes of work, but simply because his services are in request by those who are laying plans for usefulness on principles already familiar to a Methodist minister. The doctor will, in July, become Rector of St. Paul's Reformed Episcopal Church in Milwaukee [Chicago], and in addition to his duties with a Church which aims to do earnest work on the tabernacle plan among the masses, he will superintend the laying of foundations for an educational institution among his new constituency. In this instance, as always, under similar circumstances, we trust all our readers and our whole Church will give Dr. Fallows a generous, hearty, candid, and Christian God-speed. He goes without discount or stain, and by laws of true Christian economy we gladly spare him to those whose laborers are not so numerous as ours. We congratulate his new constituency upon the acquisition they will presently gain. President Fallows resigned his Presidency May 18, but will serve at Bloomington until after the June Commencement." (xix. 13.)

June 9. Tobago. (Epis. Rec.) A clergyman writes to Bishop Cummins: " I am authorized by the Leeward parishes of this island, viz., St. David's and St. Patrick's, congregations of about 3,000 attendants and 500 communicants, to address you and express our united desire to join the R. E. C., placing ourselves under your Episcopal charge."

June 9. Victoria, B. C. (Epis. Rec.) A contract has been made for building a church. An organ has been purchased in San Francisco. (xvii. April 21.)

June 9. Retirement of Rev. John Cotton Smith.....xviii.

June 15. Church of England. Its legal position.....xviii.

June 16. Reformed (Dutch) Church (Epis. Rec.) On June 7, Rev. Marshall B. Smith, Delegate from the R. E. C., addressed the General Synod: " The word *Episcopal*, as we understand it, signifies but little more than what you understand by the word Presbyterian....We are not disorganizers or destroyers of the faith. We hold the same great principles of truth, in all their integrity, that you hold.... Coming to you to-day, in response to your invitation, we recognize in you the rep-

June 16, 1875.

resentatives of the historic Church of the Netherlands, one of the grandest bul- 1
warks against Romish intolerance and superstition....We thank God that the first 2
Church which gave us the hand of fellowship was the child of that good old Church 3
of Holland, whose history is baptized in martyrs' blood." (xv. 17; xvii. May 12–18, 4
1875; xix. 13.) 5

Rev. W. R. Nicholson (Bishop elect in the R. E. C.) spoke of the unity of the 6
Church, or oneness of souls in Christ. "The Reformed Church in America we can 7
never forget, nor the good old times of Dort, and of our own Bishop Hall....The 8
Reformed Church, grand in its historical associations, and with its big heart still as 9
warm as ever; and the R. E. C., as yet of so tender an age....may they ever go 10
hand in hand." (xix. 13.) 11

Rev. Charles Scott, of Michigan, President of the Synod, said: "This Reformed 12
Church sent you a hearty greeting, and how heartily you have responded....More 13
than 250 years ago, representatives of the Episcopal Church stood in the presence 14
of the Dutch Synod. The two churches then labored hand in hand and heart to 15
heart. More than 150 years ago, our ministers put their hands on one of your 16
Episcopal ministers in New York....I have educated a minister of that body, and 17
he tells me to-day that I am not a minister. But such barriers, as far as you are 18
concerned, are all fallen. You come to say, We are brethren; and that hearty 19
welcome which we gave you will still go with you." (xv. 17.) 20

June 19. Bishops above law (Chn.).....xviii. 21

June 24. Bishops above law (So. Ch.).....xviii. 22

July 3. R. E. C. in Canada (Chn.) A "letter from England," says: "Nothing is 23
more detested in Ireland, than the mongrel thing which we call 'ritualism.' This 24
agitation reminds me of the schism, of which you have yourselves to complain, 25
and which I have just heard has extended itself with fatal rapidity outside the 26
limits of your government into the British colonies . . . and we are less surprised 27
than distressed to hear that a head has been found for the schismatic body, in 28
Dean Cridge." (xvii. May 12–18, 1875; March 1, 1876; Confer.) 29

July 3. Oxford University (Chn).....xviii. 30

July 3. Toronto Synod (Chn).....xviii. 31

July 7. Rev. Dr. Seymour (Ch. St.) on June 24, was elected Permanent Dean 32
of the General Theological Seminary. (xii. 59). 33

July 8. Rev. Dr. Seymour, Bishop of the R. E. C. (So. Ch.).....xviii. 34

July 8. P. E. C. is "a most respectable society" (So. Ch.).....xviii. 35

July 10. The right of separation (Chn.) The editor says: "We can never join 36
those theorists, who launch their thunders at the so-called Reformed Church, as if 37
separation were in all cases a profane schism. The right of revolution is not to be 38
denied in the State or in the Church. But it can only be justified when, as in the 39
case of the Old Catholics, the Papal law became a despotism beyond all hope of 40
wise reform. It can only be justified when its good is sure to be greater than the 41
evil of dismemberment. This is the touchstone of common sense by which the 42
movement will be tried; and among the twelve reasons of Wesley there are two 43
which we commend to our reformers: 'Because the plan of a new church would 44
require much more wisdom and depth of thought than any of us are masters of.' 45
'Because the experiment has been so frequently tried and the success has never 46
answered the expectations.'" (xiii. 10, 12; xix. 2). 47

July 14, 1875.

1 **July 14. R. E. C.** in Virginia (Epis. Rec.) On July 3, Rev. J. A. Latan-
2 preached in Washington, Rappahannock Co., Va. On Monday, July 5, the First R
3 E. C. of Rappahannock was organized. (xvii. May 12–18, 1875.)

4 **July 21. Rev. John Cotton Smith, D.D.** (Ch. St.) Speaking of his retiremen
5 from the editorship of Ch. St., the *Evangelist* says: "Dr. Smith would fain mak
6 room for all the warring elements within the Episcopal fold, and it would appea
7 that his spirit of extreme tolerance has in recent months, especially since the R
8 formed movement set in, met with a wide, not to say general acceptance." (xii. 58

9 And the *Springfield Republican* says: "All ecclesiastical proceedings against a
10 of these schools, he deems most unwise; without such proceedings, he asserts th
11 the 'unjustifiable and wicked' Reformed Episcopal (Cummins) movement wou
12 never have taken place." (ii. Dec. 16, 1874, B. A.; xix. 12).

13 **July 21. Influence** of the R. E. C. in Canada (Epis. Rec.) A correspondent
14 the *Toronto Globe* says: "Professor Wilson at the late meeting of the Church As-
15 ciation, boasted that the Association are the only ones that are keeping low-chur
16 men from joining the R. E. C. He states probably a fact. . . . Who has gi
17 relief to the low-church party, from the ritualism of Rev. Mr. Darling, s
18 wrested a division of the parish and a low-church clergyman from the Bishop
19 Toronto? All know—the R. E. C. Who stood in the gap and smited down hi
20 church bigotry on its way to persecute Dean Grassett? The R. E. C. Over
21 hundred of the Dean's congregation declared that if the persecutions were
22 stopped, they would go right over and join the R. E. C., and high-church
23 feared another Dean Cridge affair on their hands. Who caused Archdeacon L
24 der to cast out every particle of Romanism from the altar and chancel of Ch
25 Church, Ottawa? The R. E. C. All the struggles of low-churchmen to get ri
26 these things were futile until Mr. Bishop, of Spark street, and five others, wen
27 the Archdeacon and told him that they could stand them no longer, and were al
28 to go over and join the R. E. C. The R. E. C. has done all this and yet 'it is unsu
29 to Canada!'" (III. Jan. 14, 1875. Toronto.)

30 **Aug. 25. Bishop Quintard** (Epis. Rec.) In his letter of February 12, 187
31 answer to resignation of Rev. J. Howard Smith, D.D., of February 5 (i. Feb. 17),
32 says: "All that I can recognize is the fact, that you have renounced the minis
33 of the Church, and decided to unite yourself to the so-called R. E. C. This is
34 act of your own mere grace and free will. I can not look upon it but as an act
35 schism, and schism is a sin; and sin needs to be repented of. Should you consu
36 mate the act, you will assuredly be guilty of a wilful breach of the outward uni
37 of the Church, and for this there is no sufficient cause. Your act will be not onl
38 schism, but a causeless schism. . . . Men, I know, argue that there should be differ
39 ent sects. . . . But what is this but to affirm that the Gospel is dependent for the
40 preservation of its purity and vitality on the works of the flesh, 'which are hatred,
41 variance, emulations, strifes, sedition, heresies.'" (xiii. 10; xix. 12).

42 **Sept. 1. No re-ordination** of a Romish Priest.....xviii.

43 **Sept. 4. Bishop Cox** on the rejection of Seymour.....xviii.

44 **Sept. 8. R. E. C.** at Chatham, N. B. (Epis. Rec.) Bishop Cummins writes Aug.
45 18, that a church has been inaugurated in Chatham on the Miramichi (pronounced
46 Miramashee).

47 **Sept. 11. Bishop Cox,** continues Sept. 4 (Chn.).....xviii.

September 16, 1875.

Sept. 16. Rev. Dr. Stephen H. Tyng, Jr. (So. Ch.) Dr. Tyng writes to a Chi- 1
cago paper: "I have been a close observer of the Reformed Church....another of the 2
schisms which have disturbed....the outward flow of the Catholic and Apostolic 3
faith....If it is to be the gospel of ill-will, we know what its end will be....The 4
Episcopal Church, as they can see, is in no way disturbed by the spirit they have 5
shown." (This is a forgery. See xviii. Jan. 1; xi. 42.) 6

Sept. 16. Virginia Churchman (So. Ch.) says: "If there are any in our 7
Church contemplating leaving its fold to join the so-called 'R. E. C.' we would beg 8
them to consider....That movement has effected, can effect nothing towards a 9
reformation. It can not touch the 'Ritualist' or the 'High-Churchman.' Its only ef- 10
fect has been heretofore, and must be hereafter, the weakening the hands of those 11
whose views on all essential points of doctrine are identical with the originators and 12
abettors of this new scheme." Signed, "An Evangelical Churchman." (xii. 33–59). 13

Sept. 22. Missionary Jurisdiction of the R. E. C. (Epis. Rec.) 1st, *St. John*, 14
comprising the Canadian Provinces of New Brunswick, Nova Scotia, and Prince 15
Edward's Island, with Standing Committee, Rev. W. V. Feltwell, Rev. J. Eastburn 16
Brown, Henry Jack, Esq., John Clark, Esq. 17

(2) *Ottawa*, comprising the Canadian Provinces of Ontario, Quebec, and Mani- 18
toba. Standing Committee, Rev. H. M. Collisson, Rev. J. McCormac, Alexander 19
Burritt, Esq., Henry Alexander, Esq. 20

(3) *Pacific*, comprising the Canadian Province of British Columbia, and all the 21
States and Territories of the United States west of the Rocky Mountains. 22

(4) *East*, comprising the New England States and the States of New York and 23
New Jersey. Standing Committee, Rev. W. T. Sabine, Rev. J. Howard Smith, D.D., 24
Jas. L. Morgan, Esq, William Scharff, Esq. 25

(5) *Central*, comprising the States of Pennsylvania and Delaware. Standing 26
Committee, Rev. William R. Nicholson, D.D., Rev. Walter Windeyer, Thomas H. 27
Powers, Esq., Samuel Ashhurst, M.D. 28

(6) *South*, comprising the District of Columbia, the State of Maryland, and all 29
other of the United States lying east of the Mississippi River, and south of the 30
Ohio River, not already embraced in the missionary jurisdiction of the East, and 31
the Central Missionary Jurisdiction. Standing Committee, Rev. W. M. Postleth- 32
waite, Rev. James A. Latané, R. H. Franklin, Esq., G. Morris Bond, Esq. 33

(7) *North-west and West*, comprising the States of Ohio, Michigan, Indiana, 34
Illinois, Wisconsin, Minnesota, and all other of the States and Territories of the 35
United States lying west of the Mississippi River and east of the Rocky Moun- 36
tains. 37

Sept. 22. Sale of Church and State to *Churchman*.....xviii. 38

Sept. 23. Pulverization of Bishops—Bishop Clark .....xviii. 39

Oct. 2. Infidels and gamblers in Illinois.....xviii. 40

Oct. 9. Imitating, but abusing (Chn). (xix., 12–15.) 41

Oct. 15. "The General Thanksgiving" (Chn). "H. H. O." says: "In two 42
recent issues of *The Churchman* I have noticed letters asking for the authority for 43
a novel custom in divine service. The practice alluded to is that of the congrega- 44
tion repeating the General Thanksgiving with the minister." 45

[In the R. E. C. the Rubric so directs. On the continent of Europe I have in 46
several places heard it so repeated in the Church of England service; as always at 47

October 15, 1875.

1 Vevay, in Switzerland, in the Summer of 1875. I was informed that such is the
2 practice where the clergy are Evangelical, while the High-Churchmen object to it.]
3 Nov. 6. **Domestic Missions** of the P. E. C.....xviii
4 Nov. 6. **Board of Missions** of the P. E. C.....xviii.
5 Nov. 6. **House of Bishops**.....xviii.
6 Nov. 6. **Bishop of Maine**, annual address.....xviii.
7 Nov. 6. **General Theological Seminary**.....xviii.
8 Nov. 6. **Society** for Increase of the Ministry.....xviii.
9 Nov. 11. **Church Congress** of the P. E. C.....xviii.
10 Nov. 20. **Christian Union**.....xviii.
11 Nov. 20. **Church Congress**.....xviii.
12 Nov. 29. **Cardinal McCloskey**.....xviii.
13 Dec. 10. **English** exclusiveness.....xviii.
14 Dec. 11. **Free Preaching** and the Parish System.....xix. 11
15 Dec. 15. **First** colored clergyman of the R. E. C. (Epis. Rec.) Bishop Cummins
16 writes that on Dec. 5 he ordained as "Deacon Mr. Frank C. Ferguson, not a novice,
17 but one who in the P. E. C. has been an earnest and faithful worker as a layman
18 among his own race, and comes to us with the full confidence and high esteem of
19 both white and colored people among whom he resides. He has been for several
20 years preparing himself by study for the work of the ministry, and is a teacher
21 of a large school for colored children....Rev. Mr. Stevens....proposes to open, on
22 the 1st of January, 1876, in Charleston, a training school for the education of col-
23 ored candidates for the ministry."
24 Dec. 15. **N. Y. Herald** (Epis. Rec.) A correspondent says: "The progress of the
25 R. E. C. under very serious obstacles and hindrances of divers kinds has been
26 something rather remarkable, and shows, if such results can show, that it meets a
27 felt want of the people. In December, 1873, it had only eight clergymen, includ
28 ing Bishop Cummins, and not a single congregation. Now it has fifty congrega-
29 tions and more than that number of ministers. One characteristic of the R. E. C.
30 is that they do their work quietly and unostentatiously....The young church
31 deserves the success it has had against the almost insuperable difficulties with
32 which it has had to contend. Called into being at the beginning of this present
33 gigantic financial crisis, it has been compelled to struggle with poverty. Meeting
34 with a well-organized hostility in the Church whence she sprung, she has had to
35 labor for a foothold." (x.; xiii.)
36 Dec. 29. **Two** more colored Deacons (Epis. Rec.) Bishop Cummins writes that
37 he has ordained Edwin A. Forrest. "He is not a novice, having already labored
38 with acceptance and success as a preacher among his own people." Also Lawrence
39 A. Dawson. Mr. Stevens "feelingly alluded to the time when Mr. Ferguson (see
40 Dec. 15) had eight years before knelt at the same chancel-rail before going forth to
41 a freedman's school in Raleigh, N. C., to prepare himself for the ministry; and that
42 now, after many discouragements and seemingly adverse providences, he could see
43 the hand of God in keeping him and his brethren out of the ministry until this
44 R. E. C. was ready to enroll them as pioneers in the great field lying before them
45 among the myriads of their own race."
46 Dec. 29. **Prayer-Book** of 1785 (Epis. Rec.) Rev. B. Johnson says of the address
47 of Bishop Cummins in Charleston: "While reciting the history of the Bishop

December 29, 1875.

White Prayer-Book and its fate, the Bishop delivered the telling fact that ninety 1
years ago the delegates from St. Philip's and St. Michael's churches, Charleston, 2
voted for the *very Prayer-Book* the R. E. C. had restored; priesthood, baptismal 3
regeneration and all eliminated." (vi. 6—11.) 4

Dec. 29. Rev. E. D. Neill, D.D. (Epis. Rec.) After proving that religious toler- 5
ation in Maryland did not come from the Roman Catholics, he answers an attack 6
upon himself thus: "In the providence of God, I happen to be the descendant of 7
one of the executors of Benjamin Franklin, the American philosopher. (xvii. 8
Feb. 2, 1876. Maryland.) 9

Dec. 30. Episcopalians in Georgia.....xviii.10
11

1876. 12

Jan. 1. Candidates for orders in the P. E. C.....xviii.13

Jan. 1. The Appeal "to the Law and the Testimony," published monthly, 14
begins this day, with Rev. Samuel Fallows, D.D., editor-in-chief, and a long list of 15
co-editors, all of the R. E. C. The editor of the *Episcopal Recorder* is a presbyter 16
in the P. E. C. Low-Church, and from the beginning friendly to the R. E. C., and 17
the only editor of the P. E. C. that has allowed a hearing to the friends of the R. 18
E. C. But not being a member of the R. E. C., he frequently attacks the "Prin- 19
ciples of the R. E. C." (xix. 2.) 20

Jan. 1. Toronto (Appeal). Rev. Johnston McCormac says that Emmanuel R. 21
E. C. in West Toronto purchased "three lots on Markham street, in the centre of a 22
very poor and destitute neighborhood, and the erection of a little church (Em- 23
manuel) will cost about $1,000 and will seat about two hundred people." Then 24
(xix. 8.) 25

Jan. 1. Algoma Mission (Appeal). Rev. W. Hartley, Evangelist missionary 26
for Algoma, Canada, writing from Glen Nevis, says: "The mission I have in 27
charge—*i. e.*, Algoma—extends north and west for more than two hundred miles 28
. ..Eight different stations, besides several lumber camps....About fifty in each 29
camp." 30

Jan. 1. Ottawa (Appeal). The second anniversary of the R. E. C. Dec. 2..."At 31
the close of Mr. Collisson's address, Rev. Mr. Hunter, of the Methodist Church and 32
Rev. Mr. Armstrong of the Presbyterian Church, made kind and congratulatory 33
remarks." (xix. 2; 13.) 34

Jan. 1. Moncton, N. B. (Appeal). Rev. J. Eastburn Brown says: "I have had 35
nothing to do but to *preach the Gospel;* no time lost in explaining what the Church 36
does *not* mean," etc. (xii. 58; xviii. Jan. 19, 1876, Revis.) 37

Jan. 1. Chicago (Appeal). At Christ church....on the morning previous to 38
Bishop Cheney's visit to the South....twenty persons were confirmed. This was 39
additional to the Easter confirmations, at which twenty-five professed Christ. 40

St. Paul's church. "Bishop Cheney recently confirmed eleven persons. Preced- 41
ing the confirmation the rector, Dr. Fallows, had received on confession of faith 42
since taking charge, June 15, 1875, nearly a hundred communicants. Its present 43
membership is almost two hundred. St. Paul's church joined with Rev. Dr. Kit- 44
tredge's church (Presbyterian) and Rev. Dr. Goodwin's church (Congregational) in 45
a union Thanksgiving service last November....one of the largest audiences ever 46
gathered together on a Thanksgiving occasion in Chicago. Addresses were deliv- 47

January 1, 1876.

1 ered by Rev. Dr. Fallows, Major Whittle, and Rev. Dr. Goodwin....The same day
2 the Rev. Dr. Fowler, President of the Northwestern University (Methodist).
3 preached for Bishop Cheney, and Rev. Arthur Swazey, D.D., for Dr. Fallows....
4 Rev. Dr. Duffield (Presbyterian) recently exchanged pulpits with Dr. Fallows.
5 Several eminent Methodist clergymen have also preached for Dr. Fallows, and as-
6 sisted in the services and the administration of the Lord's Supper." (xix. 2, 13.)

7 **Jan. 1. University of the West** (Appeal). Anticipations.

8 **Jan. 1. Chillicothe, Ill.** (Appeal). Rev. J. P. Davis says that a P. E. C.
9 congregation without a rector..." on Sept. 24...in a body, and almost unanimously
10 voted to come into the R. E. C." (xv., 15–v ; xvii., Jan. 5, 1876.)

11 **Jan. 1. Englewood** (Appeal). The R. E. Trinity church, Rev. M. T. McCor-
12 mick, Rector, keeps on its course with ever increasing energy.

13 **Jan. 1. Peoria** (Appeal). Dec. 7, seven confirmed ; earlier in the year "nearly
14 fifty persons were added to the church by letter and by confession of faith."

15 **Jan. 1. Louisville** (Appeal). "In the spring or early summer of 1874....
16 Rev. J. S. Malone, rector of Emmanuel Church," joined the R. E. C. "The con-
17 gregation....determined to follow....and by a very large majority voted to sever
18 their connection with the P. E. C. and unite with the R. E. C....Rev. W. H.
19 Johnson accepted a call....resigned, and returned to his old diocese and church."
20 (xiv. 10.) Rev. J. K. Dunn accepted....The roll of membership has increased by
21 nearly fifty names since spring....The title to the property is now in litigation."

22 **Jan. 1. Newark, N. J.** (Appeal.) At the second anniversary, Dec. 2, "ten of
23 the leading ministers of the city, representing seven denominations, were present
24 and made addresses." (xix. 2, 13.)

25 **Jan. 1. Bishop Nicholson** (Appeal). Rev. W. R. Nicholson, D.D....Phila-
26 delphia, has accepted his election as a Missionary Bishop of the R. E. C. (xvii.
27 May 12–18, 1875 ; Feb. 24, 1876.)

28 **Jan. 1. New York** (Appeal). *The Herald* says: The "2d R. E. C. organized
29 about five weeks ago with Rev. George Howell as pastor....about one hundred
30 members....On the platform last evening were Rev. Mr. Howell and Rev. Dr.
31 Leacock, of the R. E. C.; Rev. W. Humpstone and Rev. Drs. Armitage and
32 Ball of the Baptist Church, and H. B. Turner, Esq., of the R. E. C.....
33 Drs. Ball and Armitage said that they were there to extend the right hand of fel-
34 lowship to the new Church. Dr. Ball looked upon the movement, not as a schism,
35 but as tending toward a real union in Christ." (xix. 2, 13.)

36 **Jan. 1. Wheeling** (Appeal). Rev. J. H. McMechen says that there is a good
37 prospect for the organization of a R. E. C....at no distant day.

38 **Jan. 1. The Freedmen** (Appeal). Bishop Cummins [a native of Delaware,
39 lately a "slave State,"] says: "They gathered in a convocation, representing six
40 colored churches, and asked for formal admission into the R. E. C. Our last council
41 in May, 1875, heard and heeded their call, and sent an evangelist (the Rev.
42 Benjamin Johnson), [a native of South Carolina, the centre of slavery, and he a late
43 chaplain in the Confederate Army], to gather them in. Soon the Rev. P. L. Stevens
44 [late Colonel in the same army], formerly a missionary among them in the P. E. C.,
45 came forward as an associate, to devote his life to their welfare....Jan. 1, 1876, we
46 have eight congregations ...about 700 communicants....Three colored clergy
47 men....Rev. Mr. Stevens proposes to inaugurate at once in Charleston a training-

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school....Dec. 5, 1875....One of the freedmen, F. C. Ferguson, was admitted to 1
our ministry....I consecrated....'The Church of the Redeemer' and...confirmed 2
thirty-six persons." (xix. 8.) 3

Jan. 1. Rev. Benjamin Johnson (Appeal). Bishop Cheney, writing from 4
Marietta, Ga., Nov. 17, 1875, says: "Great interest is manifested in the progress of 5
the R. E. C. The Rev. Benjamin Johnson was for many years the rector of the 6
P. E. C. at Macon, in this State, and while there, gained the confidence and love of 7
the entire Christian community." (xi. 26; xvii. May 12–18, 1875; Jan. 1, 1876. 8
Freedmen.) 9

Jan. 1. What is the R. E. C.? (Appeal). Bishop Cummins says: "It is 'a firm 10
and heroic stand for the very heart of the Gospel....2d, A strong and living pro- 11
test against the unchurching dogma which limits the Church of Christ to one form 12
of ecclesiastical polity....3d, Bears an equally strong protest against the errors of 13
a false Liberalism on the one side, as against Sacerdotalism on the other....4th, 14
An earnest effort to foster and promote a high and pure type of Christian life and 15
character....5th, Such a Church as many of God's people have longed to see since 16
the dawn of the English Reformation," etc. (xix. 2.) 17

Jan. 1. Rev. Dr. Stephen H. Tyng (Appeal). (xviii. Jan. 1.) 18

Jan. 1. "Descent into Hell" (Appeal). J. D. W. says: "The *Standard of* 19
the Cross....assailed the R. E. C. because it removed the 'descent into hell' from 20
the text of the Apostles' Creed....The descent into hell is a comparatively modern 21
interpolation, probably of no higher antiquity than the seventh century; certainly 22
unknown before the fifth." (Prayer-Book of 1785 has this omission. vi.; ix. 2.) 23

Jan. 5. Rev. Dr. Leacock has taken charge of the new congregation of the 24
R. E. C., at Newburg, N. Y. (Epis. Rec.) 25

Jan. 5. Chillicothe, Ill. (Epis. Rec.) On Dec. 21, Bishop Cheney received the 26
confirmation from a class of eleven—"all adults, with one exception." (xvii. Jan. 27
1, 1876.) 28

Jan. 5. "Concerning Bishops" (Epis. Rec.) Rev. J. S. Malone, of the 29
R. E. C., in a communication filling two columns, says: "That bishops and presby- 30
ters are designations of the same office, is perfectly clear to any one reading the 31
New Testament without prejudice" (xi. 2). "The highest offices of teaching and 32
government in the Church are represented as vested in the presbyters" (xi. 2). 33
"Could it be made clear that the power of ordaining the ministry was given to 34
bishops to the exclusion of presbyters, that would indeed go far to prove the former 35
a distinct order of ministers in their original appointment" (xi. 2; Const. Art. iii., 36
iv., vi., vii., Can. 4, etc., Tit. I.)...."This meeting of presbyters would naturally 37
lead to the appointment....of one to preside over the assembly for the sake of 38
order" (xi. 2). "With the coming in of corruption came dioceses, provinces, etc., 39
with diocesan bishops, metropolitan primates, patriarchs, and finally the Pope" 40
(xix. 11, 9). "Why, then, should the R. E. C. follow the examples of the Roman 41
and Episcopal Churches, and entail the labor and grief of another Reformation 42
upon coming generations?" [Our standards, as referred to, meet all these objec- 43
tions. As to his conclusions, see xix. 2, 4]. (xvii. Feb. 1; use of R. E. C.) 44

Jan. 5. Mass in Masquerade (Epis. Rec.) in New York.....xviii. 45

Jan. 12. Virginia (Epis. Rec.) At Millers, Essex Co., Va., on the third Sun- 46
day in December, the Rev. J. A. Latané, of the R. E. C., assisted by Rev. J. Schack- 47

January 12, 1876.

1 ford, of the Methodist Church, administered the communion to members of different
2 denominations, in the Methodist Church loaned to the R. E. C. one Sunday, and
3 sometimes two in each month. The R. E. C. has purchased a building for a church.
4 (xix. 13.)

5 **Jan. 12. London Rock** (Epis. Rec.) This "organ of the Evangelical party of
6 the Church of England contains....December 10, a letter from the pen of Rev. H.
7 M. Collisson, of Ottawa, describing the progress of the R. E. C....The letter is fol-
8 lowed by the brief, but emphatic, editorial note: 'It *has* our sympathy.'—Ed.
9 *Rock*" (see next.)

10 **Jan. 19. Book** of Common Prayer in the Dominion of Canada (Epis. Rec.) "A
11 correspondent of the Dublin *Mail* sends to that paper an interesting comment on a
12 book bearing the above designation [R. E. C.], which is well worthy the attention
13 of our rulers. We have marked in italics the most important changes, which are
14 all in the right direction," says the *Rock*. Then: "It deserves the utmost atten
15 tion as a specimen of what revisionists intend to do, or have done. Few will be
16 hardy enough to deny that its authors are men of singular piety, mental clearness,
17 and learning. The principal changes are [as ix. 2. Then]:

18 "This revised Prayer-Book is remarkable for its modesty. It breathes a spirit
19 of true devotion, and it seems hardly possible, by any ingenuity, to graft a Romish
20 doctrine on any of its expressions" (xvii., March 22, 1876, R. E. C., etc.)

21 **Jan. 19. "You** can not make it a success" (Epis. Rec.) This was the answer
22 of a distinguished layman in New York, when asked: "Do you not sympathize
23 with the principles which underlie our work?" "Certainly." "Are you not con-
24 vinced of the need of reform?" "Thoroughly." "Are you not satisfied with the
25 amendments made?" "Yes." "You ought to be with us then; tell me honestly
26 the reason why you are not?" "You can not make it a success" (xix. 1; xvii. May
27 5, 1875, Rev. Dr. Newton.)

28 **Jan. 19. Barnes'** "Position of the Evangelical Party in the P. E. C.—copies
29 for sale" (Epis. Rec.) [From its associations, this may be mistaken for a work ap-
30 proved by the R. E. C. But it is put out by an individual. It was written under
31 excitement. If Mr. Barnes were alive, I do not suppose that he would allow it to
32 be reprinted. B. A.] (xix. 2.)

33 **Jan. 19. Mexican Prayer-Book.** The editor of the Epis. Rec., who is a presb-
34 ter in the P. E. C., says: "We believe 'our sister Church' rejected the Prayer-Boo
35 on account of its Romish Sacramentarianism, and have a service book of their ow
36 which is Scriptural and thoroughly Protestant. They revised it for themselv
37 We wish the Prayer-Book of their elder sister was as free from objection" (xix. 1
38 **Jan. 26. Date of Easter No. I.** (Epis. Rec.) (General principles).....xix.
39 **Feb. 1. Use** of the R. E. C. (Appeal). Bishop Cheney, in his sermon, says:
40 to an Episcopal Church, with its Liturgy and its robes of clerical office, had b
41 assigned the duty of Christianizing the world, I believe that the map would h
42 had more dark spots than it has to-day. The Episcopalian alone never could h
43 given to our land the religious blessings it to-day enjoys. It required Presbyte ri
44 adherence to doctrinal truth, and Congregational love of liberty, and Meth odi
45 enthusiasm to o *that* work. But, on the other hand, to hold our American C hri
46 tianity—to *keep* it faithful to Jesus our Lord—we must have the educational influ
47 ences of a pure and evangelical Liturgy. God has a work for all His Churches, and

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for His individual believers too. I may not altogether approve what some workers 1
for Christ may do. My *taste* may revolt from their methods. But God uses them. 2
He blesses their work in converting souls. And 'what am I, that I should with- 3
stand God?'" (ix. 2; xv.; xix. 2; xvii. Jan. 5, 1876, concerning Bishops.) 4

Feb. 1. Free Preaching and the Parish system (Appeal).....xix. 11. 5

Feb. 1. Either and Neither (Appeal). The Hartford *Churchman* of January 8, 6
1876, says: A correspondent of the New York *Evening Post* has written a letter 7
....criticising the pronunciation of certain clergymen while reading and preach- 8
ing....the prevalent utterance of the words God, dog, either, and neither. The 9
first two are almost invariably pronounced "Gawd" and "dawg," and the latter 10
"ither" and "nither."....As to the words either and neither, the pronunciation I 11
have condemned is an affectation borrowed from a certain class of speakers in Eng- 12
land, and should never be heard from the lips of a scholar. Now, "Gawd" is a 13
localism that I do not remember to have heard from the *pulpit*. As to "either" 14
and "neither," pronounced as above, with *i* long and *e* silent, I think that they 15
were introduced into this country along with the Oxford tracts about forty years 16
ago, and from experience I have learned to regard that pronunciation in this 17
country as probably indicating an approval of those tracts. But in England, 18
and on the Continent, in 1871–2 and 1875, I have repeatedly heard the pronuncia- 19
tion alternate backwards and forwards, as different clergymen succeeded each 20
other in the English Church service; and I was informed that *i* long and *e* silent 21
indicated Oxford, while *e* long and *i* silent indicated Cambridge. B. A., Passaic, 22
N. J., Jan. 8, 1876. 23

Feb. 1. The Appeal (Appeal). The *Methodist* says: "The *Appeal*, a new 24
paper of the R. E. C., comes to us from Chicago, with the name of our old friend. 25
Dr. Samuel Fallows, at the mast-head. Success to the *Appeal* and its genial 26
editor." [Dr. Fallows is a member of the R. E. C. (xvii., March 1, Chicago). The 27
editor of Epis. Rec. is not, and frequently opposes (xix. 2.)] (xix. 13.) 28

Feb. 2. "With or Under" (Epis. Rec.) "With reference to the editorial under 29
this head in the *Episcopal Recorder* of Jan. 26, 1876, I will quote, from memory, 30
the substance of the remarks of Bishop Cummins at the consecration of Bishop 31
Cheney, in Chicago, on Dec. 14, 1873: 'The office, rights, and duties of a bishop do 32
not descend downward, but rise upward [suiting the motion of his hand to his 33
words]. They do not come from his succession from the Apostles, but from his 34
election to that office. What makes General Grant the President? Not the 35
ceremonies on the 4th of March, but the fact that he was elected to that office. 36
The proceedings on the 4th of March were simply the recognition of the fact of his 37
election and his induction into office.' B. A., Passaic, N. J." (xix. 2.) 38

Feb. 2. Maryland Colony (Epis. Rec.) Rev. E. D. Neill, D.D., President of 39
Macalester College (xvii. Dec. 29, 1875. E. D. N.) 40

Feb. 2. Ladies' Aid Society (Epis. Rec.) of first R. E. C. in New York, have 41
expended $1,100 during the year. 42

Feb. 2. Missionary Jurisdiction of Ottawa (Epis. Rec.) Standing Committee: 43
Rev. H. M. Collisson, of Ottawa; Rev. Johnston McCormac, Toronto; and Alexander 44
Burritt and Henry Alexander, of Ottawa, call for funds for the Algoma Mission. 45

Feb. 2. Victoria (Epis. Rec.) Dean Gilson formerly resided in Victoria, and 46
was a great favorite. Dean Cridge and his congregation having joined the R. E. C., 47

February 2, 1876.

Bishop Hills induced Dean Gilson to return to Victoria. He has tendered his resignation, and will return to England (I. Nov. 4, 1874.)

Feb. 2. Bermuda (Epis. Rec.) The Free Church of England, at St. George's, Bermuda, is flourishing, says a letter of Jan. 14th.

Feb. 2. Date of Easter No. II. (Epis. Rec.) General principles. (xix. 16.)

Feb. 9. Difference P. E. C. and R. E. C. (Epis. Rec.) Statement by the Committee appointed by the Council for that purpose (xvii. May 12–18; II. July 8 1874.)

Feb. 9. Victoria (Epis. Rec.) On Jan. 16 the new church was first used. Bishop Cridge of the R. E. C.; Rev. Mr. Russ of the Wesley Church, and Rev. Mr. McGregor of St. Andrew's Presbyterian Church, joined in the service, and the last preached the sermon. (See March 1; ix. 2; xix. 2, 13.)

Feb. 9. Date of Easter No. III. (Epis. Rec.) Errors of Jarvis. (xix. 17.)

Feb. 16. Baltimore Ordination. (Epis. Rec.) H. H. Washburn, Presbyter, and W. H. Reynolds, Deacon. Rev. Mr. Washburn is about thirty-four years of age, a graduate of the Union Theological Seminary in New York; was refused by Bishop Potter, of New York, and by Bishop Paddock, of Massachusetts (he was a citizen of Boston), unless he would spend one year at a P. E. Seminary. He came to Baltimore in December. Mr. Reynolds is a native of Baltimore—spent some time in the Alexandria P. E. Seminary. Service by Mr. Postlethwaite; sermon by Bishop Cummins.

Feb. 23. Free Church of England (Epis. Rec.) Adopt the Revised Prayer-Book of the Revision Society, at a joint meeting. Omitting certain portions, it can be sold at a shilling. Rev. T. E. Thoresby was "confident it would do them immense service, and chiefly so because it was a revision effected by those who were members of the Church of England....The F. C. E. 'was expressly designed for churchmen.'" Lord Ebury "did not know whether Bishop Cummins still retained the electric touch, but he supposed that would not be disputed." (xv. 15; xix. 2.)

Feb. 23. Date of Easter No. IV. (Epis. Rec.) Errors of Seabury. (xix. 18.)

Feb. 24. Let well enough alone. (xix. 1.)

Feb. 25. Bishop Nicholson (Herald). Letter from Philadelphia relating to the consecration. "Growth of the movement." "Declaration of principles." (See March 1. Consecration.)

Feb. 26. Lent. (Times) reports that at the conference on Feb. 25 there appeared to be a general disposition to abolish Lent. (See March 1.)

Feb. 27. Lent (Times). H. B. Turner, Sec. Gen. Council, contradicts the report in the *Times* of yesterday. (See March 1. Lent.)

March 1. Chicago (Toronto Globe) correspondent of Feb. 25 says: "There is no denying the fact that....the 'R. E. C.' has achieved a gratifying success in this city....and with all the Christian charity and grace that is the heritage of the Episcopalians, it is not a pleasant sight for the 'elder brethren'....It is only about a year ago that Mr. Cheney....espied a splendid church edifice....unused....The owner had closed it....He permitted the Cheneyites to use it....The heatin apparatus would not work, and so amid the ill-concealed laughter of the faithfu the 'Schismatics' were frozen out. Dr. Cheney, however, was not to be thwart by any such misadventure....He found an old frame building....At Easter permanent organization was effected....The church extended a call to Rev. Sam

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Fallows, D.D. The Doctor was at that time President of the Wesleyan University....Dr. Fallows entered the ministry of the new church. Under his care the church has prospered wonderfully. Fallows is a 'worker.' He was a tutor in a Wisconsin University when the war broke out, and immediately resigned his position to accept the post of chaplain....He organized a regiment and fought his way to a Generalship. When the war closed he turned Methodist minister and had a church in Milwaukee. Then he was elected State Superintendent of Instruction for Wisconsin, and became a Regent of the Methodist University. From that position he went to Bloomington, in this State, to accept the position of President of the Wesleyan College. He is an eloquent preacher, and in all the departments of labor that a 'live' minister can enter into nowadays, he is foremost....They quickly decided upon a change to more commodious quarters....The vigorous prosperity of the Reformed Church offers a marked contrast to the torpor which prevails in the churches of the regular establishment." (xvii. Jan. 1, 1876. Appeal.)

March 1. Christian Union. (Appeal). At the consecration of Bishop Nicholson on Feb. 24, "Bishop Simpson and Rev. Dr. Hatfield of the Methodist Episcopal Church, and Rev. Drs. Beadle and Blackwood of the Presbyterian Church (the former belonging originally to the Scotch Covenanters), assisted Bishops Cummins and Cheney in the formal act of consecration, by laying their hands upon Dr. Nicholson's head." (ix. 2; xix. 2).

March 1. Lent. (Appeal). C. E. C. (Bishop Cheney), shows the advantages of keeping this anniversary, but avoiding its abuse. (xix. 2; xvii. March 8, Lent; March 15, Lent; April 1, Lent).

March 1. Victoria. (Appeal). (see xvii. Feb. 9.) "The choir of the church was assisted by the members of St. John's (Ch. of Eng.), Presbyterian, and Wesleyan Churches ...The present congregation....have built and furnished two churches....subscribing and disbursing in six years nearly $45,000." (xvii. Feb. 9, 1876).

March 1. Church Union. (Appeal). On the fourth Sunday in January, the rector (Rev. J. K. Dunn) exchanged pulpits with Rev. J. S. Chadwick, pastor of "Trinity Methodist E. Ch." in Louisville, Ky. (ix. 2; xix. 2).

March 1. Baltimore. (Appeal). "Ch. of Redeemer," Rev. W. M. Postlethwaite; "Rock of Ages," Rev. H. H. Washburn; "Emmanuel," Rev. F. H. Reynolds. "Another church, it is expected, will be inaugurated soon in this city."

March 1. Philadelphia. (Appeal). 2d R. E. C. occupied their new building on Jan. 30. Emmanuel, on Feb. 20, removed to corner of E. York and Sepviva streets, of which the basement is ready for present use.

March 1. The one Apostolic Canon. (Appeal). "Do the wisest and best thing under the given circumstances, which will accomplish the end in view."

March 1. Differences P. E. C. and R. E. C. (Appeal). (xvii. May 12–18).

March 1. Imitating, but abusing, No. 1. (Appeal). (xix. 12).

March 1. Why Divide? (Appeal). Bishop Cummins says: "To present to the world a community with an Episcopal polity, and yet with Bishops claiming no superiority in rank above that of other Presbyters; and to show that a noble old Liturgy, freed from all traces of Sacerdotalism, could be retained in perfect harmony with freedom in prayer....holding historic connection with the Church of Eng-

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1 land....reuniting, not dividing; healing, not perpetuating the alienation among
2 the children of the Reformation... a church polity which gives unity, order,
3 strength; without the evils of a hierarchy....To us it is the old house of our
4 fathers, only cleansed from all defilement....The saintly Dr. Arnot, of Edinburgh,
5 ....on the very day of the organization of the R. E. C., wrote the following letter,
6 2d Dec., 1873... '1st. That absolute errors should be eliminated from authorized
7 formularies. 2d. That the Liturgy should not be oppressive in quantity, nor im-
8 posed so as to exclude free prayer in the public assembly; and 3d. That the Bish-
9 ops should be the wisest and gravest of the ministers chosen and set apart to su-
10 perintend a district chosen by the Church itself.'....By a remarkable coincidence,
11 the very conditions, 'a reciprocal approach, even to the extent of union between
12 the Episcopal and Presbyterian Churches,'....were adopted as the distinctive prin-
13 ciples of our Church, on the very day he penned these words." (ix. 2; xi.; xix. 2).
14 **March 1. Church Union.** (Epis. Rec.) In Philadelphia, Emmanuel R. E. C.,
15 on Feb. 20, Rev. J. S. Malone of the R. E. C.; Rev. R. Wimer, Methodist; and
16 Rev. W. T. Eva, Presbyterian, joined in the morning service, and Bishop Nichol-
17 son preached in the evening.
18 **March 1. Consecration of Bp. Nicholson** (Epis. Rec.) on Feb. 24, with the
19 address by Bp. Cheney, in full. (xvii. March 1, Ch. Union).
20 **March 1. Lent.** (Epis. Rec.) On Feb. 25, at the conference of those collected
21 in Philadelphia, this subject was discussed. (See March 6, Ottawa. March 15,
22 Balt.)
23 **March 1. Conference at Philadelphia.** (Epis. Rec.) Discussion of Lent, as
24 above. Rev. H. M. Collisson thinks that a special committee on church discipline
25 should be chosen by the communicants exclusively (xix. 3). Conference recom-
26 mends the General Standing Committee to change the date of the meeting of the
27 Council to May 12, [this has been done]; and to select delegates to other churches.
28 [Bishop Cummins and Dr. Leacock were selected as delegates to the Reformed
29 (Dutch) Church in America; Bishop Nicholson and Dr. Neill to the General As-
30 sembly of the Presbyterian Church; Rev. Edward (Dean) Cridge and Rev. H. M.
31 Collisson to the Free Church of England; and Bishop Cummins to present the salu-
32 tation of the R. E. C. to the General Conference of the Methodist E. C.]
33 **March 6. Ottawa Report.** (Ottawa Times). Rev. H. M. Collisson, reporting
34 the consecration of Bishop Nicholson, and the participation of other denominations,
35 says: "When, after this interesting ceremony, Bishop Cummins returned to the
36 vestry, he threw up his hands with a joyful exclamation: 'This day,' he said, 'is a
37 day worth living to see. No such scene has been witnessed for centuries in the
38 Episcopal Church.'....The general feeling seemed to me to be, that where prac-
39 ticable it would be well to hold special mission services during Lent."
40 **March 8. Lent.** By Bishop Nicholson. (Epis. Rec.) "I regard the Lenten
41 season as presenting a favorable opportunity for a protracted series of special re-
42 ligious meetings for worship and Bible instruction....as *one* eminently fitting time
43 for the reanimating of Christian zeal, and the awakening of the impenitent....
44 *Fasting* is never of any spiritual profit when it is done for the sake of Lent....In
45 the Reformed book that table of fasts has been expunged, nor is there mentioned a
46 single day of fasting in all the book....May God bless our Lenten season! May
47 He suffuse it with the freedom of the Gospel," etc. [This agrees with the principles
48 of the R. E. C. (xix. 2).]

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March 8. Carey Ordination. (Epis. Rec.) (xix. 10).

March 8. "Consecration or Ordination." (Epis. Rec.) "Lux," otherwise 'Zoar, Iota, and Common Sense," is afraid of having more bishops in this *Episcopal* Church. (xix. 2).

March 15. Baltimore. (Epis. Rec.) Ch. of the Redeemer, lately completed, was dedicated on 12th by Bishop Cummins, who was assisted by Rev. W. Postlethwaite, the pastor. The Bishop said: "We have 50 congregations, 60 clergymen, and 3 bishops....Our Church has met attacks from many quarters, but has withstood them all. Only a short time ago the press from Maine to California was full of abuse, telling how her people had refused to keep Lent. There is no foundation for the statement. That Lent is abused we very well know, but not by us." (xix. 2.)

March 15. Dr. Leacock on Lent. (Epis. Rec.) He agrees with Bishop Nicholson (March 8, above), "but I must go a little farther than he has gone....To fast and pray with renewed diligence at a certain period of the year, because it is a time-honored custom, is no part of that Gospel system which is joy and peace in believing." (xix. 2.)

March 18. Lent by "Albany." (Chn.) He says: "I would suggest to our friends who call themselves the 'R. E. C.,' that while some of them are proposing to abolish the season of Lent, they may as well make a clean thing of it and eliminate the Lord's Day also from the calendar." [This sounds as if "Albany" thinks these stand on a par, either that the keeping of Sunday is simply a question of expediency, or the keeping of Lent a positive obligation.]

March 22. Abolishing Lent. (Epis. Rec.) The editor criticises the above, and says: "It would add a zest to the enjoyment if we knew who 'Albany' was....if the conjecture proved correct that 'G. Albanensis' would be the full and proper ecclesiastical designation (xx. 1). When the words apostates, perjured, fallen, schismatics, have been freely hurled at the ministers and members of the R. E. C., it is certainly agreeable that all this should be dropped, and the title 'our friends' substituted." He then advocates the abolition of Lent, [and having a part of his paper headed R. E. C., probably creates the public impression that this represents the views of the R. E. C.] (xvii. Feb. 1, 1876, Appeal, xix. 2.)

March 22. R. E. C. Prayer-Book. (Epis. Rec.) (see Jan. 19, Book, etc., then add), "The preface is a noble work, charitable, masterly, and clear....In the Communion Service the prefatory prayer follows exactly that of the Prayer-Book of 1552, omitting the side rubrics....It may be useful to add, that substantially the alterations are few." (xix. 2.)

March 29. Free Church of England. (Epis. Rec.) At the quarterly meeting of the Council, held on Feb. 8, it was "Resolved, That the future Bishops of this Church shall be consecrated or set apart to their office in accordance with the form of consecrating a Bishop, as revised and set forth by the Second General Council of the R. E. C., and that it be a special recommendation of the Council to the Convocation [analogous to the General Council of the R. E. C.] that at the consecration of future Bishops of the F. C. E. a consecrated Bishop or Bishops, and three or more Presbyters, be invited to conduct the ceremony of Consecration," proposed by Mr. Merryweather, seconded by Rev. P. X. Eldridge, and carried with only two dissentients.

April 1, 1876.

April 1. Lent (Appeal). C. E. C. (Bishop Cheney) under the head of "A Man of Straw," says: "Suddenly a false rumor gains publicity that this Church 'proposes to abolish Lent.' It is flashed by telegraph all over the land....All three of the Bishops of our Church, as well as the Secretary of our General Council, have denied the report in the most positive manner." (xix. 2.)

April 1. The Old Church (Appeal). Bishop Cheney, in his sermon in Newark Feb. 27, said: "The papers and pulpits of the old Church—and we love it still—call us schismatics," etc. [All that we contemplated in founding the new was to have "the old Church" as it used to be. (xix. 2.)].

April 1. Imitating, but abusing, No. 2 (Appeal). [A part only is here given. (See xix. 13, 14.)].

April 1. Revision in Ireland (Appeal). G. D. C. (Bishop Cummins) gives the votes on revision, under the rule adopted that a change should require a two-thirds vote. A few minor alterations were made, when "a terrible outcry arose from the High-Church school....A copy of our Prayer-Book was forwarded to them....and they have determined to reprint it in Dublin as an ally in the prosecution of their own work of revision ...The Synod must either yield to the demand of so vast a majority of the Irish Church, and complete the work of Prayer-Book purification, or the evangelical men will go forth from their midst and free themselves from such bondage. In either event, there will be at no distant day a R. E. C. in Ireland." (xix. 2.)

April 1. Council in Canada (Appeal). "The meeting of the Council of the R. E. C. at Ottawa, next July, will mark an era in the history of Protestantism on this continent. A council composed mainly of American subjects meets in the capital of British North America, to legislate for a Church extending in one organization through two nations," etc. (xix. 2.)

April 1. Lent (Appeal). Opinions of Dr. Fallows, Bishop Nicholson, Dr. Leacock, H. B. Turner, Esq. (See above, April 1, Bishop Cheney; xix. 2.)

April 5. Philadelphia (Epis. Rec.) 3d R. E. C. is at Germantown, and on April 6 will formally occupy their new chapel, corner of Wayne and Chelten avenues.

April 5. Brooklyn, N. Y. (Epis. Rec.) Church of the Incarnation was organized March 1, 1874. On April 2, 1876, it will remove to better quarters in a church edifice corner of Gates avenue and Irving place.

April 12. Rev. W. Sparrow, D.D. (Epis. Rec.) "The Life and Correspondence of Rev. William Sparrow, D.D., late Professor of Systematic Divinity and Evidences in the P. E. Theological Seminary of the Diocese of Virginia" [and my fellow-student in Col. Coll.] "By Rev. C. Walker, D.D., Professor of Church History and Canon Law. 1876." This reviewer says: "In relation to the withdrawal of Bishop Cummins, and the organization of the Reformed branch of the E. C....he conceded entire sincerity and conscientiousness to the founders....and disapproved of the abuse....by the High-Church and Evangelical press generally and by many evangelical men. The compiler adds (p. 350): 'No less strongly did he object to the course of some of his Evangelical brethren in another respect, as inconsistent alike with their principles and with those upon which the Reformation itself can alone be justified.' The allusion here is to the 'profound sorrow, and no sympathy.' (II. Dec. 1, card.)...'The public declaration...seeming to involve the

April 12, 1876.

confession that they were properly suspected and needed such a purge to take away 1
the suspicion.' (ix. 9.) In a letter of Dec. 12, 1873, he says: 'I am often ques- 2
tioned.... What do you think of the Bishop Cummins movement?'... 'the counsel 3
of Gamaliel.' It is painful to see how Evangelical men, so called, join in the hue 4
and cry against him, just as if there had never been any agreement between him 5
and them. That declaration! The life for long years of its signers proves the 6
reverse of that disclaimer. All Evangelical Episcopalians have had and professed 7
the same grievances, and have contemplated the possibility of a secession in conse- 8
quence. How, then, when one of their number makes the possibility actual, can 9
they in a moment reverse the engine and move backward? They might think 10
Cummins' mode of procedure unwise; but the procedure itself is only what their 11
hearts have been craving for a quarter of a century. I had a letter from New York 12
this evening, saying this movement is likely to spread. If it should, it will cer- 13
tainly ease the yoke from our neck. Some fear that the next General Convention 14
will tighten the screws yet further. I hold the very opposite. Who knows but 15
God means to use Bishop Cummins as an instrument for our release from the 16
bondage imposed by a heartless majority, who will not believe in the *scruples of* 17
tender consciences. His success may liberalize us and bring him and us together 18
again. (xiv. 4, 5, 6.) If, on the other hand, our General Convention should become 19
more stringent towards Low-Churchmen and more indulgent towards High-Church- 20
men, then the R. E. C. would be a city of refuge, and soon overshadow its rival. 21
(xix. 13.) The P. E. C. needs only to be liberalized and rid of Romish germs to 22
overspread this continent, at least in the upper and middle state of society." "The 23
false and exaggerated notions about schism do us much harm [xii.] There are 24
already at least four Episcopal churches in the United States. What is the great 25
harm if a fifth should be added, especially when it would give peace where there is 26
now war [xii. 43], and where the Gospel would be better suited to the wants of 27
society thereby. But I stop. I have written in a great hurry, and for you alone." 28
"On the 17th of January following, Dr. Sparrow departed this life." 29

April 13. Disposition to change. (xix. 4.) 30

April 26. Church Journal (Epis. Rec.) "A Superstitious Episcopalian" in 31
the *Church Journal* of April 20, says: "Reformed Episcopal—a memorable service. 32
'One of the most important and memorable scenes since the Reformation, took 33
place at the consecration of the Rev. W. R. Nicholson, D.D., as a Bishop of the 34
R. E. C. Bishop Simpson and the Rev. Dr. Hatfield of the M. E. Church, and the 35
Rev. Drs. Beadle and Blackwood of the Presbyterian Church (the former belonging 36
originally to the Scotch Covenanters), assisted Bishops Cummins and Cheney in 37
the formal act of consecration, by laying their hands upon Dr. Nicholson's head.' 38
We insert the above cutting from the Cumminsite organ of May, 1876. We hope 39
our readers will bear it in mind. It is worth while looking at the succession as it 40
stands. 1st, Assistant Bishop Cummins a failure in Kentucky. 2d, Cheney, a 41
deposed presbyter of the P. E. C., consecrated Bishop by Cummins. 3d, Nicholson, 42
a Methodist clergyman, re-ordained in the Church, then degraded, then consecrated 43
Bishop by Cummins and Cheney, two Methodists, one Scotch Covenanter, and one 44
Presbyterian. It is to be hoped that their next Bishop will have this wonderful 45
trio of Bishops to give him Episcopal Orders; and if they could only add one or 46
two Quakers, a Congregationalist Deacon, a Plymouth brother, and a Methodist 47

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class-leader, his ordination would be about right." Signed, "A Superstitious Episcopalian." (II. Dec. 11, 1873; Dec. 4, Ch.; Jan. 1, 1874, Apos.; Jan. 22, Ap. and Bp.; Jan. 29; April 30; xiii. 10, 12, 13; II. Dec. 31, So. Ch.; xvii. March 1, 1876, Ch. Union.)

May 1. New York (Times). At the first R. E. C. in New York, twenty-nine persons confirmed yesterday. They have purchased a plot of ground, 75x100, on Madison avenue, corner of Fifty-fifth street, for $42,500, on which to build a new church. Also, at the second R. E. C. in the evening, the Bishop received from a class of twelve, the confirmation of their Baptismal obligations, he explaining to them, that *they* confirmed *to* him, and were not confirmed *by* him.—B. A. (Jan. 1, 1876.)

May 8. New York. Yesterday the Rev. W. T. Sabine, in his address on the second anniversary of the 1st R. E. C., corner of Madison avenue and Forty-seventh street, stated that during the last year the parish had expended $20,134.95, of which $12,654.48 were for parish expenses, and $7,480.47 for extra parochial purposes of benevolence. In addition to this, they have about $40,000 subscribed and largely paid in towards making up the full sum of $42,500 to pay cash for the three lots corner of Madison avenue and Fifty-fifth street, in place of leaving any part on mortgage as authorized by the conditions of sale.—B. A. (xvii. May 1, New York.)

May 24. Methodist General Conference (Epis. Rec.) The *Christian Advocate* of May 20, gives in full the address of Bishop Cummins to the Conference which "Resolved: 'That we....will in due time respond officially by our representative, bearing our regards....;' adopted by a unanimous rising vote."

May 24. Cumberland, Md. (Epis. Rec.) A new R. E. C. organized, with Rev. J. K. Dunn as pastor.

May 24. Digby, N. S. (Epis. Rec.) A new R. E. C. organized on Monday May 15, and $588 subscribed.

May 25. Chicago. (B. A.) A private letter states that on last Monday Bishop Cheney announced that a subscription of about $30,000 had been completed to pay off the entire debt of Christ Church in two years.

June 1. *The Appeal* contains the following: 1st. Exchange of pulpits by Bishop Cheney and Rev. Dr. Tiffany, of the M. E. C.—2d. Officers of the new R. E. C., in Cumberland, Md.—Methodist clergymen join in the Communion service with Rev. W. M. Postlethwaite, of the R. E. C. 4th. A new R. E. C. to be erected in the heart of St. John, N. B.—5th. Officers of the new R. E. C. at Digby, N. S.—6th. A new R. E. C. organized in Charleston, S. C.—7th. The R. E. C. Rappahannock County, Va., is doing a good work.—8th. Address of Bishop Cummins to the M. Conference, in full.—9th. "Our Episcopacy," by B. B. L., contains positions opposed to (xix. 1, 10th. Bishop Cummins' remarks on his change of views respecting the Prayer-Book of 1789.—11 "Corsica." With respect to Florida, "Corsica" should be written Minorca.—12th. "Liturgical Emendation," editorial without signature, is opposed to (xix. 1).

June 7. *Episcopal Recorder* contains: 1st. Addresses to the Presbyterian General Assembly, by Rev. E. D. Neill, and by Bishop Nicholson, of the R. E. C. The latter in full which he says: "I have noticed to-day in your published report....that in the year 1700 you had in this country, three ministers, and in 1750 sixty-seven ministers, an increase of sixty-four fifty years."—2d. Officers of the new R. E. C., at Restein Hall, of June 4, with Rev. J. L. Estell pastor.—3d. New R. E. C. at Rahway, N. J., inaugurated June 4th, in their own church building 4th. In Boston, a congregation formerly of the P. E. C., has applied for admission into the R. E. C. 5th. The R. E. C. at Victoria, B. C. has received $19,855.98 in sixteen months, and will pay expenses of Dean Cridge to Ottawa, to be consecrated Bishop of the R. E. C.—6th. Rev. A. H. Vinton and Mr. C. H. Parker, of Rev. Phillip Brooks' parish, have been left off the Standing Committee as supposed because a son of Bishop Nicholson of the R. E. C. was married to a member of Brooks' church, in the church of Mr. Vinton, by Mr. Brooks and Bishop Nicholson. And in Boston I (B. A.) saw a printed Pastoral by Mr. Vinton, maintaining that the excluding Canon does apply to such cases. (xii. 59.)

CHAPTER XVIII.

CONTINUATION OF CHAPTER III.

RESPECTING THE PAN-ANGLICAN CHURCH.

1875.

April 14. Ritualism in Maryland (Epis. Rec.) "G. M. B." says:...." The 1
recent experiment made by two of our prominent 'Low Church' rectors, for the 2
purpose of ascertaining the range and calibre of the 'new canon' against Ritualism 3
....turned against the 'priests' of St. Luke's....for 'prayers for the dead'....The 4
Standing Committee....endorsed the propriety of the charges....Bishop Whit- 5
tingham summarily quashed the whole proceeding." (III. Oct. 23, 31, 1874.) 6

April 21. Comprehensiveness (E. R.) "Paul" says: "Dr. Andrews, of Vir- 7
ginia, said to the writer of this article: 'Some men try to be so comprehensive that 8
they never comprehend anything.'" He then goes on to show the "superstitions" 9
that are maintained by the ruling majority, who refuse to allow those who think 10
differently to act upon their convictions. (xii. 56–59.) 11

April 22. Prayer-Book Revision (Weekly Dispatch, St. Thomas, Ont., 12
Canada). Editor says: "The breach in the P. E. C. appears to be continually 13
widening. In Toronto, the Church Association, which numbers within its ranks 14
some of the most intelligent men of the Province, and throughout the United 15
States and in Canada the R. E. C. were assiduously prosecuting the work of refor- 16
mation, and not before it is needed. Throughout Europe, too, the anti-ritualistic 17
party is increasing....On all sides publications in pamphlet form and in the news- 18
papers are multiplied....Our latest extract from the address of the hierarchy of the 19
Church of England impresses upon the laity the duty of promoting 'loyal con- 20
formity to the Book of Common Prayer,' and we will add that, until the laity insist 21
upon a revision of that book (the best prayer-book extant), Ritualism and Romish 22
tendencies will continue to disturb the peace of the Church." (xviii. Jan. 1, 19; 23
xvii. April 1, 1876.) 24

May 1. Church Association (Day Star of Toronto). On June 19, 1873, thirty- 25
seven clergymen and laymen of the Diocese of Toronto organized themselves into an 26
association "to uphold the principles and doctrines of the Protestant Church of 27
England, and to counteract the efforts now being made to pervert her teaching." 28
(III. Jan. 14, 1875.) 29

June 9 Retirement of Rev. Dr. J. Cotton Smith (Ch. St.). In retiring from 30
the position of Editor-in-Chief, Dr. Smith says: "What was then the *Protestant* 31
Churchman, and which was subsequently merged into the *Church and State*, natur- 32
ally calls for some fuller statement as to the position which this paper has occupied 33

June 9, 1875.

1 ....to labor for a lost unity....It is the genius of sectarianism to tolerate no d
2 versity....It is the genius of Catholicity to embrace all diversities which can l
3 reconciled with 'Apostolic Order' and 'the faith once delivered to the saints'...
4 These schools....are high, low, and broad....each of them has a legitimate pla
5 in the Church, but each is liable to the danger of an excessive development...
6 In the famous conferences between 1865 and 1870, in the city of Philadelphia,
7 was then shown conclusively that the doctrine of Baptismal Regeneration wa
8 legitimately deducible from the formularies of the Church....It was the purpo
9 ....to embody....in an organization, the views and principles of....Dr. Muhle
10 berg, and to maintain both the Catholic and Evangelical elements in the Churc
11 Had this effort been successful, it is not too much to claim that the organization
12 the R. E. C. would never have taken place." (xix. 12).

13 **June 15. Church of England**—its legal position. The Birmingham (Eng
14 *Post* of June 15, 1875, copies from the London *Times* of June 14, the opinion
15 Fitzjames Stephen, "an eminent authority upon law," given at the desire of th
16 Bishop of London and of Mr. Fremantle, whom the Bishop requested to absta
17 from taking part in a Congregational service, and he acceded. They jointly p
18 these questions: (1.) Is it lawful by statute or otherwise for a clergyman of t
19 Church of England to preach in a Non-conformist place of worship, with or witho
20 a religious service? (2.) Is it an ecclesiastical offence for a clergyman to officiate
21 a service of Non-conformists, or to take part in the Holy Communion at such servi
22 or to attend such service at all? (3.) Does the illegality, if any, extend to chap
23 of the Wesleyan societies or of Lady Huntingdon's connection? (4.) Does it exte
24 to services in Ireland or Scotland, whether in the Established Church of Scotl
25 or in the Episcopal churches of Scotland or Ireland not established, or to
26 churches, Episcopal or Non-Episcopal, in the colonies, America, or the Continent
27 The answers are too long to quote. But—

28 The editor says: "The essence of this opinion, given by a high authority, is
29 You are bound, Mr. Stephen says, to the clergy, while the laity are free; but
30 are bound only because the Church is local and its Episcopal government, in
31 eye of the law, is merely a local incident, and not in any way a divine institut
32 involving an apostolic succession, valid orders, and operative sacraments.
33 Church once governed herself [before the Reformation] and then these mat
34 were of binding importance; now she is governed by 'the King's ecclesiast
35 law,' and this law attaches no more than local value to the things upon wh
36 High-Churchmen set so much store. Go out of England, he continues, and un
37 you profess utterly hostile doctrine, you may worship and officiate where
38 please—your own orders, or church government, or modes of service, and th
39 with whom you associate, go for nothing as far as the law is concerned. Loo
40 at from a purely Church point of view, this statement, if it be sound law, is ca
41 lated to shock many opinions and to dissipate many illusions now held to be
42 binding doctrinal force," etc. (xviii. Dec. 10, 1875; xix. 9.)

43 **June 19. Bishops above Law** (Chn.) Under "Church Legislation," the ed
44 says: "We presume that there are many in the Church who would be amaze
45 behold that there are some things in the office of a Bishop, on which the Ch
46 has no power to legislate, and yet, if the office mean anything at all, this is
47 of it." (xii. 58).

June 24, 1875.

June 24. Bishop above Law (So. Ch.) The editor recounts: "The clergy of Mt. Calvary church [Baltimore], used....a prayer for the dead....The Standing Committee complained to the Bishop [Whittingham]. The Bishop did remonstrate without effect; they used the prayer again....they compiled a manual of 'prayers for the dead'...'compiled...for the use of the congregation'...placed in the book-stores for sale....The Standing Committee *demanded* that these clergymen be tried by an ecclesiastical court, and the Bishop of Maryland absolutely refuses, in spite of the law, to have them tried!" He then quotes remarks of Rev. Mr. Randolph as to the underlying principle. But this is denied by "R. M. P." in So. Ch. of July 1, and is therefore omitted. (xii. 56-59; xviii. April 14).

July 3. Oxford University (Chn.) A "letter from England," says, "of the Bishop of Oxford's late remarkable charges, in which he openly attacks the too prevalent infidelity of the teachers in that ancient university....It is, in reality, a monstrous thing, that a Christian university should encourage men as tutors and professors who make no secret of being (to use their own language) 'non-Christian' ....The better class of Oxford Colleges, such as Keble and Corpus, and the new Hartford College, will derive strength from the growing conviction that Balliol, of which Professor Jowett is head, and some others, are tainted....Hitherto the reputation for success....has enabled them to enlist all the ablest men, so that they keep up almost a monopoly of the highest talent... Cambridge....has produced a better fruit than that at Oxford, though the last comes so much more before the world, and supplies so much larger an element of the upper ranks of English society." (xii. 12-24).

July 3. Toronto Synod (Chn.) Three columns are devoted to this subject. Bishop Lewis advocates conciliation to prevent schism. "If the past year has been a period of unusual and unseemly agitation within our ranks, let it not be thought a degradation of self to acknowledge that there may have been undue heat and unjustifiable acrimony on both sides." (iii. Jan. 14, 1875).

July 8. "Rev. Dr. Seymour, Bishop of the R. E. C." (So. Ch.), quotes the *Independent*, which says: "The New York dailies, in mentioning the fact that Dr. George F. Seymour has just been elected permanent Dean of the General Theological Seminary [on June 24] in New York, call him 'Bishop of the Reformed Episcopal Church.' The high-church character of this official Episcopal divinity school was more apparent than ever at the recent commencement. Dr. Seymour got 77 votes out of 93 on the first ballots of the Trustees....The first lesson was read by Dr. Nicholas Hoppin, of the Confraternity of the Blessed Sacrament, who had to leave his church in Cambridge in consequence of his ritualistic experiments;....the prayers....by Rev. Francis Harrison, of Troy, Ritualist and contributor to the defunct *Church and the World;* and the Litany....by Canon Knowles, of the late Bishop Whitehouse's cathedral in Chicago." (xii. 56-59).

July 8. P. E. C. a "most respectable society." (The *Southern Churchman*) in trying to correct the faults of its own Church, says: "We think the Episcopal Church, venerable in age, mellow with wisdom, reverential with truth, is a most respectable society. We should feel like doing battle with any one who would deny these attributes as belonging to this institute. But there was a time, it has not been many years since, when we were too respectable. We were admiring ourselves for this trait; indeed, we were in danger, like the Spanish king, of dying of our respectability. We are glad to think our danger has lessened." (xix. 12).

September 1, 1875.

1 **Sept. 1. No reordination of a Romish Priest** (Epis. Rec.) The *Church Jour-*
2 *nal* of August 5, copies the details from the Chicago *Times*, describing the reception of
3 the Romish Priest, Rev. Ephraim Therien, at Kankakee, Ill., without reordination.
4 Then the remarks of the *Church Journal*. It "was not an ordination, it was
5 simply a reception....He who ordained Mr. Therien was a Bishop and had authority.
6 To repeat this ordination would be sacrilege, for it would be treating a holy thing
7 with contempt....Had Mr. Therien come from the Presbyterians, Baptists, Metho-
8 dists, or any one of the Protestant denominations, his ordination would have been
9 simply ignored." (iii. Dec. 4, 1873).

10 **Sept. 4. Bishop Coxe on the Rejection of Seymour.** (Chn.) In a letter of
11 six columns, Bishop Cox says: "We are not always to keep silence....lest we give
12 free course to falsehoods." He quotes from a Chicago paper, respecting Seymour
13 and De Koven, 'the two are said to stand together on doctrinal questions.'...."My
14 share in all this business has been the product....of thorough information as to
15 facts." ...Our General Seminary....is in no respect a representative council of the
16 Church....The local trustees and their near neighbors are the only members....
17 always present;...a few distant members summoned for the purpose can generally
18 turn the vote....Formerly there was a triennial meeting....*But this* has been
19 abolished;....a fluctuating minority....is virtually clothed with irresponsible
20 power....The Illinois case was decided in the House of Deputies by a most sig-
21 nificant and emphatic vote. It has been again decided by action still more de-
22 liberate and emphatic....To vote *No* is to make enemies, and to provoke the spite
23 of the worst characters in the Church....The petty terrorism of such men is a re-
24 power....In the Illinois case this class of men was known to be enlisted in behal
25 of the candidate....active night and day....The motives which were addresse
26 ....were, in some cases, such as might be paralleled only by the tactics of politic
27 demagogues. I speak of what I know....I consider the vote of the House, solem
28 and significant even to sublimity....Good men voted for him because they wer
29 led to believe he was no 'Ritualist.' They believed he had no sympathy with th
30 outspoken President of Racine. Who believes it now? 'The two are said to stan
31 together on doctrinal questions,' and that such is the case nobody will deny..
32 Who stood up and took the fair ground, 'Our candidate is as much a ritualist
33 his friend for whose express benefit you are called upon to enact a Ritual Cano
34 but we mean to sustain Ritualism?'....This is said now defiantly enough....
35 was a hard thing to believe that there was any concealment, equivocation, or du
36 plicity in the solemn denials of a candidate expecting immediate consecration an
37 tendering a candid statement of facts, to a Council of the Church, about to vote f
38 or against him, under the Invocation of the Holy Ghost....I shall prove them fro
39 the publications of the defeated candidate himself, that he has contradicted his ow
40 solemn statements and refuted his own stories; has failed in making any one de
41 tailed statement to which he adheres, and has corroborated by the statements
42 others almost everything which he gave the House of Deputies to suppose untru-
43 ....For his self-stultifying oaths and affirmations, I would not hold him entirel
44 responsible." (xix. 13; xii. 59).

45 **Sept. 11. Bishop Coxe** continues September 4, (Chn). As to the House of
46 Deputies in rejecting Dr. Seymour: "I can account for their decision in no other
47 way than this: They said, 'There is proof of much that requires explanation, and

September 11, 1875.

the explanations proffered are ambiguous and unsatisfactory; we cannot confirm the election of a presbyter, who, at such a crisis, fails to tell us all he knows about serious occurrences and abuses, and who leaves us under the profound impression that he equivocates and suppresses the truth.'" He then, in his letter of seven columns, uses these expressions: "The two stories are flat contradictions; if this affidavit tells the truth, it is impossible that his statement to the House was a faithful account of facts....Observe, then, the issue is about words. All that he and others may swear about his doings may be true, but that is not the point....In the 'issue of veracity,' which he so gratuitously made, all turns on what he said....Let us take the Professor's sworn statement....He knew that 'Father Grafton's' lecture was a fact....He admitted that he had lectured on more than one occasion....Did he make these same admissions to the House of Deputies? On the contrary, he flatly denied that anything of the kind had occurred....The House of Deputies, however, was not merely trifled with by these detailed statements of facts; it was yet further mystified by equivocations....To suspect an equivocation seemed uncharitable; and it is only by the great mercy of God that he escaped being consecrated a few days later, with words in his mouth which he now swears were not strictly true....I have no disposition to press these appalling facts....That such being some of the essential facts of the case, nothing of the sort was communicated to the House....I throw aside, then, a painful comparison which I have made of oath with oath, and page with page, of this 'sworn evidence.' I do not wish to make indelible the stain with which so many young clergymen have defiled their hands, nor to point out how little they seem to understand the peril of that 'vain and rash swearing.'....Yet here is a pamphlet filled with 'sworn evidence' the most contradictory and self-refuting, and the person who is responsible for it is the person selected by seventy-seven trustees out of 400, to form the manners and mold the characters of our future clergy, as permanent Dean of our General Theological Seminary." (xix. 13; xviii. Nov. 6, 1875. General).

On this point in the same number, E. M. Peck gives the trustees present on twenty occasions, from 1866 to 1875, and says: "From all this it is evident that the seventy-seven votes which were cast for the present Dean....would have been a majority in any ballot....for ten years." (xii. 58.)

Sept. 22. Sale of Church and State to Churchman (Epis. Rec.) by "N." (xix. 12; xviii. June 9, 1875.)

Sept. 23. Pulverization (So. Ch.) Bishop Clark in his convention address says: "The formation of new dioceses, the division of several of the older dioceses and the consequent increase of the number of Bishops, were among the most important questions brought before the convention." (Continued, xix. 13–12.)

Oct. 2. Infidels and Gamblers (Chn.) At the Illinois Diocesan Convention, Sept. 16, when discussing the resolutions which condemned the rejection of Dr. DeKoven as Bishop, by the Standing Committees: "Mr. Judd said that no other church upon earth permitted such a thing as that the laity—infidels some of them—should pass upon the doctrinal qualifications of Bishops-elect; and Dr. Cushman expressed his abhorrence of the system which left the Standing Committees to sit in judgment on the theology of a Bishop-elect, while it was possible for infidels or gamblers to be lay members of the Standing Committees." [This cannot be so in the R. E. C., xix. 3.]

November 6, 1875.

1 **Nov. 6. Domestic Missions of the P. E. C.** (Chn.) (xix. 13–11.)

2 **Nov. 6. Board of Missions of the P. E. C.** (Chn.) "Indian Commission....
3 was burdened with a debt of $10,000. The receipts for the year....$50,101.21....
4 The Foreign Committee reported that their receipts for the year were only $89,-
5 724.74, being $10,275.64 less than in 1874, and $24,385.34 less than in 1873."....
6 The committee on the subject of offerings for missions "stated that in their
7 judgment the need of a more thorough enlistment of the people in the great mis
8 sionary work was becoming more apparent every year." The Foreign Committee
9 "being also in debt to the extent of more than $30,000." With respect to a
10 resolution "referring to Bishop Gobat and the Armenian Christians." "In
11 opposition to this the Bishop of Albany spoke very warmly, condemning what he
12 styled the impertinent ignorance often exhibited in connection with this....sub-
13 ject....He said that the name of the Armenian prelate of whom Bishop Gobat
14 wrote, was one unfavorably known in England; that the movement of this
15 individual corresponded to the Cummins movements in relation to our own Church,
16 while Bishop Gobat's action was in direct opposition to the principles upon which
17 the Jerusalem Episcopate was founded," etc. Dr. Schereschewsky, "Digressing for
18 a moment, he said that the Assembly might be interested to know what had
19 particularly impressed him as he had listened to the proceedings of the Board. He
20 replied that it was the prevailing *self-gratulation*," etc. "The Bishop of Ohio....
21 wished to make a statement with reference to the remarks of....Bishop Doane,
22 who....had reflected upon Bishop Gobat. Either that speaker possessed less
23 knowledge of the subject than himself, or much better information."...."The rest
24 of the business was also run through with hot haste." (xix. 13–7, 8.)

25 **Nov. 6. House of Bishops of the P. E. C.** (Chn.) The presiding bishop in
26 his public address, said: "We are blessed, too, in a wonderful way, in aiding
27 through various instrumentalities in bringing about a restoration of harmony
28 amongst the long-divided sections of the one Church." (xix. 13; xii. 56–59.)

29 **Nov. 6. Bishop of Maine** (Chn.) (xix. 13.)

30 **Nov. 6. General** Theological Seminary (Chn.) "The degrees to be conferred
31 are three, namely, S. T. B., S. T. M., and S. T. D., or Bachelor, Master, and Doctor of
32 Sacred Theology; and the holders will be entitled to wear hoods corresponding to
33 their respective degrees." (xviii. Sept. 4, 11, 1875, Bp. Cox; Feb. 26, 1876.)

34 **Nov. 6. Society** for the increase of the Ministry (Chn.) (xix. 13–10.)

35 **Nov. 11. Rev. N. H. Schenck** (Times). (xix. 13–6.) This last remark
36 "fool" is also found in the *Southern Churchman*, but not in the *Hartford Church-*
37 *man*.

38 **Nov. 20. The Churchman.** Editor on Church union. (xix. 13.)

39 **Nov. 20. Church Congress** (Chn.) Editor says: "What our Church in Phil
40 adelphia has just witnessed would have been impossible, not only in the days of
41 Bishop White or Bishop Alonzo Potter, but probably in any year before this of the
42 administration of the present highly esteemed head of the diocese....The old con
43 vention leaders in either house were not conspicuously present....There was a
44 clear purpose all around to let every mouth have its say to the utmost... Contra
45 diction, idiosyncracy, extremes of one sort or another, always short of heresy and
46 schism, were encouraged to 'speak out.'" (III. Nov. 11, 1874. Ch. Jo.)

47 **Nov. 29. Cardinal McCloskey** (Trib.) in his address, said: "From the fac

November 29, 1875.

that Christ promised that the gates of hell should not prevail against His Church, it is to be inferred that they would strive to prevail. The Cardinal predicted the final triumph of the Church." (xix. 13.)

Dec. 10? **English exclusiveness.** (Times?) under the head "British Affairs," says that the vicar wrote to Mr. Smith that it was 'altogether contrary to the doctrine and discipline of the Church of England, that either her clergy or faithful laity should attend service in a Dissenting chapel.' Mr. Smith appealed to the Bishop of Winchester, Dr. Harold Browne, who attended the Old Catholic Congress at Cologne in 1872, and the Bishop says: "It appears to him that 'no well instructed churchman can attend the service of other communions.' His reason is that if the English Church is not the true Church of this land, she is a usurper and an impostor." (xviii. June 15, 1875; xix. 13.)

Dec. 11. **Free Preaching** and the Parish system (Chn.) (xix. 11.)

Dec. 30. **Episcopalians** in Georgia (Obs.) copied from "exchange" "When Oglethorpe was Governor of the Province of Georgia, over 130 years ago, there were no Methodists, but 1,000 members of the Church of England. Now there are 150,000 Methodists and not quite 5,000 Episcopalians. The Baptists about equal the Methodists. These two are the leading denominations in the State." (xix. 13–1.

1876.

Jan. 1. **Candidates for orders** in the P. E. C. (Chn.) (xix. 13–13.)

Jan. 1. **Wisconsin Convention** (Appeal). The Milwaukee *Sentinel* of June 23, 1870, says that the following canon was proposed, but not accepted: "Every communicant of the Church, marrying outside of our communion, or married by any other than a clergyman of the Church, shall stand *ipso facto* excommunicated." (xii. 58.)

Jan. 1. **American Patriots** Low-Church (Appeal). Washington *did* as readily worship and partake of the communion in a Methodist, Presbyterian, Congregational, or any other church, as in an Episcopal Church ...Patrick Henry, when he heard that some Baptist ministers had been indicted, rode thirty miles of his own accord, unretained, to defend them....while waving over his head the indictment, electrified the audience and startled the judge as he exclaimed: "What! Indicted for preaching the Gospel of Jesus Christ! Is that a crime?" (III. Dec. 4, 1873; xii. 25–28, 56–59.)

Jan. 1. **Royal Family of England** (Appeal) is said to be a little mixed in its religion. Queen Victoria dislikes Ritualists, and delights in a simple form of worship. The Prince of Wales, on the contrary, enjoys the forms of the Church whenever he attends, which is but seldom. His eldest sister is a Lutheran. Lord Lorne is a Presbyterian. The Duchess of Edinburg is Greek Catholic and her husband a Low-Church Episcopalian. (xix. 9.)

Jan. 1. **No hope** of change (Appeal). Bishop Johns quotes Rev. J. A. Latané's letter (III. Jan. 12, 1874): "I am satisfied that this doctrine (that baptism invariably effects regeneration) was not held by the framers of the Prayer-Book, nor *intended to be expressed*"..he comments: "I think them literally true." On the contrary, Bishop McLaren says: "To-day the Church asserts it as one of the most precious jewels in her deposit of doctrine." Bishop Johns quotes the Preface to the Prayer-Book, as

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1 to the propriety of making changes, and says: "Wise and ample provision
2 made to remedy just such evils as those of which you complain"....On t
3 trary, Bishop Potter in dictatorial tones says it is "an absolute impossibilit
4 Bishop McLaren said: "The invincible conservatism of the House....ov
5 the hopes of the adherents of an effete theology so completely that it is not
6 we shall hear again of the subject." In 1871 the effort was made by nine
7 to have alternate phrases in the Baptism of Infants. It was refused. In
8 was renewed by strong petitions and again refused. (III. Oct. 24, 29, 29,
9 31, 1874; xii. 56–59; xix. 12.)
10 **Jan. 1. Rev. Dr. S. H. Tyng, Jr.** (Appeal.) The letter (II. Sept. 16
11 a forgery. "The letter was....reproduced....in the P. E. journals....Of
12 journals of the P. E. C. only one is known to have corrected the error." (xi.
13 **Jan. 1. Church of England** (Appeal). "To repudiate the trammels
14 connection, and to come out on the basis of a revised Prayer-Book, woul
15 hand over to the High-Church party a thousand parish churches, the ca
16 million souls, the possession of immense church property, and all the influe
17 separably connected with the position of a State Church." (xvii. May 5; 1
18 Newton; xii. 12–24.)
19 **Jan. 5. Mass** in masquerade in New York described. (Epis. Rec.) (xi
20 **Jan. 15. Mexico** (Chn.) Full legal title is "The Mexican branch
21 Catholic Church of our Lord Jesus Christ militant upon earth." The
22 abridgment, "Church of Jesus in Mexico," is permitted to be used. The
23 is recognized as the older sister. Seven bishops of the P. E. C. commissi
24 superintend; viz., of Maryland, Delaware, Ohio, Pennsylvania, West Ne
25 Pittsburg, Long Island. [They have revised the Prayer-Book. (xvii. Jan. 19
26 (xix. 19.)
27 **Jan. 19. Revision of the Prayer-Book of P. E. C.** (Epis. Rec) I. C
28 *Southern Churchman* of last week, says: "A reflection arising out of the con
29 about the words priest, altar, etc., is the danger of being obliged to defend
30 not very defensible. We find, for instance, the words priest, altar, reg
31 descent into hell, receive ye the Holy Ghost, etc. We would rather not ha
32 words in the Prayer-Book; but they are there, and if they are capable of
33 there is a very proper spirit to defend them. Love for the Church and
34 Prayer-Book naturally leads us to justify things just as they stand....The
35 of priesthood, sacrifice, etc., become authorized by the authoritative sanctio
36 fit words that express them. The words priest, altar, etc., convey certai
37 mean certain things, invariably and universally....That which has been
38 as it stands, is taken by loyal and simple hearts to teach all that it means,
39 the subtle and dishonest, to teach all that it may be made to mean....W
40 teaching, teaching, teaching, all the time....Is it wise then in the Episcopal
41 to compel her members to be ever justifying....words which are felt to b
42 den....bring her into disrepute....not only are not Christian words, bu
43 seem to have been repudiated and condemned by the spirit of inspiration?
44 which, finally, are educating the mind of the Church into ideas which are
45 and not Christian, Romish and not Protestant....capable....of a very pl
46 defence. But the more ably they are defended, the worse it is for the Chu
47 the Truth." (xvii. Jan. 1, 1876, Moncton; ix. 2; xix. 2.)

January 22, 1876.

Jan. 22. Key-West, Florida. (Chn.) "A Sunday-school was commenced in St. Peter's on the 2d of January. The service in the new parish will be full choral." (xix. 14.)

Jan. 22. Bishop of Michigan (Chn.) in his address, *ad clerum*, said: "(1) That never in the history of the American Church, were the rules of the Church in more perfect accord in all matters of faith, doctrine, and discipline. (2) Never before had she been so thoroughly equipped for the Master's work, in the number of the Episcopate, as now. Yet there was not that proportionate growth of the Church that should reasonably be expected. He then assigned as the causes for this lack of growth, (1) the materialism of the age, (2) intense worldliness of the age (*a*) outside of the Church, (*b*) in some measure within. The world is invading the Church, instead of the Church conquering the world. Hence the common resort to worldly ways in the maintenance of worship; (3) the unwarrantable suspicions against her accredited teachers and rulers; which manifests its presence by meddlesome persons criticising the doctrine and practices of the authorized teachers; making an outcry against 'ritualism' where no unwarranted ritualism exists; decrying the manner of 'standing or kneeling,' as if therein was to be found error in doctrine; weakening the power, influence, and authority of rectors and missionaries, by criticisms often slyly hid behind a wink, a look, an ominous silence, and the like; invading the parishes and fields of others, and prying into practices of those who were amenable only to their bishop," etc. (xix. 11; 13; 14.)

Jan. 22. Bishop Gillespie, of W. Michigan (Chn.) "I believe that every Bishop in the land will bless God for a tenfold multiplication of the young unmarried men who, assured of good raiment and shelter, would be therewith content." (xix. 13; 14.)

Jan. 22. Reception of a Roman Catholic Priest (Chn.) without re-ordination, at St. James', Syracuse, N. Y., on Jan. 9. (III. Dec. 4, 1873.)

Jan. 22. Statistics of P. E. C. (Chn.) Church Almanac for 1876 gives contributions (in thirty-nine dioceses and seven mission districts), $6,851,983.27 in 1874, and $6,690,575.48 in 1875. (xix. 12.)

Jan. 22. Easter Day (Chn.) (xix. 16.)

Jan. 26. Bishop Doane's Convention Address. (xix. 11–4.)

Jan. 29. Easter Day (Chn.) (xix. 16.)

Jan. 29. Foreign Committee of Board of Missions (Chn.) Special committee. (xix. 13–14.)

Jan. 29. Canada (Chn.) Letter from Montreal says: "The Mission Board of Ontario will require $10,000 this year to meet its engagements. So far as we have heard, there is a falling off in the usual amounts....The Bishop of Ontario delivered an address in....Ottawa, in favor of choral services. These services are by no means popular in Ottawa....We are so divided, and so bitter in our divisions, that we cannot unite in anything....Parties are becoming so narrowed and defined, that unless one can pronounce the Shibboleth of one or the other, he is avoided by both as a suspicious character. And it is the clergy who have to answer for this state of things....The *Huron Recorder*, in its last issue, intimates that unless it receives a more liberal support, it will not be continued after April next." (xix. 13–1 to 15.)

Jan. 29. Canada (Chn.) Quebec choral service, the Bishop preached. Halifax choral service, the Bishop made "an able defence of choral services." (xix. 14.)

January 29, 1876.

1 **Jan 29. Norwich, Conn.** (Chn.) At the Convocation, "They were introduced
2 by the *Archdeacon.*"

3 **Jan. 29. Cincinnati Mission** (Chn.) "Addresses....by the Lord Bishop of
4 Huron, the Dean of Huron, and the Bishop of Southern Ohio. The Prayer-Book,
5 the surplice, and the distinctive doctrines of the Church were held to most vigor-
6 ously. Indeed, it was announced at the beginning, that there might be no mistake
7 as to the character of the services, that the mission was conducted by High-Church-
8 men." (xix. 14.)

9 **Jan. 29. Sister Cathlyne** (Chn.) was received into the Sisterhood of the
10 Holy Child Jesus, in All-Saints Cathedral, Albany, on Holy Innocents' Day. The
11 ceremony was performed by the Bishop. (xix. 14.)

12 **Feb. 5. Bishop of Winchester** (Chn.) maintains the usual High-Church
13 grounds—"*Suaviter in modo, fortiter in re.*" (xix. 14.)

14 **Feb. 5. Bishop of Colorado** (Chn.) says, "Such people, though they may
15 prefer the Church to other religious bodies." (xix. 13.)

16 **Feb. 5. Trinity Church, New York,** (Chn.) During the Easter season Mr.
17 Jerome Hopkins' Orchestral Vesper Service for Eastertide will be performed for the
18 first time in Trinity Chapel, New York City. The different organists of Trinity parish
19 will assist at the performance, and the service will be rendered by an orchestra,
20 boy choir, two choruses, four solo voices, and other musical accompaniments."
21 [An ecclesiological opera, called "Service."] (xix. 14.)

22 **Feb. 5. "Protestant Episcopal Church of England,"** (Ottawa *Times.*)
23 (xix. 9.)

24 **Feb. 26. Bishop Doane** (Chn.) "The Church's way the best way." (xix.
25 11-4.)

26 **Feb. 26. British Columbia** (Chn.) Diocesan Synod of the Church of Eng-
27 land, recently established, lasted four days. Dean Gilson seconded the motion to
28 form the Synod. Archdeacon Wood moved an amendment to exclude laymen.
29 Lieutenant-Governor Turch suggested that the laity had perhaps held the soundest
30 doctrine, and that it was the Bishop and clergy who were in fault. Amendment
31 rejected and Synod formed with but one dissentient. (xi. 26, Rev. E. Cridge.)

32 **Feb. 26. Illinois** (Chn.) At a special ordination at the Cathedral in Chicago,
33 on February 13, "Bishop McLaren *sang* the Litany and the *Veni Creator Spiritus.*")
34 (xix. 14.)

35 **Feb. 26. Colorado** (Chn.) The Bishop writes: "Four of the clergy of two years
36 ago have left the Church, of whom three have been deposed and the other will be."
37 xix. 14.)

38 **Feb. 26. Blackwell's Island** (Chn.) "It may not be generally known that
39 our Church is the only Protestant body which sustains regular services at Black-
40 well's Island." [?"Rev. R. H. Bourne, Charity Hospital, Blackwell's Island, N. Y.,"
41 is the address of a minister of the R. E. C.] (xi. 26.)

42 **Feb. 26. Hoods** (Chn.) Rev. John H. Drumm quotes the 58th Canon of the
43 Church of England: "Every minister....shall wear a....surplice with sleeves
44 ....graduates shall wear upon their surplices at such times, such hoods as by the
45 orders of the Universities are agreeable to their degrees, which no minister shall
46 wear (being no graduate) under pain of suspension." (xviii. Nov. 6, 1875.)

47 **March 1. Romeward** (Appeal). Last Sunday, says *Our Church Work,*

March 1, 1876.

Bishop Whittingham deposed Rev. A. B. Leeson, deacon, lately an assistant of Mt. Calvary Ch., Baltimore, who has announced his intention to connect himself with the Church of Rome. (xix. 14.)

March 1. Layman or Cleric (Appeal). W. H. C., referring to the deposition of Rev. G. A. Redles by Bishop Stevens of Pennsylvania, who calls him "*Mr.* G. Albert Redles," continues: "Who authorized Bishop....Stevens to say that ceasing to be a minister of the numerically insignificant P. E. C. he ceases to be a minister of the one Holy Catholic or Universal Church of Christ? Is the communion of Bishop Stevens co-extensive with that Church? Let him wait until it shall be recognized as such by the great, though corrupt, Romish and Greek communions, before he shall presume to venture on such an assumption." (xix. 13.)

March 22. Sister Harriet (Epis. Rec.) was buried in Baltimore with semi-Romish ceremonies. (xix. 14.)

April 15. Increase of the Ministry (Post). (xix. 13–15.)

June 10. "Newark's Episcopal Sisterhood." (*N. Y. Herald*) says: "The Newark Episcopalians have a sisterhood in charge of their hospital of St. Barnabas, somewhat similar to sisterhoods having charge of Catholic hospitals. Yesterday a novel and interesting ceremony was witnessed in St. Paul's Episcopal church. This was the formal admission of Sister Sylvia into the Protestant sisterhood, the ceremony being performed by Bishop Odenheimer, aided by Rectors Smith and Stansbury. The service was opened with a processional hymn, during the singing of which Bishop Odenheimer and a number of clergy, followed by the Sister and postulant, the latter with a white veil, entered the church and proceeded to the chancel, the Sisters taking seats in the body of the church.

"Rector Smith then briefly addressed the congregation. Among the evidences of the revival which the Holy Ghost has vouchsafed the Anglican communion, he said, there is no more evident token than this revival of sisterhoods, and the time has now come in our own diocese when such a community is to be established, and when there may be witnessed the establishment of the new sisterhood and the reception of a Sister.

"Sister Sylvia, of St. Luke's Hospital, New York, came forward and was presented to the Bishop. She knelt and Bishop Odenheimer blessed a cross which he handed to her, and after a few collects she took upon herself the vows of the Order and was admitted a member of the sisterhood by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost." (xix. 14; iii. Sept. 10; Oct. 19, 1874.)

CHAPTER XIX.

MISCELLANEOUS.

CONTENTS:—(1). *Let Well Enough Alone.*—(2). *Principles of the R. E C.*—(3). *Protection of the Laity in the R. E. C.*—(4). *Disposition to Tr New Experiments.*—(5). *Special Services Proposed.*—(6). *To Stand as i Pronouncing the Absolution.*—(7). *To Abolish Synods.*—(8). *R. E. C. an Extraneous Organizations.*—(9). "*Protestant Episcopal Church of Eng land.*"—(10). *Carey Ordination, July* 2, 1843.—(11). *Free Preaching an the Parish System;* a. *Bp. Huntingdon;* b. *Bp. Doane.*—(12). *Imitating but Abusing, No.* 1; *The P. E. C. Abuses the R. E. C.*—(13). *Imitating, bu Abusing, No.* 2; *The Present Condition of the P. E. C.*—(14). *The Reason of the Decline of the P. E. C.*—(15). *Imitating, but Abusing, No.* 3; *The R E. C. Retains its Birthright.*—(16). *Date of Easter, No.* 1; *General Princi ples; Crucifixion, 14th or 15th Nisan?*—(17). *Date of Easter, No.* 2 *Errors of Jarvis.*—(18). *Date of Easter, No.* 3; *Errors of Seabury.*—(19) *Succession in the R. E. C.*—(20). *Clergy of the R. E. C.*

1st Section.

"LET WELL ENOUGH ALONE."

MY opinion, officially expressed in Council at Chicago in May last, has bee strengthened by subsequent developments, and I now desire to press the importanc of making no change for several years in our Prayer-Book, Articles, and Constit- tion and Canons, except where the necessity is apparent to all, as in our basis c representation, which will require changes from time to time, in proportion to ou increase in numbers. And that increase will depend upon the confidence of ou siders that they can predict our future. They will avoid us if we appear to be vacillating body without fixed principles.

The members of the First Council were exclusively those who had belonged the Old Evangelical party in the Protestant Episcopal Church. They presented the Second Council the Reformed Prayer-Book, and the Constitution and Canon and to the Third Council, the revised Articles—all exemplifying the reforms whi they had always advocated; and after the first Council invited all to join them wh agreed with the well-known principles of the Old Evangelicals.

We have been charged with fanaticism and folly, and it is of great importan that for several years, we leave our standards untouched, to prove that we are m of common sense, who knew what we wanted, and have done what we wanted, a are so well satisfied with what we have done, that we shall continue to be what are now. A contrary course will subject us to remarks like the following:

The vacillation of our authorities during the war of 1812 became a subject ridicule, and near the lines they said in sport, that a courier was asked why he w in such great haste. He answered, "This package on the saddle before me contai orders that I must take to the front with all possible speed." "But what is th package behind you?" "Countermands!"

In the Fall of 1871, at Ostend, in Belgium, when waiting for the train, after c baggage had been examined, I entered into conversation with a custom-house o cer. He supposed me to be English. I said, "No! American." "Then you a republican?" "Yes. But you have a republic along side of you in France."

1st Section.

answered, "I have no confidence in it. *Never satisfied!*" Thus, by these two words, "*Jamais content!*" giving his reason for doubting the stability of the French Republic.

In the Spring of 1872, after having had as city guides, a Red Republican in Lyons and an Imperialist in Paris, we had a moderate Republican in and about Havre. They gave their different political views. To the last, I expressed my doubts whether such a government as ours could be sustained in France. He was irritated by my remark, but subsequently said, "The great difficulty with us, is that we have five parties [enumerating them], and each man cares more for his party than he does for his country." "Precisely so, and that is the reason why I think that France is not yet ready for a government such as we have."

Any one of common sense and experience knows that analogous dangers are before every new organization, whether it be a nation, or a church, or a debating society. Taking advantage of this general principle, the editor of *Church and State*, on May 21, 1874, inserted a false statement respecting the proceedings of our Second Council, and upon this foundation said: "It is easy to see from this and other indications, what are the dangers that are before this new organization. The grand mistake they have made is in supposing that they have arrived at the logical terminus of their tendency. They are just beginning to get a glimpse of the dreary waste of fanaticism and folly that lies before them. They will find that there are plenty who will wish to reform their Church, just as they have attempted to reform upon the Church which they have left."

Now, the experience of the world warns us to be on our guard against these dangers, and to "let well enough alone."

It may be supposed that the difference between me and those who desire changes, is, that I think that our present standards could not be improved, while they think that they might be better. On the contrary, we might agree precisely on this point, since, in my opinion, there have been unnecessary departures from the old Prayer-Book and Articles. But in accordance with the above views, I should object to changing them back to where I think they should have been left, until we shall have become a much larger body. (:271.18-25).

The above was prepared to be shown in manuscript this day, to those collected in Philadelphia at the consecration of Bishop Nicholson. The severity of the weather prevents my going there. Therefore, I send it to the printer, and request those who shall receive copies, to distribute them among the delegates to the next Council. Should these views prevail, the next Council will soon finish its work, and establish the important principle of conservatism.

Passaic, N. J., Feb. 24, 1876 B. AYCRIGG.

2d Section. PRINCIPLES OF THE R. E. C.

THESE have been defined for ages. They are not of recent origin. They are not the invention of any member of the R. E. C.

The Declaration of Principles, adopted irrevocably as the basis upon which the R. E. C. was organized on Dec. 2, 1873, gives a summary of *all* the Principles maintained for ages, by the *general consent* of the Evangelicals in the P. E. C. and Church of England, which were in opposition to others in the same Churches.

The Principles of the P. E. C. and of the Church of England that are not condemned by that Declaration, remain the common law of the R. E. C., in the same

2d Section.

manner as the common law of England remains the common law of the U. S. A. since the Declaration of Independence.

To maintain these Principles, no one was admitted to vote at the First Council, except in accordance with the Call to Organize issued by Bishop Cummins, dated Nov. 15, 1873, viz.: "The Lord has put it into the hearts of some of His servants who are or have been in the P. E. C., the purpose of restoring *the old paths of their fathers.*"

This is my answer to an *anonymous* circular, dated March 7, 1876, attacking the circular headed, "Let well enough alone."

Passaic, N. J., March 20, 1876. B. AYCRIGG.

NOTE.—The above is on documentary evidence, and I know that the documents say what was intended, having as a layman been in consultation with Bishop Cummins and two other clergymen on November 12-13, 1873, when the Call was prepared; and President of the Convention on December 2, 1873, when it organized itself into the R. E. C. And I hold that it would be a breach of faith to attempt to force any other principles upon a minority *in this Church.* (See Memoirs of the R. E. C., Chapter VI., IX., X., XI., XVI.)

3d Section.

PROTECTION OF THE LAITY IN THE R. E. C.

In the General Convention of the Protestant Episcopal Church, Oct. 13, 1874, as reported in the *Churchman*, the Rev. Mr. Shipman, of Kentucky, proposed to define what is "Open and Notorious Evil Living," which entitles a clergyman to expel a layman from the communion. He said, that if the rector thought the carrying a gold-headed cane "open and notorious evil living" he might expel, and the layman could have no redress, unless the Bishop reversed the action of the rector.

Also, I heard and believe, that among parties with whom I was acquainted, the rector and a vestryman, at a vestry meeting, had a dispute about parish matters, and the rector threatened to excommunicate the layman unless he ceased his resistance. And in the P. E. C. he had the canonical power to do so.

And the Rubric at the head of the Burial Service of the P. E. C., says: "Here it is to be noted, that the office ensuing is not to be used for any unbaptized adults, any who die excommunicate or who have laid violent hands on themselves.'

On the contrary, in the R. E. C., no person can be excommunicated except on trial and conviction for "denial of the faith," or "a walk and conversation unworthy of a Christian profession," and "nothing shall be admitted as matter of accusation which cannot be proved to be such from Holy Scriptures." Then he may appeal in case of condemnation. And that he may be tried by his peers, two laymen elected, as wardens, shall be associated with the rector in forming the Court. "And the wardens and deputies shall be chosen from among the *communicants*, and when practicable, the vestrymen also." In the P. E. C. the wardens need not be communicants.

These canons were adopted *unanimously* by the Second Council of the R. E. C., and were subsequently adopted by the Free Church of England.

Now, in a long circular dated March 6, 1876, the only objection raised against these provisions is, that in accordance with Episcopal usage, the wardens who execute these, among other duties, are chosen by the congregation at large. And it says: "The canon as it stands is really so outrageous, so frightful, that it borders on the ludicrous."

This case exemplifies the danger referred to in the two former circulars headed "Let well enough alone," and "Principles of the R. E. C."

Passaic, N. J., March 24, 1876. (xviii. Oct. 2, 1875). B. AYCRIGG.

4th Section.

4. Disposition to try new experiments. Irenæus, editor of the New York 1
Observer, April 13, 1876, relates his experience respecting a favorite grape-vine, 2
which his three amateur friends in succession thought that they could improve by 3
pruning still closer, after it had left the hands of a professional vine-dresser, until 4
his favorite was very nearly destroyed. He also relates his experience with suc- 5
cessive patent ventilators, each promising to be better than the one in use, and all 6
equally bad. Then he moralizes: "The Church and the world, religion and busi- 7
ness, are disturbed and annoyed, and sadly injured like my garden with amateurs, 8
pretenders, quacks—men who have new and improved methods of doing what was 9
well enough done before, but which they would do with patented processes peculiar 10
to themselves, and a vast improvement upon everything that has gone before.... 11
Conservatism holds fast to that which is good, and with it works onward to the 12
overthrow of evil. Radicalism is too impatient, rushes ahead, generally knocks its 13
head against the wall," etc. 14

Now: The founders of the R. E. C. attempted no new experiment. (xix. 2.) 15

5. Special service for the "dedication of infants" is a liturgical novelty; 16
appears to be intended to supersede infant baptism; is a contradiction of the 17
Principles of the R. E. C. (xix. 2); is printed with the words "permitted to be 18
used," while the *Journal* of 1875 (p. 21) says of all these services, "in order that 19
they might be carefully considered and examined, before being recommended for 20
use." (xvii. May 12–18, 1875.) (:269.24–46 :277.41–44:) 21

6. To stand *as in pronouncing the Absolution in the P. E. C.* This is proposed 22
in the *Journal* of 1875 (pp. 37, 38), when reading sentences of Scripture in place of 23
the Absolution. This is understood to have been the proposition of the Latimer 24
Society in the P. E. C. It would certainly be an improvement in the Prayer-Book 25
of the P. E. C. since it would abolish the substance of sacerdotalism by abolishing 26
the absolution itself, which Bishop Onderdonk said "does not simply signify that 27
such absolution has been promised to the penitent; but these words possess peculiar 28
efficacy by being pronounced by a regularly authorized clergyman." (xii. 33.) 29
But the shadow of sacerdotalism would be restored by redirecting the minister to 30
stand up, while the people continue to kneel, since in the P. E. C. no one but a 31
"*priest*" or Bishop can do this. In our present service we use familiar words and 32
have abolished not only the substance, but also the shadow of sacerdotalism. (:271.26:) 33

7. To abolish Synods. (*Journal* of 1875, p. 39.) This would be a new prin- 34
ciple not included in the Principles of the R. E. C. (xix. 2.) (:290.16–20 :293.9–45:) 35

36

8th Section. 37

R. E. C. AND EXTRANEOUS ORGANIZATIONS. 38

I quote from the *Appeal* of January, 1876: "We were positively refused 39
admission into the R. E. C. on account of our poverty. (I wonder if there is such a 40
test in Heaven)." 41

(I. "Nov. 8, 1874. Toronto) ..Bishop Cummins, assisted by Rev. M. B. Smith, 42
held service and delivered an address as on Nov. 1 at St. John;" also, (I. Nov. 18, 43
1874 St. John)...."On Thursday, Nov. 5, the Bishop and Rev. M. B. Smith, and 44
B. Aycrigg, left Boston, and arrived in Toronto Nov. 7;" also (I. Nov. 15, 1874, 45
"Ottawa, Canada) Rev. M. B. Smith in the morning, and Rev. Walter Windeyer in 46
the evening, preached in the Court House." 47

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Now: All the facts here quoted are connected with each other and with the above charge of wrong. The Rev. M. B. Smith was, and is now, the President, and I was, and am now, a lay member of the Standing Committee elected by the General Council as advisors of the Presiding Bishop, to represent the General Council when not in session. There are necessarily many matters connected with the action of this committee that are confidential. The Presiding Bishop learns the reasons, while others only know the results, in all ordinary cases. This case is extraordinary, as being published, and I think that I may with propriety state my own reasons as follows:

From the reports in the Canadian newspapers, giving a speech of this clergyman, and other movements of the Orange Society, I feared that he and the first parish in Toronto (not this one) were committing the R. E. C. as identified with that political party. This first parish having been admitted by vote, I presented these Canadian papers, then moved a reconsideration, and then to lay the question on the table until we had more definite information. For this purpose, Mr. Smith and myself went to Toronto as above quoted. We there received no satisfactory information, and went to Ottawa as above, to consult with the vestry of that regularly organized parish. Previous to this conference I had a private conversation with a gentleman who did not belong to the vestry, and on stating to him the object of our visit, he maintained the necessity of the R. E. C. being identified with the Orange Society, and I answered that if this be necessary in Canada, I thought that our churches must separate, since it was contrary to the Principles of the R. E. C. to be identified with any extraneous organization. (xvii. Jan. 1, Freedmen; xix. 2.) Subsequently, in conference with several of the vestry, one of the members maintained that the Orange Society was not political. I stated facts to prove that it was decidedly political. The vestrymen generally agreed with the principles which had governed the committee; admitted that there had been some ground for their action, but thought that the objection would be removed. I then put the question formally to each individual: "Do you advise us to admit this parish?" Each one said "Yes." I then said: "We will report your advice, and upon that, the parish will doubtless be admitted. The question is of most importance to you in Canada, and *you must bear the responsibility.*" This report having been made, the first parish was received.

When the second parish, above mentioned, applied for admission, the same questions arose, in my mind at least. The first parish had but just begun, and this second parish appeared (to me, at least) unnecessary. And the Standing Committee uniformly discountenances the formation of a new parish where they suppose that there is not an actual demand, and that for want of such demand it will remain weak and sickly, depending for existence on the sustentation fund. But the refusal to receive at first without satisfactory evidence of its propriety, does not destroy the existence of the parish, nor prevent its subsequent reception by the committee, as shown in the case of the first parish in the same city.

When this parish applied to the General Council, the Standing Committee was released from its responsibility. The Canadian delegates, with the means of knowing the facts, made no objection. The parish was received. The statement of facts now connected with this complaint indicates that this action was judicious. (xvii. Jan. 1, Toronto.)

9th Section.

"PROTESTANT EPISCOPAL CHURCH OF ENGLAND."

Bishop Lewis, as reported in the *Toronto Globe* of Dec. 31, 1874, in his charge against the "Church Association," said: "The name Protestant never occurs in our authorized formularies; it is never used in the description of our Church; it is never used in connection with our National Church in our Acts of Parliament. Its true designation was always felt to be The Church of England, a genuine, veritable branch of the Catholic Church throughout the world." (III. Dec. 31, 1874; xiii. 17; xviii. June 15, 1875.)

Again, as reported in the *Ottawa Times* of Feb. 23, 1874, when attacking the Reformed Episcopal Church, he said: "If these seceders were men of learning he might meet them in discussion fitly enough." (II. Feb. 23, 1874.)

Now: These positive assertions respecting the word "Protestant" do not agree with Rees' Cyclopædia under the head "Crown—right of," in which reference is made to Blackstone, Book 1, C. 3, and to 12 and 13 W. 3d, cap 3; nor under the head "Oath—Coronation" with reference 1 W. and Mary, stat. 1, c. 6. Then turn to the original documents as found in the New York Law Library and in the Parliamentary Library in Ottawa and find as follows:

30. Car. II. stat. 2, c. 1. "An Act for the more effectual preserving the King's person and Government by disabling Papists from sitting in either House of Parliament." This statute enacts an oath to be taken by all members of Parliament containing: ...." I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And....I do make this declaration and every part thereof in the plain and ordinary sense of the words....as they are commonly understood by English Protestants, without any evasion," etc.

Commons Journal, Feb. 12, 1688 (vol. 10, p. 28), recites that the late King James II. "did endeavor to subvert and extirpate the Protestant religion," and enumerates various proofs, among which is "6, By causing several good subjects, being Protestants, to be disarmed, at the same time when Papists were both armed and employed contrary to law;" that James II. has abdicated and the throne is vacant; that the Prince of Orange ("whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from Popery and arbitrary power) did (by the advice....) cause letters to be written to the Lords Spiritual and Temporal, being Protestant," for electing members of Parliament, "in order to such an establishment as that their religion....might not be in danger of being subverted." And such Parliament being met, enumerate among other things—"7, That the subjects who are Protestants may have arms for their defense suitable to their condition.....They.....claim.....as their....rights" the matters enumerated, and express dependence on the Prince of Orange, and—"Resolved, that William and Mary....be declared King and Queen....to hold the crown....during their lives and the life of the survivor of them....after their deceases, the said crown....be to the heirs of the body of the said Princess; and for default of such issue, to the

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Princess Anne of Denmark and the heirs of her body; and for default of such issue, to the heirs of the body of the said Prince of Orange."

1. W. and Mary, stat. 2, c. 2. "An Act declaring the rights and liberties of the subject, and settling the succession to the crown," recites the declaration (next above copied), the acceptance of the crown by the King and Queen, their Majesties' pleasure that Parliament should "make settlement of the religion....of this kingdom." Parliament confirms the declaration and limits the crown as therein expressed.

Then Sec. **IX.**, copied from the Statutes at Large: "And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Papist Prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal and Commons do further pray that it may be enacted, that all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and shall be forever incapable to inherit, possess, or enjoy the crown and government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same; and in all and every such case or cases, the people of these realms shall be, and are hereby absolved of their allegiance; and the said crown and government shall from time to time descend to and be enjoyed by such person or persons, being Protestant, as should have inherited and enjoyed the same, in case the said person or persons so reconciled, holding communion, or professing, or marrying as afore said, were naturally dead." Blackstone gives the substance of this statute.

1. W. and Mary, c. 6. "An Act for establishing the Coronation Oath."... "That one uniform oath may be, in all time to come, taken by the Kings and Queens of this Realm"....enacts a form to be administered to William and Mary which includes the following: "Archbishop, or Bishop, Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law....King and Queen, All this promise to do." This form is to be used in future.

1. W. and Mary, Sess. 1, c. 18. "An Act for exempting their Majesties Protestant subjects, dissenting from the Church of England, from the penalties of certain laws,"—usually called the Toleration Act. Sec. 14 directs, in case of refusal to take the oath of allegiance and supremacy: "Provided, always... unless such person can, within thirty-one days after such tender of the declaration to him, produce two sufficient Protestant witnesses to testify upon oath that they believe him to be a Protestant dissenter; or a certificate under the hands of four Protestants who are conformable to the Church of England;" this will allow him to make a declaration of the same purport instead of the oath.

12. Wm. III. cap 2. "An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject;" after reciting 1 W. and M. stat. 2, c. 2 (as above), adds: "Therefore, for a further provision of the succession of the Crown in the Protestant line;" enacts that the Princess Sophia "next in succession in the Protestant line;" and limits the Crown to her; "and the heirs of her body being Protestants;" and that whosoever should thereafter come to the possession of the Crown, should join in communion with the Church of England as by law established.

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13. Wm. III. c. 6. "An Act for the further security of His Majesty's person, and the succession of the Crown in the Protestant line, and for extinguishing the hopes of the pretended Prince of Wales, and all other pretenders, and their open and secret abettors."

Blackstone, Book 1, c. 3; after reciting the above 12 and 13 Wm. 3d, says that this is the last limitation of the Crown that has been made by Parliament.

1. George 1, Sess. 2, c. 13. "An Act for the further security of His Majesty's person and government, and the succession of the Crown in the heirs of the late Princess Sophia, being Protestant," etc.

10. G. IV. c. 7, 13 April, 1829. "An Act for the relief of His Majesty's Roman Catholic subjects,"....Sec. xxiv. And, whereas, the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, are by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably."

Now: I submit that these extracts prove that Bishop Lewis is in error as to the use of the word "Protestant." And the quotations (xviii. June 15, Church of England,) prove that he is equally in error as to the other parts of his assertion. The above (excepting II. Feb. 23, 1874; and) including a part of (xviii. June 15), was printed in the *Ottawa Times* of Feb. 5, 1876. As far as known, there has been no denial of its historical accuracy.

Also, these notes, obtained to support the statement held in abeyance (xx. 8), have a direct reference to the P. E. C. (xii. 25).

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CAREY ORDINATION, JULY 2, 1843.

The Hartford *Churchman*, of Oct. 9, 1875, charges the Reformed Episcopal Church with "imitating, but abusing the Protestant Episcopal Church." In answer, we will now examine the facts connected with the Carey Ordination, extracted from a bound volume of pamphlets, collected by the Rev. Dr. Henry Anthon; containing "The True Issue for the True Churchman—a statement of facts in relation to the recent ordination....by Drs. Smith and Anthon....1843," pp. 46; and "Speech of Mr. [Judge] John Duer....in Convention of the P. E. C., of the Diocese of New York on....29th Sept., 1843, in support of the resolutions offered by Judge Oakley," pp. 47.

Drs. Smith and Anthon (p. 27) speaking of Mr. Carey, say: "He deemed the difference between us and Rome such as embraced no points of faith; doubted whether the Church of Rome or the Anglican Church were the more pure; considered the Reformation from Rome unjustifiable and followed by grievous and lamentable results, though not without others of an opposite character; faulted not the Church of Rome for reading the Apocrypha for proof of doctrine; did not consider that we were bound to receive the thirty-nine articles of our Church in any close and rigid construction of the same; declared that he knew not how to answer the question that had been repeatedly asked, whether he considered the Church of Rome to be now in error in matters of faith?—was not prepared to pronounce the doctrine of transubstantiation an absurd or impossible doctrine, and regarded it as

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1 taught within the last hundred years as possibly meaning no more than we mean
2 by the doctrine of the real presence; did not object to the Romish doctrine of pur-
3 gatory as defined by the Council of Trent. Thus far for NEGATIVES, and now for
4 AFFIRMATIVES. He believed that the state of the soul after death was one in
5 which it could be benefited by the prayers of the faithful and the sacrifice of the
6 altar; regarded the denial of the cup to the laity as a severe act of discipline only;
7 justified the invocation of saints; in one instance declared that he did not deny,
8 but would not positively affirm the decrees of the Council of Trent; in another
9 that he received the articles of the creed of Pius IV., so far as they were repetitions
10 of the decrees of that Council! And what were the explanations already alluded
11 to, and the record which was deemed by one presbyter (Rev. Mr. Higbee) so impor-
12 tant, and which weighed, it seems with our diocesan and six of our brethren, against
13 such a mass of evidence as that presented in the examination and here summed up?
14 To our apprehension they amounted virtually to nothing," (pp. 28–33.) On July
15 1, 1843, the Rev. Drs. Anthon and Smith protest in private to Rt. Rev. Benjamin
16 T. Onderdonk, D.D., against the ordination of Mr. Carey, but without effect. Then
17 (pp. 35, 36) Messrs. Anthon and Smith on Sunday, July 2, publicly protest in writ-
18 ing: "On the appeal being made by the Bishop, 'Brethren, if there be any of you
19 who knoweth any impediment or notable crime in any of these persons presented
20 to be ordered deacons, for which he ought not to be admitted to that office, let him
21 come forth in the name of God, and show what the crime or impediment is.'"
22 [And the Rubric says: "And if any great crime or impediment be objected, the
23 Bishop shall cease from ordering such person until such time as the party accused
24 shall be found clear of that crime."]
25 "These documents having been read....the bishop....expressed himself: ....
26 'The accusation....has recently been fully investigated by me, with the knowledge
27 and in the presence of his accusers, and with the advantage of the valuable aid and
28 counsel of six of the worthiest, wisest, and most learned of the presbyters of this
29 diocese, including the three who are assisting in these solemnities....There was no
30 just cause for rejecting the candidates' application....no reason for any change in
31 the solemn services of the day....*All* these persons being found meet to be
32 ordered,'" etc.
33 These public protests by Messrs. Anthon and Smith brought out many violent
34 attacks upon them, especially in the *Churchman*, then edited by Dr. Seabury, one
35 of the examiners. These attacks brought out this pamphlet, in which (pp. 42, 43)
36 they say: ...."The principle involved....covers this whole ground. Shall virtual
37 conformity with Rome form, or not form, an *impediment to ordination?* and does
38 not an ordination held in despite of such conformity furnish sad and melancholy
39 proof of a growing indifference to those great principles for which at the Reforma-
40 tion martyrs died, and a gradual assimilation to Rome, which promises at no distant
41 day identity with her faith, if not union with her polity? It is too late now to
42 press the maxim, '*Obsta principiis*'—*resist the beginnings of evil.* Partially, though
43 possibly too feebly, certainly not successfully, that resistance has been made. The
44 question now is, Shall a *stand* at last be made, and will Churchmen finally rally in
45 defence of their own principles and standards, so eminently Scriptural; or will they
46 be content that even they who are to minister to them in holy things shall come
47 to them with a double creed—with the thirty-nine articles and the creed of Pius

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IV., with the Prayer-Book and the Missal....And what Christian Churchman will not, in view of the rapid changes effected by the last few years, be ready to exclaim in deep anxiety, 'Whereunto will these things grow?' Our children have been by *baptism* brought within the Church's fold; but into what were we and they baptized? Was it not into the faith as it then was? Was it into a *changeling faith,* that shall go on changing and retrograding year by year until it becomes identical once more with that system of darkness and delusion, from which, not without conflict and blood, the Church came forth at the Reformation?....The true issue now involved is the issue between *the Church* and Romanism."

In the New York Diocesan Convention, Sept. 29, 1843 (p. 5, Judge Duer's speech), Judge Oakley offered the following: Whereas...a doubt exists...whether in case any impediment be alleged, and the same has undergone a previous investigation upon a private complaint, and has been determined by the Bishop to be unfounded [as in the Carey case] it is or is not the duty of the Bishop to suspend such ordination....Resolved, That the delegates from this diocese to the General Convention.....be requested to propose.....a canon which shall.....provide that when a Bishop shall receive from any two presbyters objection in writing to the ordination of any candidate for orders in the Church, notice of the time and place of the examination....shall be given to such presbyters, who shall thereupon have the right to be present at and take part in such examination; and that for the avoidance of any misunderstanding or mistake, all questions put to such candidate, and the answers made by him, shall be reduced to writing."

Now (pp. 6—13. Anthon and Smith): Mr. Carey was a member of Dr. Smith's congregation until he changed to St. John's church. When he applied to Dr. Smith for a certificate, Dr. Smith referred to reports that he had heard, and questioning Mr. Carey on the points mentioned in the beginning of these extracts; he subsequently reduced to writing the questions and answers, and afterwards submitting them to Mr. Carey, made such corrections as Mr. Carey desired. This document in writing was presented at the meeting composed of Bishop B. Onderdonk and Revs. W. Berrian, John McVickar, Samuel Seabury, Joseph H. Price, Edward G. Higbee, Benjamin I. Haight—approving; and Drs. Henry Anthon and Hugh Smith—opposing the ordination. Bishop Ives was not present at this examination, but assisted at the ordination. (p. 16.) "Objections were then made to these questions, and to their being put and answered in writing.'...."The Bishop gave it as his opinion that 'questions in writing might be put, but that the examined could not be compelled to reduce his answers to writing.'"...Objections were several times urged by Drs. Seabury, McVickar, Berrian, and by Messrs. Haight and Higbee, to....noting down the answers of the examined; and.... against taking any notes or memoranda whatever," (p. 17). "The objection was overruled by the Diocesan, on the ground that there was no organized meeting—that we had no secretary, and therefore could have no minutes."

Judge Duer, in supporting the resolution of Judge Oakey, as above quoted (p. 18 of his speech), said: "It is for the satisfaction of the Church, for the prevention of future scandal and future discord, that the candidate must be solemnly acquitted of the charge solemnly preferred against him." [Then (p. 21), with respect to this Carey examination.]...."Certainly to the mass of those by whom the publications on the subject have been read, it seems a necessary conclusion that evasion,

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equivocation, coloring, suppression or denial of the truth must be imputed to on[illegible] party or the other."

(Pp. 25, 26, S. and A.) "Dr. McVickar....intimated a hope that no use would be [illegible] made of the notes."...." Dr. Seabury remarked that he understood Dr. Anthon to [illegible] have disclaimed all intention of making public the notes taken." These were in [illegible] both cases denied, and the notes were forced out in self-defence, by the attacks on [illegible] Smith and Anthon.

Now: this examination (pp. 17–24, S. and A.), thus characterized by Judge [illegible] Duer, resembles the examinations of a man who is undoubtedly guilty of some [illegible] crime, while the Revs. Seabury, McVickar, Berrian, Haight, and Higbee, as his [illegible] counsel, knowing all the facts, use every expedient to prevent Drs. Smith and [illegible] Anthon from finding out the truth. And then they try to keep the whole matter a [illegible] profound secret; while Bishop Onderdonk, with the approval of Bishop Ives and [illegible] of six of the leading clergymen in New York, whom Bishop Onderdonk calls "the [illegible] worthiest, wisest, and most learned of the presbyters of this diocese," ordains the [illegible] man who holds the views first quoted, to teach those views to the rising genera[illegible] tion in the P. E. C. Hence the inference, that they all taught the same, *privately*.

This pamphlet of Smith and Anthon first exposed to the world the extent to [illegible] which Puseyism had secretly advanced in the P. E. C. About a year later I hear[illegible] Bishop Onderdonk come out openly on one point (xii. 33). About two years late[illegible] I heard Dr. Berrian come out openly on another point (xii. 34); and the same yea[illegible] I heard Dr. Higbee advance his semi-Romish views to a large extent, and wit[illegible] great energy (xii. 34). These were all in St. John's church, New York. Dr. Higbe[illegible] repeated the same sermon in Jersey City. *Then* it created great surprise an[illegible] excitement. At the present day a new generation has sprung up under such teach[illegible] ing, and *now* the majority in the P. E. C. have advanced so far towards Rome, tha[illegible] a portion of those who agreed with Drs. Smith and Anthon have thought it the[illegible] duty to abandon the P. E. C. and organize the R. E. C. (xix. 2). For this, the[illegible] have received the most violent personal abuse from 13 Bishops, 5 Doctors of Divi[illegible] ity, and 6 newspapers of the P. E. C. (xiii. 10); and when, in self-defense, they sta[illegible] facts like the above, they are charged with "*Imitating*, but *Abusing*" the Protesta[illegible] Episcopal Church (xvii. Oct. 9th, 1875.) This was printed in Epis. Rec., Feb. [illegible] 1876.—B. A.

11th Section.

FREE PREACHING AND THE PARISH SYSTEM.

February, 1876.

1. Bishop Huntington, of Central New York, makes the following common se[illegible] remarks under this head, in the Hartford *Churchman* of Dec. 11, 1875, in his "Pa[illegible] prepared for the Church Congress":

"The parts mentioned, appear to belong at the basis of any rational inquiry, [illegible] to the right way of preaching the gospel in these United States....in the law [illegible] variety and freedom of her ministrations.....

"That anybody....should....show itself chiefly studious, how to confo[illegible] itself to foreign patterns, hampering its action by rules borrowed from dist[illegible] national conditions, having its feet clogged and its hands tied by precedents wh[illegible]

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are not primitive, or prohibitions which are not ecumenical, more anxious not to 1
overstep a certain narrow track, than to feel and follow the inspirations of the Holy 2
Ghost, would be not only the worst of anachronisms, but a terrible offense against 3
heaven and against humanity.....It is not using the whole width of Catholic doc- 4
trine that makes heterodoxy; and it is not liberty or flexibility within the bounds 5
of order, that makes revolution..... 6

"Some time or other—and one might reasonably expect not very long hence— 7
it will be taken up as a serious question by our American Church, whether, except 8
itself, there ever was such a thing anywhere....as a company of Christians....to 9
forbid its members....to come together....on week days to pray....unless they 10
will engage always to continue doing that for half an hour.....Any order to cease 11
'to teach and preach Jesus Christ' to lost men, except after a service including a 12
general exhortation, chants, versicles and eighth collects, has not been taken out 13
of the college of the apostles.....The Church argument....is in favor of uni- 14
formity: but uniformity is an expensive luxury, if you put away for it, any chance 15
of saving the soul's blood..... 16

"Should any Churchman question whether all this comports with churchly 17
principles and precedents, he will do well to turn searchingly to church history. 18
....Everybody admits the deadening effect of routine.....The wheels go ''round 19
and 'round," but somehow they do not 'bite.' And therefore to interrupt now and 20
then, the 'procession of ponderous polysyllables,' to exchange the 'half-hour prom- 21
enade of solemn sentences,' from the ranks of which every home-spun word is 22
banished, and which even in metaphor is 'dressed up in prim Sunday clothes,' for a 23
little evangelical speech, seasoned with common sense, pungent, colloquial, graphic, 24
will do no damage..... 25

"I am, for one, at a loss to see how the gospel can be delivered to these Ameri- 26
can Dioceses, with even a tolerable fidelity, till we have a class or order of ministers, 27
with a special sort of training, with no restrictions to bar their liberty of moving 28
from place to place....Either continue apostolic, and have evangelists, or reject 29
evangelists and say nothing more about apostolicity.....Our argument....is for 30
the free use of all the preacher's possible strength, outside of the walls which 31
enclose a drilled and polished congregation, where he will speak eye to eye, with 32
his matter-of-fact auditory, and where a manuscript will be impossible." 33

2. Now, the Reformed Episcopal Church has made all the reforms here advocated 34
by Bishop Huntington, of the Protestant Episcopal Church. "Outside of the walls 35
which enclose a drilled and polished congregation," and even inside of those walls 36
except on Sunday morning and before a congregation of "this church," our clergy 37
are bound by no set form or service; and their parishes have no geographical 38
bounds, "to bar their liberty of moving from place to place," or to prevent others 39
from doing the same; and they can, at any time, exchange pulpits with non-episco- 40
pal clergymen. 41

3. The contrary rules in the Protestant Episcopal Church are copied from the 42
Church of England, "hampering its action by rules borrowed from distant national 43
conditions, having its feet clogged, and its hands tied, by precedents which are not 44
primitive, and prohibitions which are not ecumenical," because the Church of Eng- 45
land is a political "establishment," and is governed by Parliament, which is "a 46
heterogeneous body of atheists, theists, Jews, Roman Catholics, and every shade of 47

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orthodox and heterodox protestants," as says the *London Spectator*, quoted by *Church and State*, (iii. Nov. 11. 1874; xviii. June 15, 1875).

4. On the contrary: Bishop Doane, of Albany, in his Convention address of 1876, reported in the *Churchman* (xviii. Feb. 26, 1876), says: "It is not 'the differences of administration' among us that do harm. It is the spirit of superciliousness, of self-assertion, of fault-finding, of uncharitableness that condemns us so often in things that we allow, and makes so much that is really good to be evil spoken of....And the Church of which you and I are members, has the purpose and the power to mould *our* habits of thought and speech; *our* ways of worship and of work, *our* devotions and *our* methods of doing our duty (xiii. 10.)....We have the perfect right and duty, I think, in simple loyalty, to think her ways the best; not to condemn and criticise other ways, but to exalt and illustrate her ways ....You cannot be Churchmen and either Presbyterians and Methodists....I am saying nothing against Roman Catholics, or Presbyterians, or Methodists [or the R. E. C.? xx. 1], in this; but it is better to be one or the other; and as we cannot be both, then we think it better to be the one thing that we are....You may think the Churchly habits very old garments ...and the new-fangled ways may be more *a la mode*—more fashionable, more popular, more taking, more effective. But you cannot piece out the old garment with the new. You may think the liturgical bottles of our worship very old, and the new wine of free prayer and 'free preaching' (whatever that means) (xix. 11-1), may seem very sweet and sparkling; but you cannot put the new into the old....There are Churchly ways of doing everything that is good to do....The modern method of what is called a revival is unchurchly....A gospel of pardon without absolution, and of grace without seals; a preaching that proclaims the way lost, and gives no guide; that tells of hunger and offers no food; that holds up the Head that is in heaven and hides the Body that is on earth; that cries unclean and offers no washing; that seeks and reaches no deeper down than the emotions—this is not the Christ that we have learned... Better let them alone, for I cannot conceive how any Churchman can cast in his lot with such a system....We have the Church in her authority, in the Sacraments, in the means of grace, in the provision for private confession, *when needed*, in the power of authoritative absolution, in Confirmation," etc. (xviii. Nov. 6. Board.)

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IMITATING, BUT ABUSING. No. 1.

Under this heading, the Hartford *Churchman* of October 9, 1875, says: "The only specialty for which the 'Reformed' have the exclusive market, is the abuse of the P. E. C....The whole stock in trade of the 'Reformed' is confined to the faults of the body, which it imitates." Now, as to

ABUSE,

thirteen Bishops, five Doctors of Divinity, and six newspapers of the P. E. C. use the expressions towards the R. E. C., as collected (xiii. 10.)

No answer whatever was made to any of these charges by any one of the Reformers, until on May 21 or 27, 1874, the editor of *Church and State* made misstatements as to facts at the Second Council of the R. E. C. which (ii. June 3, 1874,) were contradicted by a Reformer, who used this expression: "Has the periodical in question lost its character for truth and veracity, or does it publish without

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investigation?" The next answer was the open letter of Rev. M. B. Smith (ii. June 10, 1874), proving the historical errors, and denying the charges of Bishop Stevens, above quoted at June 10. This was further criticised (xiii. 24) with this remark: "Bishop Stevens stands alone in raising a question of *veracity* between himself and the members of the R. E. C. Since Mr. Smith has corrected his historical errors, and the errors of his charges, I will simply quote the words of Burke, 'Men know a little, presume a great deal, and so jump to the conclusion.'"

The third answer from a Reformer was (ii. Dec. 16, 1874,) in answer to an attack by *Church and State* of Nov. 18, 1874, denying its assertion that "no attack was made in General Convention upon Bishop Cummins or the cause he represents," and meeting several other remarks, which indicated that the Reformers had no reason to complain of the treatment they had received, and containing this passage: "In conversation with a non-Episcopal clergyman, I expressed my surprise that so many Bishops had become so much excited as to lose their balance, and forget that they ought at least to be gentlemen." He answered, "They cannot appreciate the ridiculous figures they cut before those who do not belong to their own sect."

Again, the Reformers of the first Council thus characterized (xiii. 10), were exclusively those "who are now, or have been, ministers and laymen in the P. E. C.," as stated by Bishop Cummins in his Call to Organize, dated Nov. 15, 1873, (ix.) As members of the old Evangelical party, they had used every endeavor to prevent the Romeward changes, of late years introduced into the P. E. C., as shown by the Philadelphia Declaration of Nov. 5, 1867 (xi. 5), (xviii. June 9, 1875.) The Chicago *Protest* of February 18, 1869 (xi. 14), the Chicago *Conference* of June 16–17, 1869 (xi. 15), and the letter of sympathy for Rev. Charles E. Cheney, of May 13, 1871, (xi. 16.) But they could not stem the torrent, and the *Church Journal* (iii. Feb. 25, 1874,) says: "The old-fashioned Evangelicals swamped into a hopeless and helpless minority, stand looking on, asking what we propose to do about it." (xviii. Jan. 1, 1876. No hope.)

These Evangelicals in the P. E. C. had several courses before them. *First*, they might do as has been done by *Church and State*, as, says the correspondent of the Episcopal *Recorder* (xviii. June 9, and Sept. 22, 1875.) "The open sale of this paper....included a transfer of at least two thousand Evangelical families to the High-Church camp....The *Church and State* was made up by uniting the *Protestant Churchman* and the *Christian Witness*....for a whole generation the accredited organs of the Evangelical party....By the sale of *Church and State*, this High-Church teaching is deliberately introduced into hundreds of Evangelical families, by one of the parties who owed the opportunity to do so, to the confidence placed in the previous professions of fidelity to the Evangelical cause. And is not this a part of a movement which began by an effort to suppress the Evangelical Societies?"

By thus surrendering at discretion, the Evangelicals would retain their social positions in what the *Southern Churchman* calls "a most respectable society" (xviii. July 8, 1875), and they would retain their share of the seven millions of property, and seven millions of annual income of the P. E. C. (xviii. Jan. 22, 1876); they would not subject themselves to the seven objections stated by Dr. Newton (xvii. May 5, 1875), nor to such abuse by the representatives of the P. E. C. as

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quoted (xiii. 10.) But if they adhered to their Evangelical views, this connecti would be only nominal, and their contributions would cease (xix. 13–7 to 14.)

Or, *Second:* They might adhere to their Evangelical views, and "fight it o within the Church," with no other effect than to produce a schism (xii. 43–5 when we find the views of the ruling majority thus represented by the *Chur Journal*, as quoted by *Church and State* (iii. Nov. 11, 1874): "May the hand withered and the tongue dumb that writes or speaks, to organize a 'party' promote 'views.'" But,

Third: Some of these Evangelicals, rejecting both the above alternatives, wit drew from the P. E. C., which they believed to allow false doctrines, and by Declaration of Principles proclaimed themselves Protestants, pure and simple, union with the Protestant world, from which they had been cut off by the exclu ing canon of 1868 (xii. 57, 59.) For this they have been abused as above show (xiii. 10.) To answer this abuse by argument, and prove by facts the condition the P. E. C., and the propriety of separation, addresses have frequently been ma by the members of the R. E. C. These arguments are not met by argument, b by abuse, in charging these facts as abuse. And such is the case with the char at the head of this article, "Imitating, but Abusing."

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IMITATING, BUT ABUSING. No. 2.

This charge against the R. E. C. is proved to be the reverse of the truth (xi 12.) The extracts from the remarks of thirteen Bishops of the P. E. C. against t R. E. C. (xiii. 10) closely resemble the curses by the Pope (xiii. 10½.) We no come to the

RIGHT OF ABUSING OR CURSING.

Bishop Odenheimer (ii. June 3, 1874,) takes the same position respecting the E. C. as on page 112 of "The New Jersey Journal," of 1869, when referring to t resignation of the Rev. M. B. Smith: "The Holy Catholic Church....marches to victory, by virtue of the presence of the Incarnate Son of God, who promised that the gates of hell shall never prevail against her." Cardi McCloskey is equally confident respecting his Church (xviii. Nov. 29, 1875.)

The *Church Journal* (iii. Dec. 4, 1873,) shows the exclusive claims of the P. C. (xviii. March 1, 1876, Lay.)

The Bishop of Maine (xviii. Nov. 6, 1875,) in his Convention address s "Were all nominal Christian believers among us united in the same confessio faith, and in a common organization, it would still be difficult enough to stem tide of unbelief and irreligion....but when there is no unity of organization o effort, but on the contrary, jealousies, rivalries, and strifes, we find here not onl element of weakness in the Christian body, but the most fruitful cause of tha difference and scepticism which so extensively prevails amongst us....And who offer a remedy....but a....Church which, like her Divine Master,....can spea 'one having authority.' Such is the claim of the P. E. C., and we are boun declare and exhibit everywhere this distinctive character of the Church." And presiding Bishop (xviii. Nov. 6, 1875; Dec. 10, 1875, Eng.)

The *Churchman* (xviii. Nov. 20, 1875,) says: "The frequency and ease

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which ministers of the Congregational body are called and transferred to preside 1
over Presbyterian and Reformed Dutch Societies, may perhaps be looked upon as a 2
disruption of party lines and the softening of asperities....Our good friends have a 3
way of bridging it over, 'Christian Union,' or forgetfulness, or something else 4
doing the service of seven-leagued boots." 5

Now: the above extracts illustrate the well-known fact that many in the P. E. 6
C. regard that branch as especially "the Church." And we may infer from these, 7
and the remarks of others, that there are those who believe that the Bishops of the 8
P. E. C., by virtue of the "electric touch" of the Apostolic Succession, are almost, 9
if not quite, infallible, and have the same right of cursing as is distinctly claimed 10
by the Pope (xiii. 10, 10¼); and that no one has a right to reply (xviii. Jan. 22, 11
1876, Bp. of M.) To this we demur and bring proof to the contrary. 12

The Bishop of Maine, as above quoted, says: "Jealousies, rivalries, and strifes 13
- - - - the most fruitful cause of that indifference and scepticism which so extensively 14
prevail amongst us." Amongst whom? The *Churchman*, as above, shows that 15
"jealousies, rivalries, and strifes" do not prevail between the Congregational 16
"body," and the Presbyterian and Reformed Dutch "Societies." Nor is it between 17
them and the Methodists; nor is it between the R. E. C. and any Evangelical 18
Church, since we frequently find them all associating on the most friendly terms of 19
perfect equality (xvii. 1875; May 5, Brook.; June 16, Ref. 1876, Jan. 1; Ott. and 20
Chicago; 12, Va.; Feb. 1, Use; 9, Vic.; Mar. 1, do. do. etc., etc.) 21

But the above extracts show that the P. E. C. treats these "bodies" and 22
"societies" with a haughty air of superiority; and we know that the ruling 23
majority in the P. E. C. refuses to join with non-Episcopal Churches, in united 24
efforts for the spread of Christianity; and these, coupled with the terms, "dissent- 25
ers," "sects," "bodies," "societies," exhibit on the part of the P. E. C., and would 26
naturally excite in others "jealousies, rivalries, and strifes," if those thus designated 27
cared anything about them (ii. Dec. 16, 1874, B. A.; iii. June 4, 1874; xviii. Feb. 5, 28
1876, Bp.; March 1, Lay.) So much for the P. E. C. towards non-Episcopalians. 29
And a strong expelling motive to drive me out of the Church of my ancestors, was 30
the use of such terms among Christians, that are analogous to the terms used by 31
persons who claim to belong to a high Brahminical *caste* among the Heathen 32
(iv. 8.) 33

Then, within the P. E. C. the "jealousies, rivalries, and strifes," that are justly 34
rebuked by the *Church Journal* (iii. Jan. 7, 1875), and the remarks of Bishop Coxe 35
(xviii. Sept. 4 and 11, 1875,) exceed anything that I know of, among non-Episco- 36
pal Churches. 37

Then, the abuse (xiii. 10) poured out in a turbid flood upon the R. E. C. by 38
thirteen Bishops of the P. E. C., who claim the succession from the Apostles, and 39
by Doctors and by newspapers, I suppose to be unprecedented, except by the Pope 40
(xiii. 10¼.) 41

Hence, the P. E. C. appears to stand unrivalled for its "jealousies, rivalries, and 42
strifes," (both without and within)...."the most fruitful cause of the indifference 43
and scepticism that so extensively prevail amongst us." And this does not indicate 44
that this is especially "The Church" (xviii. Nov. 6, 1875, House.) 45

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1 Again, "The Holy Catholic Church....marches on to victory, by virtue of the
2 presence of the Incarnate Son of God, who has promised that the gates of hell
3 shall not prevail against her," as Bishop Odenheimer very properly says, as above.
4 If, then, the P. E. C. be that Church, as he and others maintain, the facts should
5 prove that it "marches on to victory," while the following facts appear to prove
6 the contrary, viz.:

7 1st. The P. E. C., or its parent, was among the early Churches in this country
8 (xviii. Dec. 30, 1875,) but now it is one of the small denominations, and, according
9 to the census of 1870, contained only one in twenty-eight of the Protestants, with-
10 out including the Roman Catholics (xiii. 10¼.) Then since the organization of the
11 R. E. C. on December 2, 1873, and the abusive remarks thereon by the P. E. C. (xiii.
12 10) we have the following admissions (2d to 15th) by persons high in authority in
13 the P. E. C., viz.:

14 2d. "R. B. D." [R. B. Duane, Sec. ?] (iii. Feb. 20, 1875.)

15 3d. Pastoral of the House of Bishops (iii. Nov. 3, 1874.)

16 4th. Bishop Whittingham (iii. Sept. 10, 1874.)

17 5th. Bishop Littlejohn (iii. May 20, 1874.)

18 6th. Rev. N. H. Schenck, D.D. (xviii. Nov. 11, 1875,) at the P. E. C. Congress,
19 said: "It was a surprising fact that to-day there was a smaller number of candi-
20 dates for holy orders than there was six or seven years ago....A maxim which
21 unfortunately had proved true, was that the fool of the family had been designated
22 for the ministry."

23 [Then add 7 to 11 from the *Churchman* of Nov. 6, 1875.]

24 7. "The Foreign Committee reported that their receipts for the year were only
25 $89,724.74, being $10,275.64 less than in 1874, and $24,385.34 less than in 1873."
26 [See 11th.] (xviii. Nov. 6.)

27 8. "The Foreign Committee being also in debt to the extent of more than $30,-
28 000," (xviii. Nov. 6.)

29 9. "The Committee stated that, in their judgment, the need of a more thorough
30 enlistment of the people in the great missionary work was becoming more apparent
31 every year," (xviii. Nov. 6.)

32 10. "The Nineteenth Annual Report of the Society for the Increase of the
33 Ministry, says: 'Notwithstanding the warnings of the last General Convention,
34 and the earnest exhortations of the Pastoral Letter [3d], and the forcible charge of
35 almost every Bishop to his own Diocesan Convention [4th, 5th], the candidates for
36 Holy Orders have not only not increased, but have actually fallen off during the
37 past year [2d 11], threatening widespread destruction throughout the Church,'"
38 (xviii. Nov. 6, 1875.)

39 11. "The Special Committee of the Board of Missions of the P. E. C." in its
40 report on the Domestic Missions, signed by Bishops Whipple and Doane, and by six
41 others, says: "The increase of our ministry last year in fifty-six dioceses was only
42 twenty-eight over the deaths [2d]. In four years, from 1870 to 1874, there was a
43 decrease of 200 in the number of our candidates for orders, and of these candidates
44 there were but few of that class which represents the highest culture, talent, and
45 social standing in the Church....We had supposed that this deficiency was caused
46 by the worldliness of the times, and that it was common to all religious bodies; but
47 we find that during the same period, the Presbyterian Church increased in the

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number of its candidates for the ministry, from 511 to 800, and that last year they raised $250,000 for theological education. Their efforts have been rewarded in a more highly educated ministry, and in the large increase of communicants....The pressure of work and of unoccupied fields, will tempt us to accept those who are not in every way fitted for the Master's work." (xviii. Nov. 6, 1875; Jan. 22, 1876, Bp. G.)

12. Bishop Clark, in his Convention address, as reported in the *Southern Churchman* (xviii. Sept. 23, 1875), referred "to the alarming decrease in the number of candidates for Holy Orders, which had fallen off some twenty or thirty per cent. since the Convention of 1871. The Church cannot be made to grow by any process of mere pulverization—by converting presbyters into Bishops, and dividing dioceses—while the general supply of clergy is gradually diminishing."

13. Bishop Howe, of Central Pennsylvania (reported in *The Churchman*, xviii Jan. 1, 1876), in his Convention sermon, says: "The number of candidates for Holy Orders in 1871 was 448, and in 1874 only 228; a falling off of nearly one-half....It is time for our clergy to look these alarming facts in the face."

14. The Foreign Committee of the Board of Missions (*Churchman*, xviii. Jan. 29, 1876), Special Committee, says: "Last year's excess of payments, $16,474.02 +$16,231.46 for the preceding year, make indebtedness at the commencement of this fiscal year $32,705.48....For two years or more, the expenses have exceeded the income at the rate of more than $16,000 per annum....We think the Committee will realize a sum equal to last year....$90,000. Amount required for the year, $87,028. Add arrearages, $32,705, makes $119,733 to be provided for. (xviii. Jan. 29, Canada.)

15. The Rev. Dr. Harriman, as reported in the *Evening Post* (xviii. April 15, 1876), in his call for help in aid of the Society for the Increase of the Ministry, states that: "The increase of ministers in the P. E. C. fell off from ten per centum a year from 1830 to 1840; to six per centum a year in the decade 1850 to 1860; from 1860 to 1871 the annual increase of the clergy came down to four per centum, and now, in 1876, it has fallen to two per centum."

Now: these fifteen quotations do not indicate that the P. E. C. "marches on to victory" to prove its divine right to speak "as one having authority," and by virtue of that authority, to use such language towards the R. E. C. as that quoted (xiii. 10.) But they do indicate that there is something wrong in the P. E. C. that is causing its decline. And facts indicate that the cause of that decline caused the separation of the R. E. C. from the P. E. C. Remove the cause and the conditions would be reversed (xiv.)

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THE REASON.

In the midst of these lamentations, no one in the P. E. C. ventures to express an opinion as to the fundamental cause of decay (xviii. Jan. 22, 1876, Bp. of M.) But facts indicate that it is the semi-Romanism that was introduced about 1841 (xix. 10; xviii. Jan. 5, 29, 1876; do.; Feb. 5, 26; Mar. 22), and "from 1841 there has been a falling off at a steadily-increasing ratio" [2d]. From the above numbered statements it appears that the candidates which they desire, and as a general rule, can not get, are [11th] "of that class that represents the highest culture, talent, and

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social standing in the Church" [3d]; "whose parents are able to give the
unrestricted choice of professions." While of those that they do get [3d], "b
small proportion....are self-supporting." [5th]. And for the "past twenty ye
nothing but a marked physical or mental debility has debarred any one"; and
"the fool of the family had been designated for the ministry." This is
authority.

Now: I believe, that in proportion to numbers, the P. E. C. is the richest of
the denominations (xviii. Jan. 22, 1876, Statistics.) But it is evident from the ab
that the candidates they can not get are those who would not be raised in s
standing, nor be induced to stifle their convictions for the sake of *pecun*
support. Of this class in the ministry, those who prefer Romanism, pure
simple, leave the P. E. C. in that direction. We know this to be the fact (
March 1, 1876.) Others of the same class (but not all) who desire Protestan
pure and simple, leave the P. E. C. for the Presbyterian, Methodist, D
Reformed, Congregational, Independent, Baptist, and Reformed Episcopal Chur
We know all these to be facts (xi. 24.) Others of the same class, be they Ro
ists, semi-Romanists, or Protestant, who might be willing to enter the minist
the P. E. C., if it were the same in all places, may reasonably draw back fr
Church in the condition of the P. E. C., as described by *Church and Stat* (I
Sept. 10, 1874; do.) I know of one such case of withdrawal (xii. 45.)

The fifteen admissions quoted above, have all been uttered since the org nis
tion of the R. E. C., on Dec. 2, 1873. When analyzed, they prove th t t
semi-Romanism which now controls the P. E. C. is the cause of its deca (xi
56–59.) To change from this control to Protestantism pure and simple, the R.
C. separated from the P. E. C. (xi.) For this its members have been charged wit
wrong, in the roughest kind of language, by thirteen Bishops, six newspaper , a
five D.D.'s (xiii. 10.) To defend themselves from the charge of wrong, they ha
frequently stated facts to prove the necessity of separation. This statem nt
facts is called "abuse," although the facts themselves are not denied; and such
the charge by the *Churchman* at the head of this paper, "Imitating, but Abu sin
(xvii. Oct. 9, 1875; xviii. Jan. 29, Feb. 5, Feb. 26, 1876; March 1, 1876, Rome;
22, Sister.)

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IMITATING, BUT ABUSING. No. 3.

From this attack on the R. E. C. (xix. 12), it appears that in 1875, the *Chur*
man is not satisfied with the strong family likeness (xix. 2), in place of findin g t
R. E. C. flying off to the "dreary waste of fanaticism and folly" as predicted (
May 21 and June 3, 1874.)

AS TO IMITATING.

When the Colonies separated from England and formed these U. S. A., they di
not attempt any Utopian novelties like some other nations, but retained the ol
system to which they had been accustomed; except in a few points, where the
experience had proved it to be defective. The result has shown the importance o
conservatism.

When the P. E. C. separated from the Church of England, it followed the

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general rule as the civil government, and framed the Prayer-Book of 1785 as described (xi. 2.)

In 1789, the P. E. C. abandoned these modifications of 1785, and more closely imitated the Prayer-Book of the Church of England (xix. 11–a.; xix. 9; xii. 12–24.)

But the founders of the R. E. C., having all belonged to the Evangelical party in the P. E. C. (ix. 3), had learned, by experience, the evils of this reaction; and, abandoning the P. E. C., with its Prayer-Book of 1789, returned to the general principles of 1785 (xix. 2), and thus retained what was theirs by birthright; and in this country older than the principles of the P. E. C. (xi.; xix. 2.) And upon the basis of this Prayer-Book of 1785, thus abandoned by the P. E. C., the Episcopate was transmitted from Canterbury to the P. E. C. (vi. 7, 8.) And this the Hartford *Churchman* calls "Imitating" the P. E. C.

16th Section.

DATE OF EASTER. GENERAL PRINCIPLES AND NOTE.

The following three papers (xix. 16, 17, 18) have appeared in a different form in the *Episcopal Recorder* of Jan. 26, Feb. 2, 9, and 23, 1876. They were suggested by various papers on the same subject in the *Churchman*, *Southern Churchman*, and New York *Times* of about the same dates.

The references without letters are to the Chapters and Sections in this book. Those with letters refer to the like symbols and Sections in "Appendix H,—Report on the Gregorian Calendar," Journal of the R. E. C., in 1874; or to the same in the full work on Calendars, from which the parts included in this report were extracted.

16-1. The 14th Nisan began in the evening of Thursday, April 3, A.D. 33, and ended in the evening of Friday, April 4; and Christ was crucified on this 14th Nisan, as counted by the Jews in that year; as shown by Mark (15–42) and John (19–31); and by the present Jewish Calendar (NB. Characters 5, 6, 7.)

16-2. Nevertheless, Christ ate His passover at the regular date on the Mosaic 15th Nisan, on Thursday evening, and He was crucified on the same 15th Nisan, which ended on Friday evening, according to the Mosaic date of the Passover, as determined during the Second Temple, by the date of the visible new moon of Nisan. This is proved by independent calculation (NB. AC. 16), and by the present Jewish calendar; if we omit the postponement by (AO. Transfers), which did not prevail in A.D. 33. But at that date the Sanhedrim postponed the date one day, if the new moon of Nisan, when astronomically visible, was not actually seen by two witnesses, on account of its obscuration by clouds. And such appears to have been the case in A.D. 33 (NB. Characters 8, 9; NB. AO. 11.)

16-3. The "Quartodicimans" of Asia, held Easter on the 14th Nisan, and on any day of the week. The Westerns held Easter on Sunday next thereafter. In A.D. 314, the Council of Arles decided in favor of the Westerns, and in A.D. 325, the Council of Nicea (or Nice) confirmed it, but gave no astronomic rule, and this date was annually determined by the Egyptian astronomers until the century after the Council, when the Nicean calendar (N.C.) was substituted for these annual predictions (NB. NC. 1 to 4, 6.)

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16-4. This NC. consisted of two parts. The lunar portion was the Nicean cycle of 235 new moons in nineteen years; and the solar portion was called the "Paschal Canons," which directed "That the 21st day of March shall be accounted the vernal equinox." The substance of these Paschal Canons is given in the Prayer-Books of the P. E. C. and of the Church of England, under the head of "Tables and Rules." All the following assert or imply that the vernal equinox fell A.D. 325, March 21, viz.: Long, Montucla, Renwick, Rees, Adams, Missal, Seabury. But the British Act of Parliament, 1752, says: "On or about tha 21st day of March." And calculation proves that, counting Jerusalem as the prime meridian, the vernal equinox about that date (as at present in new style) fell on March 21, only in the third year after leap-year (NB. AC. 16–7), and this latest date, March 21, being "*accounted* the vernal equinox," prevented Easter from falling on the day of the Passover in three years out of four, as might have happened if March 20, the actual date in A.D. 325, had been given as the single date. And such was the object of the Nicean rule, as stated in the Missal, "ne cum Judæis convenia-mus"; and by Lindo, "ne videantur Judaizare," (NB. NC. 3, 4, 6, 7-3.)

16-5. But this Nicean Cycle gave only the dates of the 235 new moons. And to the dates of the nineteen Paschal new moons, some added 12, others 13, and others 14 days for the full moon of Nisan of the Paschal Canons (16–3.) This confusion was terminated by the Council of Chalcedon A.D. 534, when by common consent 13 days were added to the dates of the 19 Paschal new moons, omitting all the rest of the 235 moons in the cycle, and thus establishing the 14th Nisan as the Nicean full moon of Nisan. This formed the old style calendar, used by the Westerns until the introduction of the Gregorian Calendar (NS. 18), and, in a Greek form, still regulates the ecclesiastical dates of the Russo-Greek Church (16–1, 2, 3;) (AM. 3; NS. 18; OS. 2; NB. Calendars 18–11, 12; 19; NB. GND. 4, 8, 12 13; NB. NC. 5, 6.)

16-6. The 14th Nisan having been thus established as the full moon intended by the Council of Nicea, is now the standard Mosaic or astronomic date of GN. (Golden Number) in our calendar; at the standard age of about 14.416 days after conjunction, or a little less than mean full moon 14.765 days after conjunction. And this is nearly the average of the Mosaic or astronomic moon, which varied between 13.75 and 15 days old at the beginning of 14th Nisan. And it is nearly the same age as the moon for the 14th Nisan by the present Jewish calendar (NB. AC. 2–2, 2–3, 2–16.7; NB. Calendars 18–5, 6; 18–9, 10; 18–15, 16.) Hence the calendar "full moon" may vary about three-quarters of a day more and less than the standard 14.416 days old, and still be the Mosaic moon of the 14th Nisan.

16-7. This Jewish calendar (AO.) keeps the moon of 14th Nisan nearly to the same age, 14.455 days old, as in 1873, and increasing only at the rate of 5¼ seconds per year, and counts the astronomical difference between a leap-year and a common year, and counts the dates invariably from 6 P.M. at Jerusalem (or as Muler says, from Eden in Babylonia, which makes but little difference). But the use of this calendar is very complicated (NB. AO. 11–15.)

6-8. The Gregorian Calendar is more complex in its construction than the Jewish calendar, but in its application much more simple and less precise. The age of the moon varies from the standard 14.416 for the following reasons. *First.* This single date is in maximum Julian time, which makes no difference between a

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common year and a leap-year, and begins the artificial day at all hours of the 1
natural day, and in the third year after leap-year it agrees with calendar (or 2
ordinary) date. *Second.* In Table II. of the Prayer-Books (NS. 2), the lunar correc- 3
tions (NS. LC), and the solar corrections (NS. SC.) are applied by whole days, when 4
the proper corrections may be more or less than whole days; and they are applied 5
only in the centurial years, taking no account of the intermediate variations. By 6
means of these corrections are found for the centurial years, the date of GN. 3, 7
corresponding with A.D. 325, the year of the Council of Nicea, and that date is 8
indicated by the index number 0 to 29—the number of days after March 21, on 9
which falls GN. 3 for the 14th Nisan. These irregularities of NS. SC. and NS. 10
LC. are peculiar to the Gregorian Calendar. 11

16-9. The irregularity of Julian time (16-8, First), and the following are 12
peculiar to the Nicean Cycle (16-8.) Thus: The Nicean Cycle assumes that 235 13
lunations strike the same date in 19 years. This is very nearly correct, if the 14
years be Julian years of 365.25 days. This they are not. The 19 calendar years 15
may contain 4 or 5 leap-years, and the terminal year may be a leap-year or a 16
common year. Then the next nearest approach is 99 lunations, which are a little more 17
than 1½ days over 8 years of 365.25 days. But the cycle counts only by whole 18
days, and to make the average correct, sometimes adds one and sometimes two 19
days, by this rule, viz.: In (NS. 4), or table to find Easter in the Prayer-Books for 20
this century, take any GN. and its date as standards. Then to GN. add 8 years 21
in a circle of 19 (*i. e.*, add 8 or subtract 11), and if this produce GN. 1 to 8, date it 22
one day later; but if GN. 9 to 19, date it two days later, until the date exceed 23
April 18 (the Paschal limit), and then subtract 30 days for the date of the same GN., 24
and proceed as at first, until the original GN. and date are reproduced (NB. Scale.) 25

16-10. Lindo, in his preface to the Jewish Calendar, says: "The Council of 26
Nice ordered that Easter should not be held on the first day of the Passover 'ne 27
videantur Judaizare,' but in 1825 and 1903, both fall on the same day." This 28
proves nothing against the Christian Calendar. The Mosaic or astronomic date 29
was the standard in A.D. 325, not the present artificial Jewish Calendar of A.D. 30
360 (AO.) According to (AO. Transfers) the date is postponed one day later than 31
the Mosaic date, if the Moled Tisri fall on day i., iv., or vi. (16-2), and again it is 32
postponed one day in two cases to keep the year within the prescribed six different 33
lengths. This addition of one or of two days beyond the Mosaic date, may bring 34
the Passover on the Nicean date of Easter. Also, AO. takes the wrong moons in 35
the years, GN. 9, 1, 12, and the preceding Passovers now fall in the second Mo- 36
saic month. And all the Passovers are advancing into the second month at the 37
rate of one in 342.368 years, and the whole series of 19 will pass forward from month 38
to month in each period of 6,505 years, so that in the course of time, the present 39
calendar will bring the Passover in Summer, Autumn, Winter, Spring, and so keep 40
revolving through the natural year. (NB. Calendars 18-15, 16.) 41

16-11. The Gregorian Calendar fails the least of all the Calendars now in use. 42
During this century it gives the Nicean date of Easter as nearly as practicable 43
with the simple form of calendar that has governed the Christian Church since the 44
fifth century (16-3). But (NS. Retractions) will act during the next century. 45
(NB. AC. 3.26—1, 2.) These are astronomically false, and contrary to the Nicean 46
rule. They are indicated by the blanks at April 17 and 18 in Table III. of the 47
Prayer-Books. (NB. AC. 3.26—1, 2.) 48

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16–12. The *Southern Churchman* of April 27th, has a paper by "R. K.," who is a "distinguished astronomer." He concludes thus: "In our day, nothing is easier than to point out the first full moon after the vernal equinox, and it would seem more consistent with the dignity of the Church to make use of it, rather than to follow the clumsy devise of Clavius, contrived, in part, to avoid the very thing it professes to give."

16–13. Now: (NB. AC. 2.16–12) gives a rule to find this date with astronomic precision. But, since the Gregorian Calendar preserves the simple form which has governed the Christian Church, without exception since A.D. 534, this and other astronomic rules are used (in AC.) to correct a few errors in the Gregorian Calendar, which only result in changing the date of some of the index numbers in Table II., and obliterating the NS. Retractions from Table III. in the Anglican Prayer-Books, and corresponding changes in the Roman Epacts.

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DATE OF EASTER, No. 2. ERRORS OF JARVIS.

Jarvis' Chronological History of the Church is an admirable work in general, but has three errors on the subject of Christian Calendars, viz.:

17–1. On pp. 87–92, he gives "The Calendar of the Ancient Church, established by the Council of Nice." This, I think, should read: "Established in the century next after the Council of Nice" (or Nicea). It would require too much space to give the historical quotations, to show that the Council of Nicea simply decided that Easter should be held on Sunday next after the Mosaic Passover, "ne cum Judæis conveniamus," as says the Roman Missal; that during the Second Temple, the Jews determined this date by actual observation on the paschal new moon at Jerusalem; that until the century after the Council, this date was predicted by the Egyptian astronomers, and communicated to the whole Christian world; and that in the century after the Council, this cycle in Jarvis was substituted for the annual predictions. (NB. NC. 1 to 7.)

17–2. These historical facts are important in determining what was actually the *Nicean rule* to find Easter. If this statement by Jarvis be correct, then was the old style calendar correct, as established by the Council of Chalcedon (A.D. 534), which added thirteen days to the dates of the paschal new moons in this cycle, for the dates of the full moon of Nisan, "to find Easter for ever"; and this Easter in the course of time, will advance into Summer, Autumn, Winter, and Spring, and thus keep revolving through all the seasons of the natural year; and in 1864, the Greek Easter, in accordance with this calendar (in a Greek form), fell at the proper Nicean date, five weeks later than our Easter. But if the Nicean rule require that Easter be held on Sunday next after the Mosaic date of the 14th Nisan, then does that date become astronomic, without restriction by any artificial calendar, and our Easter in 1864 was in precise accordance with the Nicean rule, while the Greek Easter was five weeks too late; and this error will keep on increasing. (NB. Calendars 18–11, 12.)

17–3. *The Churchman's Calendar* of 1866, 1867, and 1868, repeats the statement by Dr. Hill of the position of Amphilochios, Archbishop of Corinth, that "The Greeks may admit the Gregorian Calendar, but never the Latin rule of Easter, as

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the ordinance of the Council must be held superior to mere scientific adjustment." 1
This appears to contradict itself, since the Latin rule of Easter is nothing more than 2
the Gregorian Calendar. And the Latin rule of Easter accords with the "ordinance 3
of the Council," while the Greeks follow a "mere scientific adjustment," that agreed 4
with the Nicean rule in early days, but is going away from it at present. (xix. 16.) 5

17-4. On pp. 94, 95, Jarvis says: "The precession of the equinoxes had in the 6
interval of time shifted the cardinal points in the zodiac, so that the winter solstice 7
had passed from the 25th to the 21st of December, and the vernal equinox from the 8
25th to the 21st of March." 9

17-5. Now, the precession of the equinoxes has no connection with this subject; 10
and Seabury makes the same mistake. Calendar dates depend exclusively upon the 11
times occupied by the revolutions of the earth and of the moon. If there were no 12
fixed stars, our calendar would be the same, but we would not be aware of the ex- 13
istence of the precession of the equinoxes. It is the very small distance that, in 14
each year, the sun is westward from its former position among the stars when it 15
reaches the equator. It is caused by the slow revolution of the pole of the earth 16
around the pole of the ecliptic, while spinning rapidly in its daily revolutions and 17
revolving with comparative rapidity in the zodiac; analogous to the slow revolution 18
of the axis of top while spinning rapidly on its pin. This very slow motion of the 19
pole of the earth among the fixed stars causes one star after another to become the 20
"North Star" (and by this they determine the dates of the Pyramids), until, in 21
about 25,000 years, it will make the complete circuit and return to the same point, 22
"and the great clock of eternity will strike ONE!" (Mitchell.) 23

17-6. The actual cause of this recession was the error in the Julian Calendar, 24
making the year average 365.25 days in place of 365.242,216, as assumed in the 25
Greenwich Nautical Almanac since 1865, or 0.007,784 day too long, making a 26
recession of solar dates of one day in 128 years (NB. AC. 2-2.) 27

17-7. On p. 95, Jarvis, in speaking of the Council of Nice in A.D. 325, says: 28
"They found the.....new moon.....in the year of their session fell 29
on the 23d March. They made it, therefore, the beginning of a new cycle of nine- 30
teen years, and consequently marked it with the Golden Number one. It is possible 31
that, in the ordinary course of the Julian Calendar, the year of their session was 32
the third of the Metonic Cycle," etc. 33

17-8. Now, by astronomic calculation, this moon in A.D. 325 did not fall on 34
March 23, but on March 31, and this in the Nicean Cycle (Jarvis, p. 88) is marked 35
III. Also, by astronomic calculation and by history, the new moon fell on January 36
1, B.C. 45, on the introduction of the Julian Calendar, and January 1 is marked I. in 37
this cycle (Jarvis p. 87.) This makes the year B.C. 45 to be Golden Number I of 38
the Roman Cycle, and that agrees with history; and that makes A.D. 325 = IX, 39
which in this cycle gives new moon at April 1 (p. 88), one day later than III for the 40
same year at March 31 in the Nicean Cycle. And in Julian time, the actual moon 41
recedes one day in 308 years (NB. AC. 4, 5, 16.) 42

17-9. Consequently, these prove that, when this Nicean Cycle was constructed, 43
they changed the basic year, so that A.D. 325 became III in place of IX in the 44
Roman Cycle, and subtracted one day from the date of the moon in that cycle, to 45
allow for the actual recession since B.C. 45, at the rate of one day in 308 years. Or, 46
more likely, the Egyptian astronomers presented an independent cycle that was 47

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astronomically correct at that date, since in other respects there is not a precise agreement.

17-10. The year A.D. 325 being III in the Nicean Cycle, makes B.C. 1 — I. I can find no other prominent date to account for A.D. 325 being III, and suppose that B.C. 1 was chosen as the beginning of the Christian lunar cycle, because that was the first year in which the Julian Calendar was restored to the original intention, after the confusion arising from having eleven bissextiles in thirty-three years. And this confusion, as I suppose, arose from the vicious Roman mode of counting both extremes; and when Sosigenes (the Egyptian astronomer who constructed the Julian Calendar) directed that B.C. 45, and every *fourth* year thereafter, should be a bissextile, the Roman priests understood it in a Roman sense, and counted as the "fourth" what we count as the third. Julius Cæsar had been murdered; Sosigenes had disappeared; the priests appear to have been very ignorant, from this and their previous calendar (NB. AU.—)

17-11. This basic year of the Nicean Cycle, making A.D. 325 — III, and B.C. 1—I, has been followed by all the numerous Christian cycles to the present day (excepting by the Greek Church); and that is the signification of the rule in the Prayer-Book: "To find the Golden Number or Prime, add one to the year of our Lord, and then divide by nineteen," etc. But in these early times the years B.C. 45, B.C. 1, and A.D. 325, were not known by these numbers, and were counted from the building of Rome (A. U. C.) And Golden Number III corresponding with the year of the Council of Nicea, A.D. 325, is the standard year of the cycle, to which all others are subordinate in tables II and III in the Prayer-Book, as determined in 1752 on the reformation of the English Calendar. Also in the Roman Missal, the Epact * (— 0) is in all cases placed at the same date as Golden Number III in the Nicean Cycle, viz.: January 1, 31, March 1, 31, April 29, May 29, June 27, July 27, August 25, September 24, October 23, November 22, December 21 (AM. 2; NS. 9; NB. NS. 2-16; NB. GND. and Epacts. Also see Appendix H, Journal of the Reformed Episcopal Church in 1874.)

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DATE OF EASTER, No. 3. ERRORS OF SEABURY.

18-1. "The Theory and Use of the Church Calendar," by the Rev. Samuel Seabury, D.D. (New York, 1872), is full of errors. He finishes, "Δοξα τῶ Θεῶ."

18-2. This we might reasonably expect from the following quotations, on the pages referred to, viz.:—p. xii he explains for the information of "laymen"; p. xi "A traditionary system which disclaims demonstration"; p. 7, "Neither is it necessary for one to be either an astronomer or a mathematician"; p. 117, "Science must come down from her throne, and condescend to accept the cycles which the custodians of the church have treasured up"; p. 118, "Must be kept wholly out of the domain of demonstrative science"; p. x, "I know of no treatise especially devoted to it"; p. xi, "a rule that may indeed be verified by experiment, but the reasons of which no author that I have seen has been at the pains to unfold."

With these remarks, he undertakes to demonstrate a system that is purely "astronomic and mathematical," which cost the Council of Gregorian astronomers ten years' study, and may be stated in these words:

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18-3. *Proposition.* To frame a calendar which, in the Nicean form of averag- 1
ing, shall follow the actual movements of the sun and moon so closely that it may 2
represent the Nicean Rule, and bring Easter on the Sunday next after the four- 3
teenth day of the actual moon that shall fall on or next after the date of the actual 4
vernal equinox, counting the time from the Mosaic visible new moon, and 5
from Jerusalem as the prime meridian (NB. Scale; xix. 16.) 6

18-4. For information on this subject, see the authors referred to under NB. 7
NS., in the Journal of the Second Council of the Reformed Episcopal Church, in 8
1874, Appendix H, in which the Anglican and Roman forms of the Gregorian 9
Calendar are both given. Then compare that with the following: 10

18-5. Dr. Seabury (p. xiv) desires to "recast" the Anglican Calendar, and to 11
adopt the Roman mode of reaching the same result precisely, objecting to "the 12
peculiarities of the Hanoverian method, which has been fastened upon us in our 13
English and American Prayer-Books" (pp. 123, 194, xiv. 89, 189, 200, 211); *i. e.*, he 14
calls the use of Golden Numbers, in the place of the Roman Epacts, "Hanoverian." 15
But this was begun by Meton, B.C. 432, and Golden Numbers have been used 16
directly by all Christians since the Fifth century, until in 1582 the Church of 17
Rome substituted Epacts. The Greeks still use Golden Numbers; and the Church 18
of Rome uses the same Golden Numbers as the Anglicans, in order to find the 19
Epacts (xix. 10; NS. 1 to 7; AM. 3; OS. 2; NS. 12.) (xix. 19 Two.) 20

18-6. Again (pp. 193, 194), "As if the Church, wearied of God's own ordinance 21
for the regulation of her ancient solemnities, should choose some strange light, 22
which should shine, like the Dog Star, but for one month in the year....In no 23
other age....could the heirloom of a thousand years be torn from her without a 24
protest"; *i. e.*, using only the nineteen full moons of the Paschal month, omitting 25
all others of the 235 lunations in nineteen years. 26

18-7. Now, it was the Council of Chalcedon, in A.D. 534, at the recommendation 27
of Dionysius Exiguus, in A.D. 525 (Seabury, p. 78), which made this change; and 28
in place of adding, as previously, thirteen days to the dates of the Paschal new 29
moons in the Nicean Calendar each time that the date of Easter was desired, at 30
once added thirteen days to the nineteen dates for the Paschal full moons only, and 31
omitted all the other moons in the year. This is the old style calendar, and is now 32
used by the Greeks in a Greek dress. And our table, in like manner, has only the 33
Paschal full moons. There is no known table that gives the whole 235 *full* moons 34
in the cycle, but several, including the Greek cycle, which give the 235 new moons 35
in the cycle, and these are only to answer imperfectly, the same civil purpose 36
as a modern almanac; and, with the exception of the Nicean cycle, these cycles of 37
new moons could not, without correction, be used for ecclesiastical purposes, since 38
they do not agree with the old style table for full moons, that being fixed "forever," 39
while these keep following the recession of the astronomic moon, at the rate of one 40
day in 308 Julian years, and show their date of construction by the date assigned 41
to new moon. The system of Roman Epacts for each of the 365 days in a Julian 42
year is an improvement on these older tables of new moons, because, in place of 43
changing the whole table, it is only necessary to determine which Epact is to be 44
used. And by means of these Epacts and the Sunday Letters the Church of Rome 45
reaches the same result as the Anglicans by their method of Golden Numbers. As 46
to the "Dog Star," that shines for the whole year, but for about a month is overpow- 47

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ered by the light of the sun. As to "God's own ordinance," and "strange light" [?] *Græcum est, non legitur* (xix. 16–5; NB. Calendars 18–11, 12; AM. 3; OS. 2; NS. 4; NB. GND. 3, 4, 5, 6, 7, 8, NS. 7, 12.)

18–8. Again (pp. 197, 198, 211), "Why direct us to Easter by Golden Numbers, with complicated tables for changing them century after century, instead of directing us to find Easter by means of the simple and immutable system of Epacts?" And (p. 206), "That wilderness of figures which constitute the Second and Third of our General Tables," (NS. 2, 3.)

18–9. Now, this "wilderness of figures" is very simple when understood, and a better condensation than can be found elsewhere. These Tables II and III contain the Gregorian system in precise accordance with the Roman Epacts. They give the whole system in full, "changing [the dates] century after century," down to the year 8500, and repeat; while the Roman Missal takes fifty-two lines to bring the Epacts, which change the same dates, "century after century," down to A.D. 1900 only; which fifty-two lines in the Missal are represented by the index numbers "0" and "1" opposite to 1600, 1700, and 1800 in Table II. And in place of the remaining index numbers 2 to 30, in Table II, the Missal says, "de qua re plura invenies in libro novæ rationis restituendi Kalendarii Romani," without giving the name of this "book." But the new column of Epacts added to the Anglican Table III carries the Epacts down to A.D. 8500 for use in the Roman mode. That they have not (NB. NS. Construction and Explanation of Table II and III; NB. GND. 9.)

18–10. And Dr. Seabury evidently does not understand that there are two kinds of Epacts, the one "simple and immutable," always at the same dates, like the Sunday Letters; the other depending on the Golden Number, and changing instantly with the date of the Golden Number, which is used by the Roman Church as well as by the Anglican, and this determines which of the permanent Epacts is to be used, in the same manner as the Dominical determines which of the Sunday Letters is to be used. The Anglicans followed the Romans even in the "Retractions," which are astronomically false and contradict the Nicean Rule, and will operate after A.D. 1900. (NB. GND. 8; NS. 12, 7; 26; NB. AC. 3.26—1, 2.)

18–11. Again (pp. 78, 67, 71, 72, 90), "The Alexandrian Canon was founded on the Lunar Cycle of Meton (reduced from 6940 to 6939 days 18 hours)," and "drawn off with difficulty from the use of the Jewish Cycle of 84 years."

18–12. Now, this Alexandrian Canon, or Old Style Calendar (OS. 2), and the Cycle of Meton (OE), and the present Jewish Cycle (AO.), all count by 19 years, but all are fundamentally different. Neither is a copy of the other. Neither can be modified into the other. (NB. NS. 33.)

18–13. Again (p. 19), "The Hebrews,.... in common with most Ancient nations, ...began the civil year, which was a solar year of 365 days, at the autumnal equinox," and (p. 14) "365 days is still assumed to be the length of the year in the Calendar of the Church, and of all civilized nations."

18–14. Now the Calendar year of Christians is the Julian year of 365¼ days, and history gives no account of any nation that counted uniformly 365 days in the year, excepting the ancient Egyptians, with their Canicular year, which was neither solar nor lunar, and which appears to have been partially used by the Jews when they left Egypt; but at present they use the Babylonian Calendar, and now have years of six different lengths, but neither of them 365 days. (NB. AO. 17, 18.)

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18–15. Again (p. 225), "Ten days which were cancelled in 1582, on account of the precession of the equinoxes." This should be "on account of the error in the Julian Calendar," as explained when Jarvis makes the same mistake. (xix. 17–4, 5, 6.)

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SUCCESSION IN THE R. E. C.

Different families of the one Apostolic Catholic Church, in different countries, trace their descent from their ecclesiastical ancestors, whom they reverence; as the Lutherans and the German Reformed in Germany; the Dutch in Holland; and the Presbyterians in France, Switzerland, and Scotland; and their descendants in other countries. In like manner we trace the descent of the R. E. C. from the English Reformers.

It is merely a local incident, that the Reformers in England retained the Episcopal form; and such is now the legal position of the Church of England, (xviii. June 15, Ch.) The Declaration of Principles of the R. E. C. says: "II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity." And, "IV. This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word: *First.* That the Church of Christ exists only in one order or form of ecclesiastical polity," (xi. 2.)

Hence the R. E. C. rejects the dogma of Apostolic Succession, as quoted (iii. Nov. 11, 1874, Ch. Jo.; Dec. 30, 1874, High Church); and regards it of no practical importance to determine the historical truth, between the contradictory assertions of Dr. Hook, who says: "There is not a Bishop, Priest, or Deacon, who cannot, if he please, trace his descent from Peter and Paul"; and of Archbishop Whately, who says: "There is not a minister in Christendom, who is able, with any approach to certainty, to trace his own succession to any of the Apostles whatever."

Two Rival Episcopal Churches in Great Britain.

The history of the Church of England is traced out (xii. 12–24.) That of the Episcopal Church in Scotland is thus given in Chambers' Encyclopedia:

The early Scotch Church differed slightly from other western Churches, but gradually they assimilated before the end of the 12th century. But down to the 15th century they had no metropolitan. They were subject to Rome, who, in 1492, raised Glasgow as metropolitan. In 1406, 1407, 1433, reformers were burned. In 1525 Lutheran books prohibited. In 1528 Patrick Hamilton was burned. In 1546 began a deadly struggle. In 1559 the Reformers defied the Regent, and in 1560 had the ascendancy and cut loose from the Pope. They then modelled their Church after that at Geneva. Others restored Episcopacy, with "Protestant Bishops set apart for that office by their brethren of the ministry." These were supported by the Sovereign. But the Presbyterians gained the ascendancy, and made the State subordinate to the Church, but not precisely in the Presbyterian form. In 1610 Episcopacy was restored by the consecration of three Scottish prelates by four English Bishops, in London. Then followed strife. In 1689, political causes ruined Episcopacy. In 1707 Presbyterianism was established by

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Act of Parliament. The Toleration Act of 1712 protected the Episcopalians, but on the death of Queen Anne they were involved in the attempt to overthrow the Hanoverian dynasty, and this made the name of Episcopalian and Jacobite to be synonymous. In 1745 some intolerant acts of Parliament were passed against the Episcopalians, "and it was not till 1792 that the Episcopalians, who, from the death of Prince Charles, had acknowledged the reigning dynasty, were relieved from the penal laws."

Two Rival Episcopal Churches in America.

In 1784 Bishop Seabury, of Connecticut, was consecrated by the Bishops of the Scotch Church, descended from the Non-Jurors. The Journals of the General Conventions of 1785–6 (vi.) show that he and his diocese kept aloof and formed one Episcopal Church in Connecticut, and probably other neighboring States. Those who were present at those Conventions applied to the Bishops of the Church of England for Episcopal ordination. A resolution was offered, that no one now in this country (*i. e.*, Seabury) be acknowledged to be a Bishop. This was evaded by the operation of the Previous Question. Then a vote was carried, that during the negotiation for Orders from Canterbury, no Orders conferred by any one now in this country be recognized, thus prudently keeping in reserve the Scotch Orders, in case the Church of England should refuse. The latter consented to confer the "Episcopal Character," and did so upon Bishops White and Provoost on February 4, 1787, on the basis of the Prayer-Book of 1785, which had passed the inspection of two Archbishops and thirteen Bishops. These formed a second Episcopal Church south of Connecticut, analogous to the Church from which they sprung, south of Scotland. Then on Sept. 19, 1790, the Rev. James Madison, of Virginia, was consecrated Bishop by the English Bishops. In 1789 these two rival churches coalesced and formed the present P. E. C., and, rejecting the Prayer-Book of 1785, established the present Prayer-Book, with some extracts from that of the Church of Scotland. Hence, the succession in the P. E. C. is a mixture of that from Canterbury with that from the Scotch Non-Jurors. (xix. 18-5; iii. Jan. 29, 1874.)

Succession in the R. E. C.

It has been shown that the R. E. C. is substantially a separate organization of the Evangelicals of the P. E. C. and Church of England, as far as relates to the principles of the R. E. C. (vi.; ix.; x.; xi.; xvi.; xix. 2.)

We now come to the Personal Succession in the R. E. C.:

(1.) **Bishop Cummins.** The Journal of the General Convention of the P. E. C. of 1868, page 552, has this record:

"LXXXI.—BISHOP CUMMINS—In the name of God, Amen.—*To all the faithful in Christ Jesus throughout the world, greeting*;—Be it known unto you, that we John Henry Hopkins, D.D., LL.D., by the grace of God, Bishop of Vermont, and Presiding Bishop; B. B. Smith, D.D., by the grace of God, Bishop of Kentucky; Henry W. Lee, D.D., by the grace of God, Bishop of Iowa; J. C. Talbot, D.D., by the grace of God, Assistant Bishop of Indiana; Charles Todd Quintard, D.D., by the grace of God, Bishop of Tennessee; Robert H. Clarkson, D.D., Missionary Bishop of Nebraska; and John B. Kerfoot, D.D., Bishop of Pittsburg, under the protection of Almighty God, in Christ Church, in the city of Louisville, on the

19th Section.

fifteenth day of November, in the year of our Lord one thousand eight hundred 1
and sixty-six (1866), did then and there, in the presence of the Clergy and Laity of 2
the Diocese of Kentucky, according to the due and prescribed order of the Protest- 3
ant Episcopal Church in the United States of America, and in conformity with the 4
Canons thereof, consecrate our beloved in Christ the Rev. GEORGE DAVID CUMMINS, 5
D.D., Rector of Trinity Church, Chicago, of whose sufficiency in good learning, 6
soundness in the faith, and purity of manners, we were fully ascertained, into the 7
office of a Bishop in the Church of God, he having been duly elected Assistant 8
Bishop of the Diocese of Kentucky. Given under our hands and seals in this said 9
city of Louisville, in the diocese of Kentucky, the fifteenth day of November, in 10
the year of our Lord, one thousand eight hundred and sixty-six (1866): JOHN H. 11
HOPKINS, *Presiding Bishop;* [Seal]—B. B. SMITH, *Bishop of Kentucky;* [Seal]— 12
HENRY W. LEE, *Bishop of Iowa;* [Seal]—JOS. C. TALBOT, *Bishop of Indiana,* 13
Coadjutor; [Seal]—CHAS. TODD QUINTARD, *Bishop of Tennessee;* [Seal]—ROBERT 14
H. CLARKSON, *Missionary Bishop of Nebraska;* [Seal]—JOHN B. KERFOOT 15
Bishop of Pittsburgh; [Seal]. 16

Also, the *Churchman's Calendar*, of the same year as this Journal (1868), has the 17
following (p. 154), which is understood to be by Bishop Coxe, viz.: "2 Kentucky 18
. . . . Assistant Bishop, with the right of Succession—Rt. Rev. George David 19
Cummins, D.D. He was born in the State of Delaware, Dec. 11, 1822; educated at 20
Dickinson Coll., Pa., graduating in 1841; ordained Deacon by Bp. Lee, of Dela- 21
ware, in Oct., 1845, and Priest, by the same prelate, in July, 1847; received the 22
degree of D.D. from Princeton Coll. in 1856. His first parish was Christ Church, 23
Norfolk, Va.; the next St. James' Church, Richmond, Va.; the next, Trinity 24
Church, Washington, D. C.; the next, St. Peter's Church, Baltimore, Md.; the last, 25
Trinity Church, Chicago, Ill. While in charge of this parish he was elected 26
Assistant Bishop of Kentucky; consecrated in Christ Church, Louisville" [etc., as 27
above from the Journal; then continues as to the Diocese]. "Population, 1,155,713 28
. . . . Clergy 31, Parishes 37, Confirmed, 541" (xiii. 15.) 29

(2.) *Bishop Charles Edward Cheney, D.D.*, graduated A.B. at Hobart College, Ge- 30
neva, New York, and gave the "Philosophical Oration," the second honor of the 31
class of July 16, 1857; entered the middle class of the Virginia Theological Semi- 32
nary, in Oct., 1857, and remained there till Nov., 1858, when called as assistant minis- 33
ter of St. Luke's Church, Rochester, where he continued his theological studies, and did 34
not regularly graduate from the Seminary, but was always named in the catalogues 35
as an Alumnus. He was ordained Deacon by Bishop De Lancey in Trinity Church, 36
Utica, N. Y., on Nov. 21, 1858, and at once acted as assistant of Rev. Dr. Benjamin 37
Watson (now rector of the Church of the Atonement, Philadelphia), and remained 38
in that position till Aug. 1, 1859, when he took charge of St. Paul's Church, Havana, 39
New York, till 1860. Then, on March 4th, he was ordained Presbyter by Bishop 40
De Lancey, in Christ Church, Rochester, the sermon being preached by Rev. Dr. 41
William Ashley; that clergyman, and Rev. Mr. (now Bishop) Neely, and some 42
others, uniting in laying on of hands. A week later (March 11th), he took charge 43
of Christ Church, Chicago, where he has now been for more than 16 years. The 44
degree of D.D. was conferred by Iowa College, a Congregational institution, after 45
Bishop Whitehouse had declared him "Degraded from the ministry of the Church 46
of God." (xiii. 13; xi. 26.) 47

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(3.) *Bishop William R. Nicholson, D.D.*, graduated A.B. at La Grange College, North Alabama, and received the degree of D.D. from Bishop McIlvaine, when President of the Theological Seminary at Gambier; was ordained Deacon and Presbyter by Bishop Leonidas Polk, of Louisiana, of the P. E. C. ; was consecrated Bishop in the R. E. C. in the 2d R. E. C. at Philadelphia, on Feb. 24, 1876. The Consecrators were Bishops Cummins and Cheney of the R. E. C., Bishop Simpson of the Methodist Episcopal Church, Drs. Leacock, Latané, and J. Howard Smith of the R. E. C., and Drs. Beadle and Blackwood of the Presbyterian Church; also, Rev. Mason Gallagher and William T. Sabine, took part in the service. (See References xi. 26; xvii. May 12–18, 1875; June 16—Sept. 22, 1875; Jan. 1, 1876; Feb. 25; March 1, Ch. U.; do.; Consec.; Conf.; Mar. 8, Lent.)

(4.) *Bishop-Elect, Rev. Edward Cridge, B.A, Cantab*:—Matriculated at Cambridge, England, October, 1844; kept all the terms and took his degree of B.A. in January, 1848, standing third class in mathematical honors; was Gisborne scholar of his college (St. Peter's); ordained Deacon at Norwich by Bishop of Norwich (Stanley), in February, 1848; Assistant Curate of North Walsham from Feb., 1848, to Feb., 1851, and Second Master of the Grammar School there during the same period; passed voluntary theological examination at Cambridge in the autumn of 1849 (or 1848); was ordained, shortly after, "Priest" at Norwich, by Bishop of Norwich (Hind); appointed Assistant Curate of West Ham, near London, in Feb., 1851; and licensed, shortly after, to the incumbency of Stratford Marsh (district parish), in West Ham; appointed by the Hudson Bay Company to Victoria District Church (Christ Church), V. I., in 1854. This was the first church in Vancouver's Island; it was completed in August, 1855, at which time he commenced his labors in it, and continued in the same till October, 1874. He was made Dean in December, 1865, the Church having been made the Cathedral just before. Bishop Scott (P. E. Bishop of Oregon) held the first confirmation in the church, before the arrival of the Anglican Bishop Hills (Jan. 1860), 21 candidates. The exodus of Christ Church congregation from the Church of England, and his appointment as their pastor, was on Nov. 1, 1874. (i. Nov. 4, Dec. 9, Dec. 16, 1874; Jan. 27, Feb. 17, 1875; xvii. April 21, May 5, May 12–18, June 9, Sept. 22, 1875; Feb. 2, 9, March 1, 1876; ii. Jan. 27, 1875.)

(5.) *Rev. James A. Latané* was elected Bishop (xvii. May 12–18, 1875), and declined. The details of his early history are not at hand. His position in the P. E. C. is shown (iii. Jan. 12, 29, 1874). He is probably the one referred to by Rev. Dr. Andrews of Va. as "One of the greatest minds in the country," etc. (iii. Oct. 20, 1874, Infant.)

(6.) *Rev. Marshall B. Smith, A.M.*, College of New Jersey, graduated at the Theological Seminary of Virginia; ordained Deacon by Bishop Alfred Lee, of Delaware, Nov. 28, 1858, and Presbyter by the same Bishop, Dec. 7, 1859; Assistant Minister of St. Andrews, Wilmington, Del., 1858–9; Rector of Christ Church, Dover, Del, 1859–60; Rector of St. John's Church, Passaic, N. J., 1860–69; preached the Convention sermon 1866; member of the Standing Committee for several years; joined the Reformed (Dutch) Church in 1869; stated clerk and examiner in the original languages of Holy Scriptures in Classis of Paramus 1870–73; member of General Synod of Ref. Dutch Ch. in 1871 and 1873; dismissed to the R. E. C. in 1873. (See references xi. 26.)

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(7.) *Rev. Mason Gallagher* was educated in Columbia College Grammar School, New York, and Rev. Dr. Reuben Sherwood's Boarding School at Norwalk, Conn., and then in Rev. Dr. Muhlenberg's Flushing Institute; graduated in 1840 at Hobart (then Geneva) College, and thence received the degree of A.M.; passed three years at the General Theological Seminary, and thence graduated; was ordained Deacon at Waterloo, N. Y., July 15, 1844, by Bishop De Lancey; and Presbyter on November 12, 1845, at Geneva, N. Y., by the same Bishop; was a Presbyter in the P. E. C. until 1871, and then resigned. His maternal grandfather was of an English Episcopal family, and a nephew of his grandfather was Rev Thomas B. Murray, who was long a Secretary of the Society for Promoting Christian Knowledge, and a niece was the authoress Charlotte Elizabeth, who for many years conducted a Ladies' Church of England magazine. His paternal grandfather was for many years a communicant and vestryman in the Episcopal parish at Dumfries, Va. These show his family connection with the Pan-Anglican Church. (See references, xi. 26)

(8.) *Rev. B. B. Leacock, D.D.*, graduated A.B. from Rutgers College, N. J., in the class of 1847; in 1850 received the degree of A.M. from the same; on July 11, 1851, was ordained Deacon by Bishop William Meade, D.D., in the chapel of the Theological Seminary of Virginia; on July 16, 1852, was ordained Presbyter by Bishop John Johns, D.D., in Christ Church, Alexandria; on June 18, 1874, received the degree of D.D. from Rutgers College. (See references, xi. 26.)

(9.) *Rev. W. T. Sabine* was born in New York, October, 1838; parents were members of the P. E. C.; baptized by Bishop Eastburn; confirmed by Bishop Wainwright in 1854; graduated A.B. from Columbia College, New York, in 1859 and A.M. in 1862; graduated from the Gen. Theological Seminary of the P. E. C. in New York, 1862; ordained Deacon in Church of Transfiguration, New York, by Bishop Potter, June, 1862; Presbyter in Church of the Ascension, New York, by Bishop Potter, in 1863; assistant rector of St. George's Church, New York, from March 1 to December 1, 1863; rector of Church of the Covenant, Philadelphia, Pa., December 1, 1863, to April 1, 1866; rector of Church of Atonement, New York, April 1, 1866, to May 1, 1874, when he became rector of the First R. E. C. in New York, and so remains. (See references, xi. 26.)

(10.) *Rev. J. Howard Smith, D.D.*, graduated after due course at the Theological Seminary of Virginia; was ordained Deacon by Bishop Meade, and Presbyter by Bishop Johns. (See references, xi. 26.)

Form of a Letter of Orders in the P. E. C.

(11.) The excluding canon of the P. E. C. (xii. 59) was one of the causes of the resignation of Mr. Smith (vii. 2). The *Church Journal* (iii. Dec. 4, 1873) says: "It may be a tolerable opinion in the Church that the Apostolic Succession is not necessary to a valid ministry. It is an opinion, however, which the Church absolutely forbids every parish, every convention, every Deacon, Priest, or Bishop from acting on." According to this canon of 1868, "no church wardens, vestrymen, or trustees of the congregation shall permit any one to officiate therein without sufficient evidence of his being duly licensed, or ordained to be a minister in this Church." To show what the P. E. C. regards as "sufficient evidence" of being a "priest" in this "Apostolic Succession," to pronounce the "absolution" and admin

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ister the communion (which a Deacon may not do), I have borrowed the following document, which is on parchment, endorsed "Letter of Orders—The Rev. M. B. Smith, A.M.—1859." Then on its face: "BE IT KNOWN by these Presents, that I, Alfred Lee, by Divine Permission, BISHOP of the Diocese of Delaware, administering Holy Orders by the assistance of ALMIGHTY GOD, on Wednesday, the seventh day of December, in the year of our Lord one thousand eight hundred and fifty-nine, in St. Andrew's Church, in the city of Wilmington, in the State of Delaware, did admit our beloved in Christ the Rev. MARSHALL B. SMITH, of whose virtuous and pious life, and conversation, and competent learning, and knowledge in the Holy Scriptures I am well assured, into the Holy Order of PRIESTS, according to the form and manner prescribed and used by the Protestant Episcopal Church in the United States of America; and him, the said Marshall B. Smith, did then and there, rightly and canonically, ordain a PRESBYTER, he having, in my presence, freely and voluntarily declared that he believes the Holy Scriptures of the Old and New Testaments to be the word of GOD, and to contain all things necessary to Salvation, and having solemnly engaged to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States of America. IN TESTIMONY WHEREOF, I have caused my seal to be hereunto affixed. Dated the day and year above written, and in the nineteenth year of my consecration. ALFRED LEE, Bishop of the Diocese of Delaware [Seal]. Presbyters assisting in the 'Imposition of Hands:' The Rev. William Sparrow, D.D., Professor in the Theological Seminary of Virginia; Rev. Charles Breck, A.M., Rector of Trinity Church, Wilmington, Del.; Rev. Samuel C. Brinckle, A.M., Rector of Christ Church, Christiana, Del.; Rev. Stevens Parker, M.A., Rector of St. John's Church, Wilmington, Del.; Rev. Julius E. Grammar, A.M., Rector of St. Peter's Church, Smyrna, Del."

(12.) Now: These records show that all the clergy of the R. E. C., who have thus far been consecrated Bishops, or who have taken part in such consecration, had the same succession as other Presbyters in the P. E. C., and that Bishop Cummins had the same succession as other Bishops in the P. E. C. And, according to the Canons of the P. E. C., Bishop Cheney is still a Presbyter in the P. E. C. while Bishop in the R. E. C. (xiii. 13.) And upon "Church principles," all the ecclesiastical descendants of the R. E. C. will have the same succession as the R. E. C. And those who are most hostile to the R. E. C. admit that it has the same succession as the P. E. C. (ii. Jan. 1, 22, 22, 29, 1874.) It is analogous to other cases (ii. June 10, Open Letter; iii. Jan 29, 1874.) Hence the hostility of the P. E. C. towards the R. E. C. (x.; xii.; ii. Dec. 31, 1873.) On this point the following unauthorized expressions of opinion have been in possession of the authorities of the R. E. C. since May 12–18, 1875; and no objection has been heard, (iv.; v.; xi. 1, 43; xiv. 11; xvi. 21); and Chapter xvii. of the present date contains many opinions expressed, and action by those in authority which agree with the same, and all tending to the same point as contained in italics (xii. 50.)

The R. E. C. has been charged with inconsistency in claiming the same succession as the High-Churchmen in the P. E. C., while denying all superiority over those who have a different succession. But this is analogous to what we see daily in social life, where one member of a family simply shows that he has a "respectable" descent, and another of the same family claims that in consequence of that descent, he has the right to treat all others as his inferiors (xviii. July 8, 1875 P. E. C.; xix. 2; xx. 1.)

20th Section.

NAMES AND RESIDENCES OF THE MINISTERS OF THE REFORMED EPISCOPAL CHURCH. 1 2

MAY 24, 1876. 3

Bishop George David Cummins, D.D., Lutherville, Baltimore Co., Maryland. 4
Bishop Charles Edward Cheney, D.D., 870 Michigan Avenue, Chicago, Ill. 5
Bishop William R. Nicholson, D.D., 2029 DeLancey Place, Philadelphia. Second 6
Reformed Episcopal Church, Sansom Street, above Twenty-first Street. 7
Rev. R. H. Bosworth, 1525 Shurtleff Avenue, Chicago, Ill. Emmanuel Church, 8
Twenty-eighth and Hanover Streets, Chicago. 9
Rev. R. H. Bourne, Charity Hospital, Blackwell's Island, N. Y. 10
Rev. William Bower, St. Paul's Church, Put-in-Bay, Ohio. 11
Rev. H. H. Brooks, Houston, Texas. 12
Rev. J. Eastburn Brown, St. Paul's Church, Moncton, N. B., Canada. 13
Rev. H. M. Collisson, Emmanuel Church, Ottawa, Canada. 14
Rev. William H. Cooper, D.D., 174 Center Street, Chicago, Ill. Immanuel Church, Cen 15
ter and Dayton Streets. 16
Rev. Edward Cridge, B.A., Cantab., Church of our Lord, Humboldt Street, Victoria, 17
British Columbia. 18
Rev. J. P. Davis, St. John's Church, Chillicothe, Peoria Co., Illinois. 19
Rev. Laurence Dawson, Pineville. St. Stephen's P. O., South Carolina. 20
Rev. John K. Dunn, Cumberland, Maryland. 21
Rev. Samuel Fallows, D.D., 530 Fulton Street, Chicago, Illinois. St. Paul's Church, 22
corner Washington and Ann Streets. 23
Rev. William V. Feltwell, Falls of Schuylkill, Philadelphia. In charge of Grace 24
Chapel. 25
Rev. F. C. Ferguson, Monk's Corner, South Carolina. 26
Rev. Edward A. Forrest, Charleston, South Carolina. 27
Rev. Mason Gallagher, Paterson, N. J. Officiating at Rahway, N. J. 28
Rev. Ernst Guntrum, Chicago, Illinois. 29
Rev. William Hartley, Ashdown, Algoma, Ontario, Canada. 30
Rev. George Howell, 107 West 40th Street, New York City. Emmanuel Church 31
165–167 West 26th Street. 32
Rev. Wm. L. Jett, Washington, Rappahannock Co., Virginia. 33
Rev. Benjamin Johnson, Charleston, South Carolina. 34
Rev. James Johnson, No. 7 Philomene Terrace, Daly Street, Ottawa, Canada. 35
Rev. James A. Latané, St. Stephen's Church P. O., King and Queen Co., Va. 36
Rev. Benjamin B. Leacock, D.D., 170 Chambers Street, Newburgh, Orange Co., N. Y. 37
Church of the Corner-Stone, Newburgh. 38
Rev. J. H. MacElRey, Susquehanna Depot, Susquehanna Co., Pennsylvania. 39
Rev. Joseph S. Malone, 621 East York Street, Philadelphia. Emmanuel Church, 40
corner East York and Sepviva Streets. 41
Rev. Johnston McCormac, 361 Bathurst Street, Toronto, Canada. Emmanuel 42
Church, Markam Street. 43
Rev. M. T. McCormick, Trinity Church, Englewood, Cook County, Illinois. 44
Rev. Thomas J. McFadden, First Reformed Episcopal Church, Littleton, Colorado. 45
Rev. William McGuire, Chatham, New Brunswick, Dominion of Canada. 46

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1 Rev. J. H. McMechen, 2207 Chapline Street, Wheeling, West Virginia.
2 Rev. A. M. Morrison, 4200 Pine Street, West Philadelphia.
3 Rev. Edward D. Neill, Minneapolis, Minnesota.
4 Rev. William S. Perkins, Bristol, Pa.
5 Rev. William M. Postlethwaite, 361 Druid Hill Avenue, Baltimore, Maryland. Church
6 of the Redeemer, Bolton Street, near Townsend.
7 Rev. Edwin Potter, Johnstown, Fulton Co., New York.
8 Rev. James C. Pratt, Trinity Chapel, Boulder, Colorado.
9 Rev. G. Albert Redles, 5166 Germantown Avenue, Philadelphia. Third Reformed
10 Episcopal Church, corner of Chelten Avenue and Wayne Street.
11 Rev. William H. Reid, 156 Washington Street, Brooklyn, New York. Church of
12 the Atonement, located in Kings Co. Bank, corner Broadway and 4th Street,
13 Brooklyn, E. D.
14 Rev. F. H. Reynolds, 293 East Monument Street, Baltimore, Maryland. Emmanuel
15 Church, N. W. corner of Forrest and Monument Streets.
16 Rev. William T. Sabine, 111 East Nineteenth Street, New York. First Reformed
17 Episcopal Church, Madison Avenue and Forty-seventh Street.
18 Rev. Alexander Sloan, Newfield, Gloucester Co., New Jersey.
19 Rev. J. Howard Smith, D.D., 49 New Street, Newark, New Jersey. Emmanuel
20 Church, Association Hall, West Park Street.
21 Rev. Marshall B. Smith, Passaic, N. J.
22 Rev. Thompson L. Smith, Jefferson City, Missouri. Holy Trinity Church.
23 Rev. P. F. Stevens, Mt. Pleasant, Charleston County, South Carolina. Officiating
24 for eight congregations (colored).
25 Rev. John Todd, St. John's Church, Sussex, New Brunswick, Canada.
26 Rev. Charles H. Tucker, 1715 Arlington Street, Philadelphia. Church of our Re—
27 deemer, Sixteenth and Oxford Streets.
28 Rev. B. B. Ussher, M.D., 26 Charles Street, West Toronto, Canada. Christ Church,
29 James and Louisa Streets.
30 Rev. Albert Walkley, P. O. address, 888 Archer Avenue, Chicago, Illinois. Resi-
31 dence, Beers and Homan Streets. Church of the Good Shepherd, Jones and
32 Homan Streets.
33 Rev. H. H. Washburn, No. 1 Edmondson Avenue, Baltimore, Maryland. Church
34 of the Rock of Ages. Y. M. C. A. Hall, North Schroeder Street, between Frank-
35 lin and Mulberry Streets.
36 Rev. Joseph D. Wilson, Peoria, Illinois. Christ Church, Madison Street, betwee
37 Hamilton and Fayette Streets.
38 Rev. Walter Windeyer, Zion Church, St. John, N. B., Canada. (i. Dec. 2, 1873, O-
39 ganization; xi. 26.)

CHAPTER XX.

APPENDIX.

CONTENTS :—(1). *Bishop Doane.*—(2). *See* 8.—(3). *Remarks respecting Dr. Jaggar.*—(4). *Bishop Howe.*—(5). *Bishop Huntington.*—(6). *Excluding Canon by Bps. Onderdonk and Croes.*—(7). *Changes in the P. E. C. by Dr. Tyng and Bishop A. Lee.*—(8). "*Protestant*" *Church of England?*—(9). *Conservatism.*—(10) *Dichostasia.*

1st Section.

(1) **Bishop Doane**, in his address to the Convention of the Diocese of Albany, Jan. 14, 1874, says of Bishop Cummins: (1) "This man with heated haste, heads, of his own choosing, an assemblage of men 'in debt, distress, and discontented,' and rushes into violent schism....(2) For years the degenerate descendants of the old school in the Church that called itself exclusively, and with a savor of Pharisaism, *Evangelical*, has been engaged in a bad thing; bitter denunciation of men and measures from whom they differed, and of which they disapproved. The more they diminished in numbers, the more they increased in venom. And pamphlets have reeked, and platforms have rung with the gall of their bitterness. This was bad enough. But bad things encouraged always grow to worse. And the next phrase of this evil speaking, after it had spread its seeds of suspicion and false witness, was an attack upon the Church, 'her *imperfect* reformation,' and upon the Book of Common Prayer, 'its germs of Romanism.'....It is the side whose seed has bloomed out into noxious flower, and borne its unripe fruit.".....(3) "Another set of men....must leave the Church and join the greatest schism of history—the Roman communion....(4) Such men are really in one case proposing an amalgamation with the incoherent antagonisms of discordant sects; or in the other case, cultivating a tendency to unite with the communion which is the mistress of schism." Of Bishop Cummins and the R. E. C., he says: (5) "I say but little of the man who has lifted his heel against the Mother whose bread he has been eating for eight and twenty years....(6) Nor do I say much of the movement itself. Its only principle is one which contradicts itself; the carrying of the Apostolic office into a body that denies a continuous Apostolate." (xiii. 10.)

Now, take these extracts in the order of the numbers (1) see (xiii. 25; xii. 8)—(2) see (xiii. 10½)—(3) see (xii. 8)—(4) see xii. 8, 58. (5)This applies with equal truth to Cranmer, Latimer, and Ridley, and consequently to Bishop Doane himself, as deriving his Orders from the Church of England. (6) Bishop Doane appears to be ignorant of the Declaration of Principles. (xi. 2.)

(2) This was a question which was answered (xx. 8.)

(3) **Dr. Jaggar's Sympathy** for Dr. Cheney in 1871. The letter from "Brooklyn" (iii. March 1, 1875), mistakes the date, and says of Dr. Cheney: "After the

3d Section.

1 latter's trial and deposition." And the editor of the *Episcopalian* makes no obj
2 tion to this statement (iii. March 10, Brooklyn). His error as to date was correc
3 by B. Aycrigg as soon as he observed the fact that the deposition was publis
4 June 2, while the letters were to be sent to Dr. Cheney by May 13 (iii. March
5 Dr. Jaggar). These publications of March 1 and 12 were upon the individ
6 responsibility of two members of the R. E. C.; and the R. E. C. is responsible
7 neither, whether well or ill-judged. This letter of March 1 is supposed to be
8 indication of hostility towards the P. E. C. by four writers (iii. March 3, Brookly
9 March 11, Votes; March 13, Dr. Hopkins; March 13, Reformed), and by parity
10 reasoning the letter of March 12 must be in favor of the P. E. C. But as I unde
11 stand the case, the intention of the former was simply the expression of an indivi
12 ual opinion respecting an individual; while the latter was simply the correction
13 an error. As to what remains after that error is corrected, see (xi. 21, 22). As
14 understand the case, this is no exception that demands a modification of the stat
15 ment (xiv. 4). And if it be so claimed, then compare this with (xiii. 10), (iii. Marc
16 15, 1875, Dr. Hopkins.)

17 (4) **Bishop Howe** to Rev. J. H. Mac El' Rey,.....ii. April 7, 187
18 (5) **Bishop Huntington,** of Central New York (Chn.), June 10, 1874, in Co
19 vention said: "One of the very saddest of my duties was that of giving canonic
20 consent, on the 28th of May, to the deposition of the Rt. Rev. George David Cum
21 mins, D.D., from the highest office in the Christian Church. The renunciation o
22 the place in which the providence of God and the Divine grace of Orders had s
23 him, appeared to me to be without reason in itself, without justification in its ci
24 cumstances, without logical weight or clearness, or even pathos in its explanatio
25 weak in its issues and only distracting in its effects; barren of all blessing, like
26 to be futile even as a schism; a bitter and cruel self-hurt to the seceder himself, a
27 a melancholy indignity to the Body of Christ.".....xiii. 1
28 (6) **Excluding Canon.** Rev. Richard Newton, D.D., in his "Liberal Views
29 Christianity," published by the E. K. S., without date, in a note on page 22, sa
30 that Bishop H. N. Onderdonk told one of his presbyters that "that canon had
31 reference to ministers of other denominations; and then showed from the histo
32 of the Canon that its design was, as here stated, to keep impostors from intrudi
33 themselves into our churches." Also, Bishop John Croes, of New Jersey, as report
34 by Dr. Morehouse, "explained the circumstances under which the Canon was ori
35 inally passed, and assured him that it was in no way intended to forbid the invi
36 tion of non-episcopal clergymen to preach, nor the lending of the church for a s
37 vice by such clergyman upon proper occasions." The remarks of Dr. Newton sho
38 that this was printed before the passage of the Canon of 1868.....xii.
39 (7) **Changes in the P. E. C.** The *Southern Churchman* of Oct. 2, 1873, repo
40 among the remarks of Rev. S. H. Tyng, Sr., D.D., at the Semi-Centennial of t
41 Theological Seminary of Virginia, respecting the changes in the P. E. C.: "I b
42 you, young men, to listen to the testimony of one who has been in the ministry
43 fifty-four years. I give my testimony; I care for nothing else. I do conform to
44 the regulations of the Church; I am conservative by nature; I believe I am
45 only clergyman in the city of New York who retains all the old forms and custo
46 of the Church. Some one told the Bishop of New York not long since, if Bish
47 Hobart could return, the only church in the city where everything was as he

7th Section.

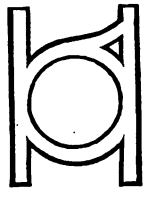
it, was St. George's Church." Also, in the same paper, Bishop Alfred Lee is reported as saying: "This is a time of 'theories,' and there is danger lest the Gospel drop out entirely. There is a tendency of ministers becoming mere manipulators of sacred offices, and know nothing of the core of religion and the pearl of great price." ..... xii. 38, 39.

(8) "The Protestant Church of England as by law established." This is given (xii. 17). The term "Protestant" is denied by Bishop Lewis (xiii. 14 to 17). To determine this discrepancy, I wrote (April 6) to a gentleman in Ottawa (xx. 2) requesting him to examine 35th Eliz., Chap. I. He reports (April 24) that the word "Protestant" does not appear. Then (April 28) I examined 1st and 35th Eliz., and did not find the word "Protestant" in a hasty examination, as I took the copy from the hands of the compositor who was waiting for *copy*. Hence the inference that Cobbett quotes this title from somewhere else. But since this is only *inference*, the assertion of Bishop Lewis must stand as unchallenged until this *inference* be *proved* to be correct. (xix. 9.)

(9) **Conservatism** (Ch. St. of April 28, 1875). "The General Synod of the Irish Church was held on April 6th. The Revision of the Prayer Book was under discussion, the Preface of which has been published. While it leaves the Prayer Book very nearly as it is, to the satisfaction of those who are attracted to the old state of things; it nevertheless so carefully guards against Romish or Ritualistic interpretations of the services, that the most ardent revisionist ought to be satisfied as to the thorough Protestantism of the Irish Church. 'If any one shall complain,' says the Preface, 'that these changes are not enough, and that we should have taken this opportunity of making this book as perfect in all respects as he thinks it might be made, let him consider that men's judgments of perfection are very various; that many old things are quietly acquiesced in from use and habit, where if a change were introduced (though for the better) it might produce strife and even schism; and that what is allowable, though imperfect, with peace, is often better than what is otherwise more excellent without it" ..... xi. 36.

(10) **Dichostasia** is referred to in three places by Robinson, who gives its derivation from *dicha stasis*—a standing apart, viz.: Rom. 16: 17, "Now I beseech you brethren, to mark them which cause *divisions*." And 1 Cor. 3: 3, "For ye are yet carnal; for whereas there is among ye envyings, and strife, and *divisions*." And Gal. 5: 20, "Now the works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, *seditions*, heresies, envyings, murders, drunkenness, revellings, and such like." ..... xii. 5

(11) Monogram in a church window in Naples, contains the Greek letters Ιησουσ—Iésous—Jesus.



POSTSCRIPT.

All my opinions expressed in the above, respecting the Principles of the R. E. C., were, without exception, identical with the opinions of Bishop Cummins, as far as I know and believe.

This I could not say with propriety, as long as he was alive, to speak or keep silent as he might think best. But his death makes the following facts important.

We had abundant opportunities of comparing opinions. We have travelled together frequently, and for long distances. We have frequently been together in consultation, both officially and unofficially. We have frequently corresponded by letter. I never wrote anything at his dictation or suggestion, but always wrote on important points, under the belief that I was saying what he desired to have said by a "*layman*," but did not wish to say himself, lest it might appear like official dictation. He frequently expressed his satisfaction with what I had written. On December 27, 1875, he wrote: "I am glad that they have come from a layman first."

April 9, 1876, I wrote: "Yours of April 7th, says: 'In the main, I agree with you.' This is all I desire. I should have explained, if I have not, that the object in asking your opinion, and of desiring its expression on all occasions, when I send copies that touch on important points, is for the future, not the past (except explanations be required), for *general principles*, and not the special case in which they occur. . . . My object is to feel confident, that when I express my own views, I am substantially expressing yours. Thus far in all that I have written, I think that you have substantially agreed with me. Hence I write with confidence, that I am not producing discord. You can stop me in whole or in part, by saying that you wish it."

April 15, 1876, he answered: "Your views and mine, from the beginning of our work, have been in the main entirely accordant. I know that we both espoused the cause from the same great principle [xix. 2], and when we have differed it has been on questions of expediency."

Also: He examined the manuscript copy of the first edition of these memoirs. They did not contain Chapters xvii., xviii., xix. It was then printed and distributed at the Council in Chicago, May 12–18, 1875, and by mail.

He examined these additional chapters, and they were in type before his death June 26, 1876. The second edition, including these chapters, was then printed and distributed at the Council in Ottawa, July 12–17, 1876, and by mail.

Every alteration proposed by him was made before these editions were printed. I desired to state his approval. He wrote: "The objection is, that it would give the work something of an official character."

The Journal of the Fourth General Council, page 64, has the following under date July 17, 1876:

"On motion of Bishop Samuel Fallows, D.D., the following was unanimously adopted: *Whereas*, We deem it of great importance that material be gathered together, from which the future historian of our Church may be able to give a clear and connected account of the circumstances relating to its origin and development. And, *Whereas*, Col. Aycrigg, of New Jersey, one of the original founders of this Church, has collected at his own expense, much valuable historical information in his 'Memoirs of the Reformed Episcopal Church;' therefore, *Resolved*, That the hearty thanks of this Council are hereby tendered to Col. Aycrigg for the great service he has rendered in such compilation to the Reformed Episcopal Church. *Resolved*, That the Secretary of the General Council be requested to file a copy of the 'Memoirs' with the papers of the Council for future use."

Consequently, an index and marginal numbers have been added to the work as far as it has been examined by Bishop Cummins, and as referred to in the above resolution, and this third edition is the first that could be obtained, except as a present from the author. (:258.7–26 :294.28:)

B. AYCRIGG.

Passaic, N. J., March 1, 1877.

SUPPLEMENT TO THE

Memoirs of the R. E. C.

The following (excepting the circular on the Surplice) was written after the Council of 1876, and the death of Bishop Cummins. It stands on a different basis from the preceding, as stated in its Postscript (p. 252).

THE SURPLICE—(*Circular.*)

12th Section.

(12). **June 17, 1876.** Received this day a circular without date, printed in this form rather than in the *Episcopal Recorder*, containing a communication from "a valued correspondent," who calls the Surplice "A 'linen rag' of Popery"—2d, "The Babylonian garment"—3d, as to "the origin and significance of such usage," quotes the "very edifying explanation copied from an authorized manual of the Church of Rome" as to "the garments wherewith the priest is vested during the time of Mass....The Amice....The Alb....The Maniple....The Chasuble ....The priest's Tonsure," and says: "The R. E. C., to be honest and consistent, should adopt the use of the *complete set* of sacerdotal vestments, including 'The priest's Tonsure' *or none.*"

Then (4th), the editor comments: "If anything has been established in the settled regard of the people, it is this, that the Surplice, whenever or wherever seen, indicates the claim and discharge of sacerdotal functions, on the part of the person wearing it." (5th). "The uniting of such a claim and idea with the garment, has been carefully and persistently inculcated by the priestly and ritualistic party from its very rise and origin in the Tractarian movement."

Now (6th), I deny all the above, except the last (or fifth), and ask for proof. As I understand the matter, the Surplice is not "a linen rag of Popery," nor "a Babylonish garment." It has no connection with the "Amice," "Alb," "Maniple," "Chasuble," or "Tonsure," (1st, 2d, 3d). And (4th), it does not "indicate the claim and discharge of sacerdotal functions," except of late years (5th), by the "Tractarians," who, in like manner, have put a ritualistic construction on Baptism and the Lord's Supper.

7th. On the contrary, the Surplice is used exclusively by *Protestants.* It is used by the Moravians; it is obligatory in the Free Church of England, and these are undoubtedly Protestant. It is used, and I believe that it is obligatory in the Church of England, and that is Protestant by strict Parliamentary law (xix. 9). It is never used by the Romish priests, and in 1874 I saw Bishop Tozer officiating in a Romish "Alb," resembling a linen "duster," coming down to the knees, and with small sleeves, in place of the long Surplice with full sleeves; and I believe that he, like Bishop Lewis, holds that the Church of England is not Protestant, (xix. 9.)

8th. Again: This correspondent desires the Council to forbid the use of the Surplice. It is a legal maxim that "He who brings his claim before the court must come with clean hands." This is not the case at present. He says: "By a *unanimous vote of all the members* of the vestry, we requested Mr. ——— to discontinue the use of the Surplice." This contradicts the promise made in behalf of the parish, to agree to the Discipline of the R. E. C. The Council has left the dress to the discretion of the Rector. This vestry undertakes to set that provision aside, and usurp power that does not belong to them, and to tyrannize over the Rector. Should they drive away the Rector on such grounds, they may not get another worth having, since no clergyman with a proper spirit will allow himself to be "parish ridden." (xi. 43.)

9th. I state these facts from personal knowledge. Immediately after the organization of the R. E. C., at a meeting of the Executive Committee (composed of all the members of all the special committees),

12th Section.

Bishop Cummins proposed that we abandon the use of the bishop's robes and of the surplice, and use only the plain black academic gown, as is usual with several non-Episcopal denominations. This agreed with the unanimous opinion of the Committee. As a consequence, the Bishop handed over his robes to be used for family purposes, and they were taken to pieces. Then came a telegram from Chicago, "Bring your robes if you do not use them." The pieces were taken to Chicago. I now speak only for myself, and say, that I found the members of Bishop Cheney's congregation extremely anxious that the dress should be the same as they had been accustomed to see. They claimed to be Episcopalians. They had refused to be driven out of the P. E. C. I yielded my preferences, regarding it then, as I do now, simply a matter of taste. With our thoroughly Protestant standards, the precise dress can have no doctrinal signification. I believe that all the members of the Executive Committee agreed that it would be best to comply with this wish, and leave the *custom* that we desired, to be gradually introduced. This question was subsequently fully discussed by the Sub-Committee on Canons, and re-discussed by the Executive Committee. We were unanimously of the opinion that it was best to leave the dress to the discretion of the minister. This was confirmed by the action of the General Council. I believe that the last time that Bishop Cummins has appeared in any dress except the plain black gown was on this occasion at Chicago. I have seen Bishop Nicholson in no other dress, even when officiating as a Bishop.

10th. As to the Surplice, this circular admits that "an overwhelming majority both of ministers and laity of the R. E. C." wish to abandon its use, thus showing the good common sense of the Council of leaving this matter to be settled by *custom*. But this correspondent is too much excited to wait, "wants everything done in twenty minutes," and says: "I fear we will lose some of our most *faithful* and *valued* members, if Mr. —— persists much longer in wearing the surplice..... I fear he is....not sufficiently disposed to avail himself of the ample liberty which our Church affords," *i. e.* the "liberty" of allowing a tyrannical vestry by an act of usurpation to compel him to please them, and perhaps distress the greater part of his congregation, who prefer the dress to which they have always been accustomed.

11th. This circular is a new exemplification of the dangers referred to in the circular headed: "Let well enough alone." (xix. 1, 2, 4; ix. 3; xi. 28, 34, 35, 43 — xiv. 9.)

Passaic, N. J., June 19, 1876. B. AYCRIGG.

BISHOPS' ROBES

13th Section.

(1.) There appears to be a misapprehension respecting the position of Bishop Cummins, as stated, in short, in the Circular on the Surplice (xx. 12–9). I state further, that according to my recollection:

At the first meeting of the Executive Committee (which was held on December 3, 1873, in the same room in the Association building in which the R. E. C. was organized on the previous day), the first business brought forward was by Bishop Cummins, in his proposal to abandon the use of the Surplice and of the Bishops' Robes.

13th Section

I do not remember any specific objection made by him, at that time, respecting the Surplice; but I do remember the words, "I know," and "pride," spoken with an emphasis very unusual for him in private consultation, in a remark substantially as follows: "*I know* that the Bishops' Robes are the causes of *pride!*" He related one case to prove it, and he either said, or I inferred from his remarks, that from his experience among the Bishops of the P. E. C., he believed this to be a common result: And this was the only reason, that I remember, why he thought that these robes should be abandoned by the R. E. C.

The committee was then acting under this commission: "*Resolved*, That the Presiding Bishop, with such other Bishops as may be ordained or received prior to the next annual Council, together with the Standing Committee, and Secretary, and Committee on Finance, and the Treasurer, shall together form a temporary Executive Committee, with power to frame a constitution and a system of laws for the government of this Church, and to consider all proposed alterations in the Prayer-Book of 1785, and to make such other arrangements as to them may seem advisable, to be reported to the next General Council, to be by that Council confirmed or altered; and that in the meantime the Presiding Bishop, with the written advice and consent of three-fourths of the Executive Committee, shall have power to act, and to authorize action under said constitution and laws, and altered Prayer-Book, and other arrangements, until the same shall be altered by the vote of both orders at a subsequent General Council: *Provided*, That such alteration shall have no retroactive effect."

This committee was composed of Bishop Cummins, and the Presbyters Cheney, Smith, Leacock, and Gallagher, and Laymen Morgan, Turner, Tibbitts, Sabine, Tyng, Hubbard, Kellogg, Crane, McCarter, and Aycrigg. (See journal of the First Council.)

In the R. E. C. there is neither Canon nor Rubric which recognizes an official habit for the Bishops, analogous to the Rubrics in the consecration of a Bishop in the P. E. C., which say: "The elected Bishop, vested in his rochet, shall be presented. . . . Then shall the Bishop elect put on the rest of the Episcopal habit." Consequently, at the the late Council in Ottawa, two Bishops elect of the R. E. C. were "presented" in plain black gowns, and were consecrated in the same, and officiated as Bishops in the same, without wearing the "rochet," or "the rest of the Episcopal habit."

These were since the death of Bishop Cummins. During his life I know that the same thing was done at the consecration of Bishop Cheney, at Chicago, in 1873; and I believe, also, at the consecration of Bishop Nicholson, at Philadelphia, in 1876. These four are all the Bishops who have been consecrated in the R. E. C.

(2.) Also, on May 16, 1874, (during the Second Council, which adopted the Constitution and Canons, and the Revised Prayer-Book with the Rubrics of the R. E. C.) a meeting of the Standing Committee was held in the vestry room in New York— present, M. B. Smith, President, and B. B. Leacock, Secretary, and Messrs. Reid, Gallagher, and Sabine; when the minutes read: "The Bishop brought up again [sic] the subject of the use of the Episcopal robes, and asked the advice of the Committee. Whereupon it was moved and carried, that in the judgment of this Committee, it is not advisable to wear the Episcopal robes."

And I am informed that the reason of this question by the Bishop, was that his

13th Section.

robes had been brought from Chicago, and he had been requested to wear them. And when returning from Chicago in company with Bishop Cummins (I. Dec. 14, 1873,) I was informed that he had left his robes in Chicago.*

14th Section.

THESE MEMOIRS AND CIRCULARS—DISTRIBUTION OF.

Of the first edition of 250 copies of the Memoirs in 1875, 150 copies were distributed among the members of the Council in Chicago, and the remainder by mail.

Of the second edition of 250 copies in 1876, 170 copies were distributed among the members of the Council in Ottawa. The remainder were left to be sent by mail.

Also 100 extra copies of Chapters xvii, xviii, xix, and the 12th section of Chapter xx, (which were the additions to the first edition,) were sent by mail, to those who were known to have received the first edition; making practically 350 copies of the second edition.

Of the circulars (xix. 1; xix. 2; xix. 2 and note; xix. 3; xx. 12,) 2,900 copies in all have been distributed by mail, exclusively to members of the R. E. C.

Pages 255–279 were distributed by mail in 1876.

The third edition of 250 copies contained the additional pages 252-283, and marginal numbers, and Indexes for pages 1–252. This was distributed to the members of the Council who were present at Philadelphia on May 9-15, 1877, and by mail.

The fourth edition, has the additional pages 284–294; with marginal numbers and index for the supplement; pages, 253-294.

These four editions were for the members of the Council of the R. E. C. And no copy of either of these editions could be obtained except as a present from the author. (xxiii. 45.)

15th Section.

MEUM AND TUUM.

"And tho' self-idolized in every case,
Hate their own likeness in a brother's face.'

Bishop Lewis, and others of the Pan Anglican Church, charge it as a wrong that the Bishops of the R. E. C. have not always been Episcopalians (xiii. 14). In this respect the R. E. C. has "followed in the footsteps of its illustrious predecessors." Thus, as I understand it, Bishop Clark, of R. I., was a Congregationalist; Bishop Coxe, of Western N. Y., and Bishop McCoskry, of Mich., and Bishop McLaren, Ill., were Presbyterians, and the last so lately that he wrote verses on the union of the Old and New Schools of his own Church. And Bishop Huntingdon, of Central N. Y., was a Unitarian, Professor in Harvard and Preacher to the University.

Now, the R. E. C. does not "condemn" such action, and therefore is more "happy" than the P. E. C. As St. Paul says (Rom. 14: 22), "Happy is he that condemneth not himself in that thing which he alloweth."

*Others remember what I do not; that Bishop Cummins suggested a narrow binding of velvet on the front of the black gown of a bishop; and that in Canada he did occasionally wear his robes.—B. A.

CHAPTER XXI.

INTERNAL AFFAIRS OF THE R. E. C.

CONTENTS:—(I.) *Fourth General Council of the R. E. C.; 1st, Officers elected; 2d, Special Committees; 3d to 6th, Reports; 7th, 8th, Delegates to and from other Churches; 9th, 10th, Consecration of Bishops; 11th, Changes in the Constitution and Canons; 12th to 14th, Changes in the Prayer-book; 15th, Miscellaneous action; 16th, Devotions in other Churches; 17th, Address (and 18th, Answer) to (and from) the Governor-General of Canada.*—(II.) *These Memoirs and the Council, and Bishop Cummins, and Rev. M. B. Smith.*—(III.) *Bishop Cummins' Letters.*—(IV.) *Bishop Cummins as a Leader.*—(V.) *Bishop Cummins and the Council of July* 12–17, 1876, *since his death on June* 26, 1876. *Analysis, 1st to 5th, Conservatism defined; 6th to 8th, Radicalism defined; 9th to 12th, Conservative action; 13th, 14th, Changes that are not Radical; 15th and 16th, Radical changes proposed; 17th, Summary; 18th, Extract from a Letter by Bishop Cummins.*

1st Section.

FOURTH GENERAL COUNCIL OF THE R. E. C.,

Held in Ottawa (Canada), July 12–17, 1876.

(1) **Officers elected to serve until the next Council:** Bishop Charles E. Cheney, D.D., as Presiding Bishop; the Rev. Marshall B. Smith, as Secretary (on Mr. Turner stating that he could not continue to act). The Treasurer, and Standing Committee, and Trustees of the Sustentation Fund, and Committees on Doctrine and Worship, and on Constitution and Canons, and on Finance, were all re-elected. (xxi. 5, 12; xvii. 1875, May 12–18.)

(2) **Special Committees:** Revs. M. B. Smith, Gallagher, Wilson, and the Hon. D. J. Hughes, on Correspondence; Revs. Postlethwaite, Sabine, Wilson, Davis, and Messrs. Scharff and Alexander, on the State of the Church; Revs. Fallows, Latané, and Messrs. Hughes and Aldrich, on the Promotion of the Growth of the Church; Bishops Cheney and Nicholson, Rev. W. T. Sabine, Judge Hughes, and General Buckingham, on Memorial Services; Revs. Leacock, Collisson, Postlethwaite, and Messrs. Hammer and Bacon, on Devotional Exercises. And, *Resolved*, That a Standing Committee of this Council, to be called the Committee on the Order of Business, consisting of the presiding bishop, the secretary, the treasurer, and the chairmen of committees, be constituted, for the arrangement from day to day of the questions which are to be brought forward for consideration in this Council, that a regular order of the day be so arranged as to give precedence to the most important motions, of which notice is given.

1st Section.

Reports.

(3) **The Treasurer** had a balance of $413.36 at the last report. Receipts from May, 1875, to May 10, 1876, were $13,859.28; disbursements, $13,280.51. Balance on May 10, 1876, was $992.13. And there was still a balance at the meeting of the Council in July. (xvii. May 12–18, 1875.)

(4) **The Committee on Finance** estimate that at least $15,000 will be required for the present year; and that $20,000 can be usefully expended; and recommend quarterly collections be sent to the treasurer. (xvii. May 12–18, 1875; xxi. 1, 15th.)

(5) **The Trustees of the Sustentation Fund** report that $9,800 were appropriated specifically by the last Council. In September, 1875, they received through Hon. Stewart L. Woodford a bond and mortgage for $3,000, of which the interest only is to be used for mission work in South Carolina and Georgia. Also, the late George Curtis, by will, bequeathed to the Trustees of the Sustentation Fund a portion of his estate, estimated at $25,000, reserving the life right to his widow. Also, the trustees were authorized to use a portion of the fund for the benefit of the widow of the late Bishop Cummins.

(6) **On the State of the Church** the committee reports upwards of sixty ministers and fifty congregations. Reports have only been received from thirty-four congregations. These contain 2,311 families, 3,549 communicants, 4,905 Sunday scholars, 490 teachers, and have collected during the year, $151,131.41. (xvii. May 8, 1876; xix. 20).

(7) **Delegates to other Churches:** Bishop Cridge and Rev. H. M. Collisson to the Free Church of England; Rev. John Todd and Judge Hughes to the M. E. Conference of Canada. Delegates to the Reformed (Dutch) Church in America, and to the General Assembly Presbyterian Church, and to the General Conference M. E. Church in the U. S. A. to be appointed by the Council next before the meeting of these bodies. Reports were received from the late delegates, viz., Bishop Nicholson to the General Assembly Presbyterian Church and Rev. Dr. Leacock and Rev. M. B. Smith to the Reformed Church in America. (xvii. May 12–18, June 16, 1875; 1876, May 24, June 1, 7.) (:280–282:).

(8) **Delegates from other Churches:** Rev. Dr. Ten Eyck, from the Reformed Church in America, and Bishop Carman and Rev. Joseph Young, from the M. E Church in Canada; and a letter from Rev. H. A. Boardman, D.D., from General Assembly Presbyterian Church. The addresses are promised in *The Appeal* of September. (xvii. May 12–18, 1875; xv. 17, 18; xxi. 1, 9; ii. March 11, 1874).

Consecration of Bishops.

(9) The **Rev. Edward Cridge,** B.A. Cantab, was elected bishop by the Council of 1875. (xvii. May 12–18; xix. 19–4th.)

The **Rev. Samuel Fallows, D.D.**, was elected on the first ballot, by thirty to four clerical, and by thirty-one to three lay votes, taken simultaneously on July 15, 1876. These two were consecrated in plain black gowns (xx. 13), on Sunday evening, July 16, 1876. Rev. Edward Cridge was presented by Rev. W. H. Cooper, D.D., and by Rev. H. M. Collisson. The Rev. Dr. Fallows was presented by Rev. J. D. Wilson and Rev. J. A. Latané. The certificates of election and the testimonials required by the constitution were read by Rev. Marshall B. Smith, secretary of the Council

1st Section.

Presiding Bishop Cheney was assisted in the consecration by Bishop Nicholson and the Revs. Gallagher, Latané, Wilson, Cooper, M. B. Smith, Windeyer, and Collisson of the R. E. C.; by Bishop Carman, D.D., and Rev. Mr. Young of the M. E. C. of Canada; by Rev. Mr. Hunter of the Wesleyan Methodist Church, and by Rev. Mr. Faries of the Presbyterian Church. (xvii. March 1, April 1, 26, 1876; xix. 19–4; xxi. 3, 1876, Feb. 15, June 1, 13.)

(10) Bishop Samuel Fallows, D.D. (as stated in *The Appeal*, of August, 1873) was born at Pendleton, near Manchester, England, December 13, 1835. He received an early training in the best schools of England, and was about to prepare for entrance into the University of Oxford when he moved, with his parents, to Wisconsin, July, 1845. He graduated at the University of Wisconsin, as valedictorian of his class, in June, 1859. He was admitted into the Methodist ministry in 1857. During the late war he filled the positions of chaplain, colonel, and brevet brigadier-general. In 1870 he was appointed State Superintendent of Public Instruction for the State of Wisconsin, and was twice elected to the same position. In the fall of 1874 he was elected President of the Illinois Wesleyan University, at Bloomington, Ill., having previously declined the position of Professor of Rhetoric and Logic in the University of Wisconsin. He was a regent of the University of Wisconsin for seven years. The degree of D.D. was conferred upon him by the Lawrence University of Wisconsin, in June, 1873. He was elected rector of St. Paul's R. E. Church, Chicago, in May, 1875, and entered upon his duties in June following. In January, 1876, he assumed, in connection with his pastorate, the duties of editor-in-chief of *The Appeal*. (xvii. May 31, 1875; Jan. 1, 1876; do; Feb. 1; March 1; April 1, 26.) He was elected bishop on July 15, 1876, and consecrated July 16, 1876. (xxi. 1, 9; xx. 15.)

(11) **Changes in the Constitution and Canons.** A few minor alterations were made in the canons, as can be seen in *The Appeal* for August, and in the *Journal* when printed. The important changes in the constitution were referred for consideration to the Council of 1877, and may be confirmed in 1878. (xxi. 5, 15th.)

(12) **Changes in the Prayer-book.** Many changes were proposed by *individuals*, and together with those proposed by the committee were referred to be reported on by the committee in 1879, to be finally accepted or rejected in 1880. Other changes may be proposed and referred before 1880, and the reference may be the last that will be heard of them. (xxi. 5, 18th.) But this postponement to 1879 and 1880 was only by resolution, which will not bind the Council of 1877; and if the Council please, it can constitutionally adopt these amendments in 1877 and confirm them in 1878. Also the following can constitutionally be confirmed in 1877, because adopted, and not reconsidered, before the resolution of postponement, although included in the resolution to defer to 1879: "All propositions for changes.' These changes were, to erase the words "legislative, judicial, and executive" from the prayer for those in civil authority, and to substitute "the" for "these" in "these United States," and thus make them agree with the book of 1789 in place of that of 1785. Also to insert passages of Scripture before the words of the Absolution, which is now converted into a prayer, and leave the latter as an alternate. The committee reported the Rubric with "the minister still kneeling," then, before the Council, changed their report and erased these words, so as to leave it optional.

1st Section.

One clergyman proposed to insert "standing; another said that he would stand if it were left optional. (xxi. 5, 13, 14; xix. 6.)

(13) **Also,** the committee proposed to erase the words, "And take not Thy Holy Spirit from us," in the response before the Collects, and wherever else it occurs, and to substitute, "and strengthen us with Thy Holy Spirit." In the discussion, this was advocated on doctrinal grounds; but before this was brought to a vote, the resolution was adopted to refer "all propositions for changes" to 1879 and 1880. (xxi. 5. 16.)

(14) **Also,** some changes were proposed by the committee in local prayers peculiar to the Canadian Prayer-book. I think that we should not depart from the original arrangement, to leave all local prayers to persons of that locality. But I think it would be well if in 1879 the Canadians would adopt the change proposed by the committee, so as to erase the words in the Prayer for the Queen, "Strengthen her that she may vanquish and overcome all her enemies." This occurs five times in the English Prayer-book, and is copied into our book by the Canadians, and into the new book of the Free Church of England. There is nothing analogous to it in the book of the P. E. C., nor in our book for the U. S. A. All Christians can respond *Amen* to the American prayers—none but an Englishman to the English prayers. I have frequently been embarrassed by this artificial division in a mixed congregation in Canada and on the continent of Europe, where it is usual to interpolate the Prayer for the President of the United States of America immediately after the Prayer for the Queen, which contains this passage. I have explained that I could not respond to this prayer if they would substitute "President" for "Queen," because I think the prayer itself to be wrong for any one to utter. I have been told that this signifies "when she is right." This may be the understanding of those who have been so long accustomed to it that they do not see that the terms are absolute, whether she be right or wrong—in the same manner as the Evangelicals of former days used the baptismal office in the P. E. Church, and did not see that "regeneration" was absolute. (xii. 24; xxi. 1, 17th.)

(15) **Miscellaneous action of the Council, taken from the Report in The Appeal, of Aug., 1876.** Hon. D. J. Hughes, of St. Thomas, Ontario, Canada, was elected temporary president to organize the Council, and was subsequently elected a permanent member of the Council. (:14.44:)

Bishop Nicholson preached the opening sermon, and delivered a eulogy on Bishop Cummins.

Deacons, candidates for orders, and ministers of other denominations invited to seats.

Free Church of England sends a telegram of condolence on the death of Bishop Cummins.

Resolution. "In matters of religion....we recognize no....artificial limits...."

Free Church of England adopts the "Declaration of Principles" of the R. E. C. (xxi. 3, 1875, July 29.) (xv. 15.)

Ordained as Presbyters—Rev. W. T. Mappin, of Chicago, and Rev. B. B. Ussher M.D., of Toronto.

Subscription to Sustentation Fund, $7,492. This mode was not proposed by the Committee on Finance; it is understood to be the minimum, and in some cases is

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far below the estimate of what will actually be given. It is only half as much as 1
will be required. (xxi. 1, 4.) Thus far the Councils have met without a debt. 2

Fifth General Council to be held in the Second R.E.C., in Philadelphia. (:288–294:) 3

The Memoirs of the R. E. C. to be filed among the documents of the R. E. C. 4
(xxi. 2, 1st, 2d, 3d.) 5

(16) **Devotional exercises in other churches.** *The Appeal* of August (p. 128) 6
gives the report of the committee, containing the names of the clergy of the R. 7
E. C., and the names of the churches to which one was assigned for the morning 8
and another for the evening in each church. On this subject— 9

The New York *Evening Post* of July 29, says: "The city of Ottawa on Sunday, 10
the 16th July, presented the singular spectacle of a city, all of whose pulpits (ex- 11
cept those of Roman Catholic and Protestant Episcopal Churches) were occupied by 12
citizens of a foreign nation. The Council of the R. E. C. being then in session at 13
that place, the Protestant clergy, sixteen in number, requested the services of the 14
various clergymen of that denomination. This request was complied with, and the 15
pulpits were filled, morning and evening, by the Reformed Episcopalians." 16

(17) **Address to the Governor-General of Canada:** "May it please Your 17
Excellency—We, the General Council of the R. E. C., assembled at Ottawa, would 18
approach Your Excellency with assurances of sincere regard for Your Excellency's 19
person and administration, and profound respect for the venerable Throne and 20
Kingdom of Her Most Gracious Majesty, Queen Victoria, whom in Her power and 21
dignity Your Excellency so worthily represents in the Dominion of Canada. 22

"We are truly desirous of representing to Your Excellency that while on the 23
one hand we hold that the Church of the living God ought not to be confined within 24
any national boundaries, but ought ever to seek the establishment of the kingdom 25
of Christ in all lands and climes, on the other hand, we also as firmly hold, that all 26
Christians, both ministers and people, have their obligations to the State, are amen- 27
able to the civil authority, owe their allegiance to the government under which 28
they live, and from it, in common with all subjects, must claim their protection and 29
right. We do not admit that in civil matters the Church is supreme We verily 30
believe that for conscience sake every soul must be subject to the higher power, 31
and that it is at once the duty of all to 'love the brotherhood, fear God, and honor 32
the King.' 33

"Therefore, in Her Majesty's dominions, we venerate her sovereign authority. 34
In the United States we acknowledge the authority of that land, always teaching 35
and enforcing, so far as we are able by precept and example, loyalty in the subject, 36
and peace among all nations. We feel that it is our duty to strive together in the 37
faith and hope of the Gospel; to bring all men into union with our Saviour Christ, 38
and to aid in establishing upon earth the principle of the brotherhood of our race. 39
We labor and pray that wars may cease in the earth, and that the nations may bow 40
to the sway of the universal Lord. 41

"Holding our session at this time in the capital of this Dominion, under the 42
protection of the British constitution, that grand basis of the liberties of all truly 43
free people, and of the British government, the guardian and defender of so many 44
who are free, we can most heartily join in the prayer, 'God save the Queen,' and 45
fervently pray that God may bless Your Excellency and the Countess of Dufferin, 46
and crown your administration with success. 47

1st Section.

"Signed on behalf of the General Council of the Reformed Episcopal C at Ottawa, this 17th day of July, A.D. 1876. CHARLES EDWARD CHENEY, Presiding Bishop. MARSHALL B. SMITH, A.M., Secretary of the Council." (: xxi. 1, 17th.)

(18) The Toronto *Globe* of July 31, 1876, has a letter from Ottawa, dated J which says of the above: "This morning, at 10 o'clock, Lord Dufferin receiv deputation appointed by the General Council of the R. E. C., to present, on half, an address to His Excellency. The deputation was composed of all the bers of the Council now in the city [all Canadians], viz., Rev. H. M. Colliss Emmanuel Church; Mr. James Johnson, Commissioner of Customs; Mr. R. A. Br and Mr. Alexander. After the members of the deputation had been introdu His Excellency by Lieut. Col. the Hon. E. G. P. Littleton, the Rev. Mr. Co read the address." [As above.]

The letter continues: "To which His Excellency replied as follows:

"'GENTLEMEN:—I beg to return you my best acknowledgments for the a with which you have presented me, containing, as it does, such satisfactory e sions of the devotion which you, in common with the rest of your Canadian f subjects of all denominations, regard the person and throne of Her Most Gr Majesty. I also beg to thank you very sincerely for the very kind reference you have been good enough to make to me personally, and for the good wish express in behalf of Lady Dufferin. I am happy to think that I can join mo dially with you in those aspirations which you so eloquently express after the of all Christian men in a common brotherhood, the obliteration of nations mosities, and the reign of perfect peace upon earth. However distant the co mation of such hope may at present appear, I cannot but believe that thos work in humility and faith towards this end will not altogether fail of their r even in this world; and it must be a consolation to you, as it is to all of us, t spite of the discords which unfortunately prevail in God's Church upon there are probably many more essential points of faith and practice upon whi agree than upon which we differ from our brethren.'

"His Excellency then very cordially entered into conversation with the Re Collisson and the other members of the deputation concerning the growt prospects of the Reformed Episcopal Church, and also as regards the Free C of England. Lord Dufferin having kindly accepted printed copies of docu giving information with respect to the Church, the deputation, much please their courteous reception, withdrew." (xx. 14.)

2d Section.

THESE MEMOIRS, AND THE COUNCIL, AND BISHOP CUMMINS, AND THE M. B. SMITH.

(1) "At the Fourth General Council of the Reformed Episcopal C held in the city of Ottawa, Ontario, Canada, the following, offered by Samuel Fallows, D.D., was unanimously adopted: '*Whereas*, We deem great importance that the material be gathered together, from which the historian of our Church may be able to give a clear and connected account circumstances relating to its origin and development; and, *Whereas*, Col. Ay of New Jersey, one of the original founders of the Church, has collected, at h

2d Section.

expense, much valuable historical information in his 'Memoirs of the Reformed Episcopal Church.' Therefore, *Resolved*, That the hearty thanks of this Council are hereby tendered to Col. Aycrigg for the great services he has rendered in such compilation to the Reformed Episcopal Church. *Resolved*, That the Secretary of the General Council be requested to file a copy of the 'Memoirs' with the papers of the Council for future use.' Taken from the original minutes. [Signed], M. B. Smith, Secretary of the General Council."

This, in its terms, refers to the statement of facts, and is not an endorsement of the individual opinions expressed. (xx. 14.) (:252.1–46:)

(2) **As to Bishop Cummins.** From private conversation, and from letters, I have no doubt myself, and I think that the extracts from my written correspondence with Bishop Cummins will prove to others, that every expression of my private opinion respecting the general principles of the R. E. C. that is found in these Memoirs, expresses substantially his opinion. I have had full opportunities of knowing those opinions, expressed both verbally and in writing; and although I have never written anything at his dictation, I have always written under the belief that I was saying what he desired to have said, by a layman, *as a witness* to the intentions of the founders of the R. E. C., but did not desire to say himself, lest it might appear like official dictation. On account of this remarkable characteristic, I could not say this if he were alive, to speak or keep silent as he thought best. But now that he is gone, I think it proper to present extracts from his letters in order to show what he did think, and to have a reflex action on these Memoirs as showing his opinions. And this, I think, would have met his desire. (xxi. 3, 4.)

(3) As to the **Rev. Marshall B. Smith,** my relationship has been as intimate as with Bishop Cummins. He, and Bishop Cummins, and myself have, from the beginning, *and before* the organization of the R. E. C., moved together step by step in all questions that involved the principles of the R. E. C. I have not had the same intimate relations with any one else to enable me to speak with the same confidence. And to Mr. Smith I am indebted for most of the facts in previous Ecclesiastical History, found in books and in files of old newspapers, furnished by him in illustration of the points that I had under discussion. This I desired to say in the original preface, but he would not allow it. (xi. 26, references.)

3d Section.

BISHOP CUMMINS' LETTERS.

References to the subjects. (xxi. 2. 2d.)

Identity of opinions. 1873, *Nov.* 12–15.—1874, *Dec.* 14; 1875, *Jan.* 6. 1*st*; *March* 18. 1*st*; *April* 5; *May* 5; *May* 25. 1*st*; *May* 28; *June* 1; *Dec.* 22, 22. 1*st*; *Dec.* 27.—1876, *Jan.* 5, 5. 1*st*; *Feb.* 15. 1*st*, 2*d*; *March* 17, 17. 3*d*; *April* 7, 7. 3*d*, *especial*; *April* 15, *especial*; 15. 1*st*; *May* 5, 5. 2*d*; *May* 8, 23; *June* 13.

These Memoirs. 1875, *Jan.* 6; *March* 18; *April* 5.—1876, *April* 15; *May* 8.

Free Church of England. 1874, *Aug.* 25.—1875, *May* 5, 28; *July* 29; *Sept.* 1; *Dec.* 22, 27.—1876, *Feb.* 15; *March* 17; *June* 13.

Church Union. 1874, *Dec.* 14.

New Parishes. 1876, *May* 6, 12, 16, 23; *June* 7.

Personal *remarks that from their nature must be regarded as confidential, are omitted.*

3d Section.

1873.

Nov. 12. I was first introduced to Bishop Cummins.

Nov. 13–15. Call to organize. Proof with his corrections. (ix.)

Nov. 27. Telegram—"Important."

(1) **Remark.** This refers to (I. Nov. 27, 1873, private.)

1874.

April 2. "Meet me at 38 Bible House with Messrs. Smith and Leacock.... matters of importance before leaving for Kentucky."

(1) **Remark.** This was a personal matter.

April 13. He writes that his mother, 84 years old, has been stricken wi palsy. Then as April 2.

Aug. 25. "Yours of Aug. 16th rec'd....with regard to my visiting Englan I have formed no plans whatever." (xxi. 4. 2d.)

(1) **Remark.** I have no copy of mine of Aug. 16th, but know that in Ma 1874, I offered to accompany him, as a delegate to the Free Church of England, an for his health; but he was too unwell. I suppose that at this time I inquire whether a sea voyage would not be beneficial. I think that he did not resume wo until some time in September. (xxi. 3, 1875, May 25. 1st.)

Dec. 14. "Your very welcome letters of Dec. 6 and Dec. 10 are before me. can assure you of my hearty sympathy in the subject of your first letter, but I fe our Presbyterian brethren may be unwilling to do as you suggest. I heartily a prove of your letter to Dr. ———, and indeed rejoice to hear of such a union bei formed."

(1) **Remark.** This refers to (xv. 13, 14).

1875.

Jan. 6 and 15. He sends the information on seven points, requested in mi of Jan. 2.

(1) **Remark.** On Jan. 2, I said: "I am collecting and condensing in chronolo cal order everything interesting respecting the R. E. C. and the P. E. C. All t above, except 5th and 7th, must evidently come from you, and I desire to have th answered in such condensed form, that I can put your *words* in print, as far as y think it advisable to say anything on the subject. I have reached Oct. 28, 1874, a think that about three days more will be required to complete the condensation of the facts, and falsehoods, and opinions for and against us, which I have collect Then comes the analysis of these, and that is mostly finished in the rough (xxi. 3d)....If not printed, it will be an interesting manuscript." (xxi. 2. 2d.)

(2) **Also,** when the first edition was distributed at the Council at Chicago, *fi* May, 1875, a member of the Council came to me and said in surprise: "Why! *I* find that you have copied articles that are against us." "Yes! everything that *I* could find *in print*, good and bad. I believe that those who abuse us do more than we could do to illustrate the difference between the P. E. C. and the R. E. C." With that view, all this abuse is collected together in Chapter XIII. But no one who used this language, nor an adherent, has yet seen these Memoirs. (xx. 14; ii. Dec. 16, 1874; xix. 12–15.)

3d Section. 1875, March 18.

March 18. "Will it be convenient to you to allow me to bring your MS. to Baltimore with me on my return on Monday next?....I should like to see the whole of the MS. before it is printed, as I may be able to suggest something that may be of interest." (1875, Jan. 6.)

(1) **Remark.** I went to Baltimore in company with Bishop Cummins, and there read the MS. to him. He suggested no change, except the title "Memoirs" was proposed by him and adopted; and the words "and maternal" were inserted in the last two lines on p. 162, as he then informed me that his maternal ancestors were Episcopalians. I requested him to allow me to add his approval of the Memoirs. He objected that this would make them appear to be official. (xxi. 2. 2d.)

April 5. "I would gladly aid you in looking over the proof-sheets of your work; but I would advise you to omit the note you have prepared as the heading to the Chapter of Appendices. The objection is, that it would give the work something of an official character, whereas I think it ought to appear as solely your own personal contribution to the history of our Church."

(1) **Remark.** This refers to the proof-sheet of Chapter XX., which was changed at his suggestion, and in the printed copy begins without a note. (xxi. 2. 2d.)

May 5. "I send you a letter of introduction to the Convocation of the Free Church of England....I trust you can give most valuable counsel as to the question of Bishops." (xxi. 2. 2d.)

May 25. "I cannot permit you to leave the country without sending you a renewed assurance of my highest esteem and warmest Christian love. You were among the very first to take your place by the side of our standard of reform, and there you have stood unflinchingly and faithfully through evil and good report, through storm and sunshine. What you have been to me personally will never be known to others." (xxi. 4. 3d.) "How often have I been strengthened by your counsel and cheered by your bright and ever hopeful spirit! And now, as the ocean is soon to separate us, and life is uncertain," etc. (xxi. 2. 2d.)

(1) **Remark.** "It is easy to philosophize for others," and such was my case, "through evil and good report, through storm and sunshine." As a layman, I was beneath the shafts that pierced Bishop Cummins. That they did pierce him I have no doubt, from the involuntary movement of his foot (as from an electric shock) when reading to him in manuscript the "nosegay" (as he subsequently termed it) in (xiii. 10.) I came again and again to the abusive remarks of thirteen bishops who had formerly been his associates (1875, March 18), but I never heard from *him* a *word* of complaint. Again he says: "How often have I been strengthened by your counsel and cheered by your bright and ever hopeful spirit." Here, again, "it was easy to philosophize for others." I have from the first maintained that those members of the P. E. C. who were most abusive towards the R. E. C. were practically its best friends. (ii. Dec. 16, 1874.) When, on Dec. 17, 1873, on the return from Chicago with Bishop Cummins and others, one, in his presence, complained of this bitter abuse, I answered that I would not, if I could, suppress one word of it; the more the better for us. In May, 1874, Bishop Cummins was threatened with "organic disease of the brain," and our Standing Committee advised him to cease from all mental labor for "several months;" and the public believed that he had actually experienced a "softening of the brain," and we feared that such might be

3d Section. 1875, May 25.

the result. (xxi. 3, 1874, Aug. 25.) Then came these shafts from the bishops, D.D.' and newspapers of the P. E. C. (xiii.), following close upon each other, while he ar we made no reply. It was heartless cruelty. It seemed as if they desired to ki him. Then it was doubtless a comfort to him that I constantly maintained th "the blood of the martyrs is the seed of the Church," and while these things we hard for him to bear, they were of great advantage to the R. E. C. And althoug it was surprising that so many bishops of the P. E. C. had thus degraded ther selves to his discomfort, and to our advantage, still there were many more who ha not done so, and among them were some noble Christians.

May 28. "My answers [To the Free Church of England] are according to tl advice of the Standing Committee."

(1) **Remark.** (1875, Dec. 22.)

June 1. (Received on board the Bothnia S. S., on the day of sailing, June 2 "One last word. If the Free Church of England could become organically one wit us, it would be a very desirable thing....I rely greatly upon your wise advi to these brethren. You know our minds, that we do not wish to discourage o friends in England; but we cannot do anything to commit us to the dogma Apostolic Succession in Bishops." (xxi. 3. 1875, Dec. 22. 1st.) (:280–282 :287:)

July 29. He writes to me in Europe that a letter received from Rev. A. Richardson, of Great Malvern, informs him "that the Convocation made very in portant progress in the work of effecting an organic union with our Church. Tl matter is one of very great importance, and can only be acted upon in our Gener Council, as our Standing Committee possesses no legislative power. I hope you wi be able to confer with some of the leaders of the Free Church on your return fro the North." (xxi. 1, 15th; 3. 1875, Dec. 22, 1st; xvii. March 29, 1876.)

Sept. 11. "I have no further news from England, and nothing to know their present *status*."

Dec. 22. "I have received your long and very interesting communication co cerning your interview with the Rev. Mr. Richardson, and enclosing [his] lette I thank you heartily for writing so very fully and satisfactorily to me on the su ject. Your views of the matter are almost entirely in harmony with my own, a I shall preserve your account and [Mr. Richardson's] letter for use in the future (1875, June 1.)

(1) **Remark.** I returned to New York on Oct. 13, 1875. I find no copy of m letter, and state from memory, as near as I can remember, the substance. In a lo communication to Mr. Richardson, written at sea on approaching England, and this interview when about leaving England, I said, that, in my opinion, a regu succession from the English Reformers is valuable as a conservative element keeping the Church up to a definite standard. The R. E. C. distinctly denies t dogma of the necessity of "Apostolic Succession," and regards it as an injuri superstition. This superstition would vanish if all Evangelical Churches had The Constitution of the R. E. C. provides that our officials can join with the offici of any Evangelical Church, and theirs with ours in any service. Consequently one of our bishops should join in consecrating one of your bishops, the hi churchmen will say, "There goes the Apostolic Succession." That is a question them to settle. We do not choose to shut ourselves off from the Protestant wo on account of any succession. But our Standing Committee has unanimously gi

3d Section. 1875, Dec. 22.

its opinion that it would contradict the principles of our Church to receive a bishop elect from another Church, and to consecrate him for them, without their joining in the ceremony. This would increase the superstition. Mr. Richardson said that they thought that we cared very little for them. I said that they were under an error. We had been very careful to do nothing to their injury. I had tried to persuade Bishop Cummins to visit them, in 1874, but he was too unwell. (xxi. 3. 1874, Aug. 25.) And my object was, that in the mode that corresponded with our intercourse with all Protestant Churches they might receive the English Succession, which to them is more important than it is to us; and with good reason, since it is actually the succession in their own family Church. I think that I then said that I would use all my endeavors to have Bishop Cridge appointed a delegate. I know that subsequently I wrote several times to that effect. (:260.21–34 :281.37–39:)

Dec. 27. "I have received yours of the 18th, enclosing extracts from the F. C. E. Magazine of Dec., and also a copy of your letter of Dec. 18th to the Rev. A. S. Richardson. I thank you for your kindness and thoughtfulness in sending them to me. The subject is one which requires great wisdom in managing it aright, and I am glad to get any information concerning it. I think your views, as expressed to Mr. Richardson, will be found fairly to represent most of our people, and I am glad that they have come from a layman first." (xxi. 2. 2d; 3. 1875, June 1.)

(1) **Remark.** I find no copy of Dec. 18, but suppose that the substance was about the same as stated above. (Dec. 22. 1st.) (:270.11–35:)

1876.

Jan. 5. "I have yours of Dec. 27, and have read with interest the account of your conversation with Phil. I agree in the main with your views. The words on the pamphlet 'permitted to be used' seems to imply that the Council acted officially concerning it. I most heartily agree with you on the matter of the service for the 'Dedication of Infants,' but I have little fear of that service ever receiving the sanction of the General Council." (xix. 5; xxi. 5. 10th.)

(1) **Remark.** Finding no copy of mine of Dec. 27, I quote from memory the substance, as nearly as I remember, of this conversation. In a small party of the R. E. C. in Philadelphia I expressed my satisfaction that the "Special Service for Thanksgiving" had not been used in the church that I attended. "Why! it is beautiful." "I have not looked at it, nor will I look at any of these Special Services so long as I find on the cover, 'permitted to be used.'" "Why? Are they not permitted to be used?" "Yes! our clergy can use almost anything that is not theologically wrong, but the words 'permitted to be used' will be understood to signify that such was the action of the Council respecting all these services, including the 'Dedication of Infants,' bound up in the same pamphlet, and that certainly is not 'permitted to be used' in the R. E. C." Then as quoted (xix. 5). Then I objected that "these modern liturgies would be out of place among the old services in our Prayer-book, and increase its bulk without any necessity, since our clergy are not bound with iron fetters to our existing liturgies; and this is one step towards confining them to a set liturgy on all occasions, as in the P. E. C., while the intention of the founders of the R. E. C. was to have a decidedly liturgical Church, but one that should be governed by the Rubric of common sense." (xix. 11.)

Feb. 15 "I have received a copy of the Ottawa *Times*....containing your

3d Section. 1876, Feb. 15.

article on the 'Protestant' title of the Church of England [xix. 9]. The facts in will surprise a good many more than Bishop Lewis, and you have rendered an excellent service to our cause by collecting and setting them before the world. Yesterday brought me your second letter of the 12th, containing a copy of the Rev. Mr. Richardson's letter. I like the tone of Mr. R.'s communication very much, and trust that his hope may be realized in finding the Free Church of England acting as a unit and in entire harmony in the important matter referred to....As the spring opens and the weather gets better, I want to go out to Passaic and revive the memories of my first and ever memorable visit there in November, 1873." (ix.; xxi. 3. 1875, Dec. 22.)

(1) **Remark.** I should like to add extracts from the letter of the Rev. A. Richardson, of the Free Church of England, that is here referred to by Bishop Cummins, and from many others that I have received from him and from many others but I do not think myself authorized to do so. Having become personally acquainted in England, on Oct. 2, 1875, we have since that time been in constant correspondence as the unofficial mediums of communication between the two Churches. Occasionally letters have passed between others of the F. C. E. and myself. All of this correspondence has been reported to Bishop Cummins, and in all cases he has approved of the positions taken by me as true representations of the positions of the R. E. C. I have occasionally stated the substance to the Standing Committee, but there is generally too much official business to allow time for this purpose; and having been a member in all their consultations, and knowing that we are unanimous on this point, I have only made it a point to inform Bishop Cummins. (xxi. 2. 2d.)

(2) **Also,** in my letter to Bishop Cridge, of Jan. 22, I quoted from my letter to Mr. Richardson, of Jan 10, above referred to: "National prejudice arises from patriotism, and in a case like the present it requires time to convince people that patriotism, as well as Christianity, requires them to cast aside this prejudice....You have officially invited Bishop Cummins to visit you. That was judicious on your part. On our part I think it would be judicious to send *Bishop* Cridge, after his consecration in May next, to bridge over this national prejudice, since he is an Englishman by birth and education, and has occupied a responsible position in the Church of England; and, as Bishop of the Pacific Coast, forms a bridge extending *from* British Columbia over the Pacific Coast of the U. S. A." (xxi. 1. 7th; 3. 1876, June 13. 1st.) (:274.13–31:)

March 17. "Many thanks for your very full and valued letter of the 13th inst., containing so much useful information. The 'Lent' *flurry* has done us good, and has developed a sound and healthy sentiment and a good testimony all along the line....I am glad you are doing good service by your pen....I am glad that you wrote to England at once of the change of time of the meeting of our Council" (xix. 2; xxi. 5. 9th; xxi. 3, 1875, June 1.)

(1) **Remark.** I find no copy of mine of March 13; but I find a letter from Bishop Cridge, of March 6, and a copy of one to Mr. Richardson, of March 9, which I suppose were reported to Bishop C. In the latter, I informed Mr. Richardson of the change of date of our Council, and of the appointment, by our Standing Committee, of Bishop Cridge and the Rev. H. M. Collisson as delegates. Then: "This change of date will bring our meeting after your Convocation, but probably enable

3d Section. 1876, March 17.

Dean Cridge to visit you, since his vacation is in July and August. The date (July 12) will about answer for him to leave home about the beginning of his vacation to reach Ottawa in time for his consecration. Then, as from the remarks of many, I hope that the enclosed (xix. 1) expresses the prevailing sentiment (as I know it does of Bishop Cummins). [xxi. 5. 18th, and below.] I suppose that two days will be sufficient for our work, and on July 14th Dean Cridge can start for England and be home at about the expiration of his vacation." (xix. 1. 7th ; xxi. 3, 1876, June 13 ; 5. 17th).

(2) **Also:** As a member of the Standing Committee which changed the date of the Council to July 12th, I must explain, that this was proposed at a conference in Philadelphia on Feb. 25, 1876, at which I was not present (xvii. March 1st, Conference ; xix. 1). I think it likely this precise date was proposed by Bishop Cummins, for this especial reason, when by common consent for other reasons, it was proposed to postpone the date. It was from Bishop Cummins that I learned that the vacation of Dean Cridge would be during July and August. And he was desirous of having him sent, after his consecration to the Episcopate, as a delegate to the Free Church of England. This was accomplished. (xxi. 1876, June 13.)

(3) **Also,** this letter of March 17th was written after 500 copies of the circular of Feb. 24th (xix. 1 ; xxi. 5, 14th) had been sent by mail to all the clergymen and some laymen of the R. E. C., to be distributed among the delegates to the Council (xx. 14). And in New York, when I entered our Committee room, Bishop Cummins advanced to meet me, and, taking my hand in both of his, he said : " I am glad you sent out that circular, ' Let Well Enough Alone;' I agree with every word of it." And when I mentioned the names of several clergymen and laymen who, by letter, had warmly endorsed it, he said : " Good ! good !" (xxi. 5. 14th).

April 7. " I think your criticism of Mr. —— 's letter very judicious, and in the main I agree with you. I understood Mr. —— in our last Council, to propose to substitute for the prayer after the Gen. Confession, the reading of certain sentences of Scripture, as was first prepared by the Latimer Association. I should have no objection to such an arrangement if we were engaged in our first Revision. But as the matter is settled, and it is only a question of taste to a great extent, I am entirely opposed to making a change or to agitating the matter" (xxi. 5. 14th; xix. 6.)

(1) **Remark.** My letter was in answer to one from a clergyman, dated March 27th. On April 7th, I sent to Bishop Cummins a copy of my answer : " I differ from you *in toto.* You say that ' The old Declaration of Absolution contained an important principle; *i. e.*, that it is the minister's duty to declare . . . . Had it not been for the equivocal word priest, we would none of us have objected to it particularly,' etc. On the contrary, I believe that every member, clerical and lay, of the Sub-Committee on Revision, and of the Executive Committee, where the Revision was thoroughly rediscussed, denied the priestly assumption ' Hath given power and commandment to his ministers.' Therefore, in place of directing the minister to break the continuity of the prayers by standing up as a priest, while the people continue to kneel, they deprived him of this priestly attribute by converting the familiar words of the Declaration into a prayer, that keeps the minister as well as the people on their knees. I do not agree that ' through hurry we reformed in the wrong way;' nor that ' the change commends itself to *all* our ministers;' nor that

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'*it must come in course of time*;' nor 'the longer we delay this change, the more will be the accumulation of other proposals;' nor 'if we put it off, some one will certainly have other proposals;' nor do '*we* all feel mortified that this change was not made at first.' I do agree that the proposed change from kneeling to standing, 'is in strict accordance with the "Comfortable words" of the Communion Office,' and also with reading the Commandments; because we therein retain vestiges of the sacerdotal function, which we authoritatively deny. These are anomalies in our services. To correct them, would be more nice than wise—at least just now. Now, our clergy are sensitive about the term 'Order' as between themselves and the Bishops, and claim that the Bishop is an 'Officer' '*Primus inter pares*.' The same rule applies to minister and people. And in my opinion, if the change proposed be carried in Council by the clerical vote, it will be rejected by the lay vote; and in return the laymen may vote to obliterate the sacerdotalism in the Communion Office, to be rejected by the clergy; and we may stand divided, clergy High-Church, and laity Low-Church. It would be a dangerous experiment. Therefore, I repeat, 'Let well enough alone.'

"P. S.—I regard all discussions like the present 'As in committee of the whole,' to be used at discretion for the information of the members of the R. E. C. I should be obliged if you would show my answer to ——, and let me have their criticisms."—"Will Bishop Cummins please give to me his criticisms on the above?" To this he answered as above, and his remark, "I should have no objection to such an arrangement if we were engaged in our first Revision," shows a greater difference of opinion between us, than anything else that has occurred. (xxi. 5, 13.)

(2) **Also**, in answer to this letter of Bishop Cummins on April 9, 1876, I said: "Yours of April 7th says, 'In the main I agree with you.' This is all I desire. I should have explained—if I have not—that my object in asking your opinion, and of desiring its expression on all occasions, when I send copies that touch on important points, is for the future, not the past (except explanations be required) for *general principles*, and not the special case in which they occur....My object is to feel confident that when I express my own views, I am substantially expressing yours. Thus far, in all that I have written, I think that you have substantially agreed with me. Hence, I write with confidence that I am not producing discord. You can stop me in whole or in part, by saying that you wish it" (1876, April 15; xxi. 2. 2d; xxi. 5. 18th).

April 15. Bishop Cummins writes: "Yours of the 9th came to me in due time [1876, April 7. 2d]. Your views and mine from the beginning of our work, have been in the main entirely accordant. I know that we both espoused the cause from the same great principle, and when we have differed, it has been on questions of expediency. And as a matter of expediency only, I doubt the wisdom of noticing the anonymous article to which you have referred [xix. 2]....I have thought that if permitted to remain unnoticed they would soon be forgotten....I may be mistaken, but I have desired to avoid the agitation of these topics through the press, because they give the appearance of more serious divisions among us than really exist. I think it will be found that the great body of our people are thoroughly conservative. I shall be very happy to give you any help on the matter of the Memoirs'" (xxi. 5, 1st. 18th; xxi. 2. 2d.)

(1) **Remark.** This substantially says that the circular on the Principles of the

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R. E. C. (xix. 2) contains the "GREAT principle" upon which the R. E. C. was founded. (xxi. 2. 2d; xxi. 5. 14th.)

(2) **Also,** having no copy, I quote my answer from memory: "Neither these circulars in a separate form, nor collected in the Memoirs, will be given to any but members of the R. E. C. before the action of our next Council will make the subjects public. I think it important that all our members should know all the changes that are proposed. Then they who imagine that they alone propose changes may themselves become conservative, for fear that in place of getting the one change that they desire, they may get many other changes that they do not desire." I suppose that this was satisfactory, since he made no objection when he received these circulars a second time, collected on the proof-sheets of the Memoirs; nor did he refer to the matter, when, at his request, we were together in Boston on Church business on May 27–29, 1876. (xxi. 3. 1876, May 23; xx. 14.)

May 5. "I have received and read with deep interest your long journal letter of March 31st, and appreciate your thoughtfulness in sending me so full a record of matters of great importance in connection with the interests of our Church. I beg to assure you that," etc., as copied (xxi. 5. 18th.)

(1) **Remark.** This was in answer to mine of March 31: "According to custom I continue my journal. I now get 600 copies of my circulars and send 8 to each of the 53 clergymen whose addresses I have, and to 17 laymen." (xx. 14.) I then stated the reasons for the circulars. (xix. 1, 2, 3.) These refer to many individuals, as also do the breaks in the letter of Bishop C., of which he says: "I write confidentially, of course." And I said: "I then thought it time, 'as in committee of the whole,' to begin with circulars, as I did single-handed in 1863, in the P. E. C., where I was at first opposed by nearly all, and violently abused by some, but finally carried my point, and by one year of constant work, and considerable expense for circulars, broke up factions in the New Jersey Convention. See Memoirs of the R. E. C., p. 148."

(2) **Also,** he thus endorses the circulars referred to. (xix. 1, 2, 3; xxi. 2. 2d.)

May 6. This refers to the new parish in Cumberland.

May 8. "Your statements in page 192 concerning Mr. Johnson, Mr. Stevens, and myself, are correct, and I think it desirable to give them publicity. Our work among the colored people of the South could not have fallen into better hands than those of our dear brothers, Johnson and Stevens." (xix. 8.)

(1) **Remark.** I state from memory. When I sent (as usual) the proofs for his approval before the stereotype plates were cast, I called his attention to these statements especially, and gave my reasons for their insertion—1st. The work at the South was not that of Northern "Carpet-baggers," but of native Southerners, so thoroughly identified with the South as to have been in the Confederate army; and Bishop Cummins was himself a Southern man. 2d. It showed the interest that some Southern men, at least, had in the welfare of the Freedmen. 3d. It showed that the R. E. C. paid no regard to politics, since Messrs. Johnson and Stevens were appointed by those who had been almost to a man opposed to them during the civil war; and Bishop Cummins, the leader of the movement, in such intimate relations with these late Confederates, had been opposed to them in this intense political question. And that I was gratified, not that they had been Con-

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federates, but that, having so been, they now occupied these positions in proof that the R. E. C. paid no regard to any extraneous organization.

(2) **Also**, as to the reference to Orangeism in Canada. (xix. 8.) During that visit, I came to the conclusion that some in this political party were endeavoring to capture the R. E. C. And Bishop Cummins, knowing the object of the visit of Rev. M. B. Smith and myself in behalf of the Standing Committee, in his address at Toronto, on Nov. 8 (i. Nov. 18, 1874), referred to the case of the Church established by Rongé, which, for a while, increased rapidly, but became political, and now there is not a single congregation left. (xxi. 2. 2d.)

May 12 and 16. Relate to the new parish in Cumberland.

May 23. Bishop C. invites me to go with him on Church matters to Boston.

June 7. Relates to the new parish in Boston.

June 13. Bishop Cummins writes: "I send you a letter just received from the Rev. Edward Cridge, knowing your interest in his coming to our Council. You need not return it to me, as I cannot answer it." (xxi. 1. 7th.)

(1) **Remark.** This is the last letter from Bishop Cummins to me, and the immediate answer was the last from me to him. The promise then made has been fulfilled since the death of Bishop Cummins, who died on June 26, 1876. I remained in Ottawa until July 21st, to make arrangements for the visit of Bishop Cridge to the Free Church of England; then, with others, accompanied him from Ottawa to Montreal on his way to Quebec, whence he sailed the next morning (July 22). He reached Liverpool on the morning of July 31. The Magazine of the Free Church of England for September,* says that on August 15th he addressed the Convocation in the morning in Christ Church, Teddington, as the Delegate from the R. E. C.—And in the evening "conducted the special service for the consecration of Bishop Price, which was joined in by the Presbyters present." Also, "on Sunday afternoon, August 20th ... at Christ Church, Lambeth [Rev. Newman Hall's]....the Rev. John Sugden, B.A., was....consecrated to the Episcopal office. The form used was that set forth by the R. E. C." Bishops Price and Cridge with others, joined in the consecration. (II. Dec. 31, 1873; xi. 37; xv. 15; xvii., 1876, Mar. 29).† (:270.25–35:)

(2) **Also.** Bishop Cridge in addressing the Convocation on August 15th, said: "Being myself a clergyman of the Church of England, and according to its principles, a Bishop of the Church of God;" *i.e.*, the great Church of England does not "*depose*," as does the little P. E. C. (xiii. 10¼, 12). And is this difference in importance, the "local circumstance" that authorizes this "depart"-ure in "Discipline" from the "Church of England?" (xii. 25.)

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BISHOP CUMMINS AS A LEADER.

(1) It must be left for the next generation to determine whether Bishop Cummins was a *great man*. I speak, not as a theologian, but as a layman of common sense, intimately associated with him from Nov. 12, 1873, when I first became

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* Magazine of the F. C. E. Price, 1d per number, at Partridge & Co., Paternoster Row, London, E. C.—or $1 currency per year, monthly, postage included, at Willmer & Rogers' News Company, 31 Beekman St., New York.

† Bishop Cridge reached New York Sept. 18th, and left for Victoria Sept. 21, 1876, and will have traveled about 15,000 miles in the round trip. He reached Victoria Oct. 4.

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acquainted with him (iv.; ix). From that time forward I have devoted all my time 1
(except that given to recreation) to the affairs of the R. E. C. at large. 2

(2) We have traveled together frequently, and for long distances. Also, in May, 3
1874, I offered to accompany him to the Free Church of England, and for the bene- 4
fit of his health; but he was too unwell. (xxi. 3, 1874, August 25th). At his 5
request, I had promised to accompany him through the British Provinces during 6
last July. But this was prevented by his death. We have been together very 7
frequently in consultation, both officially and unofficially, and corresponded frequently 8
by letter on important points respecting the R. E. C., and especially those involving 9
the "great principle" upon which the R. E. C. was founded, as can be partially 10
seen by the letters. (xxi. 3). I have thus had full opportunities of learning his 11
opinions and his characteristics. 12

(3) In consultation, Bishop Cummins was one of the mildest and most gentle of 13
men, without the slightest appearance of egotism, and of wonderful self-control 14
under trying circumstances. He regarded himself personally as nothing; and the 15
cause of truth, as he and other founders of the R. E. C. understood it, as the sole 16
consideration. For this he made sacrifices that appeared wonderful, when all the 17
circumstances came to be known through others; but he was as wonderfully pro- 18
tected by Providence (ix. 5). And this in different ways, by favorable results in 19
trying circumstances, as I know, but cannot relate (xxi. 3. 1875, May 25). He 20
rejected, with great repugnance, the name "Cummins" as applied to the R. E. C., 21
as if it were governed by his personal opinions. Whether it was with the settled 22
purpose of giving no countenance to this charge, I know not; but it appeared to 23
me that he preferred to remain silent, and let others determine the specific mode of 24
carrying out the "great principle" of agreement with "The Principles maintained 25
for ages, by the general consent of the Evangelicals in the P. E. C. and Church of 26
England." (xxi. 3. 1876, April 15. 1st). 27

(4) I believe that I express the views of Bishop Cummins, in saying that he was 28
not the foundation-stone, nor the key-stone, nor any part of the arch itself, in the 29
form of the R. E. C., but the main timber in the centering upon which that arch was 30
constructed (ix. 2). The stones of which to form that arch, *as agreed upon between* 31
him and the other founders of the R. E. C., were the long-tried principles of the 32
Old Evangelicals. He did not fit those stones together in their present form. That 33
was done by committees of which he was not a member, and he was otherwise en- 34
gaged (xi. 33–36). But the structure as a whole met his approval (xxi. 3). I do not 35
remember a single case, even in its construction, in which his personal views appear, 36
as such, among the stones of the arch, analogous to some that others have since 37
proposed as substitutes. *He and the other founders* of the R. E. C., did not agree to 38
found a new Methodist Church, nor a new Presbyterian Church, nor any new Church, 39
to maintain the doctrines of Arminius, or of Calvin, or of Bishop Cummins, or of 40
any other individual, but "to restore the old paths of their fathers," as required by 41
the Call, before any one was allowed to take part in the First Council (ix. 16), and 42
upon the same grounds as their evangelical "fathers" had for generations fought 43
under the banner of the Thirty-nine Articles, which some say are Calvinistic, some 44
say Arminian, and some say neither, but all allow to be Evangelical. 45

(5) The arch having been constructed as agreed upon by its founders, Bishop 46
Cummins has been removed by death. But the arch itself, like an arch of masonry, 47

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may be stronger after the centering is removed, and become consolidated by time, provided future Councils follow the example of the late Council, and refuse to cut out the old and well-tried stones in order to experiment with something which a fluctuating majority might suppose to be better, until in the end nothing of the original structure might be left, or the arch itself, like that constructed by Rongé, fall to pieces by the introduction of incongruous materials. (xxi. 3. 1876, May 8. 2d; xxi. 5). (xxii. 5.)

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BISHOP CUMMINS AND THE LATE COUNCIL.

(1) The action, and the refusing to act, on the part of the General Council of 1876, sustain the opinion of Bishop Cummins, expressed in his letter of April 15, 1876 (xxi. 3), in which he says: "I think it will be found that the great body of our people are thoroughly conservative." But he is no longer here to exert his conservative influence—some important questions remain undecided—and "a small danger threatening a great object is more to be regarded by a wise man than a great danger threatening a small object."

(2) By "conservative" I understand Bishop Cummins to signify a firm adherence to what he calls the "*great principle*," when, on April 15, 1876 (xxi. 3), he wrote "I know that we both espoused the cause from the same great principle," when speaking of the circular (xix. 2), which reads: "Principles of the R. E. C. These have been defined for ages. They are not of recent origin. They are not the invention of any member of the R. E. C. The Declaration of Principles of the R. E. C. ....gives a summary of *all* the Principles which have been maintained for ages by the *general consent* of the Evangelicals in the P. E. C. and Church of England, which are in opposition to others in the same Churches. The Principles of the P. E. C. and Church of England that are not condemned by that Declaration remain the common law of the R. E. C... And I hold that it would be a breach of faith to attempt to force any other principles upon a minority *in this Church*."

(3) He says the same thing substantially in his communication to *The Appeal*, in which he says of the R. E. C.: "To us it is the old house of our fathers, only cleansed of all defilement." (xvii. March 1, 1876; Jan. 1, 1876.)

(4) In all his addresses that I have heard he invariably took the same ground. (xi.; ii. Dec. 16, 1874.)

(5) He saw and approved the first edition of the Memoirs before they were in type (xxi. 3, 1875, March 18). And on page 111 is the following: "This call [to organize on Dec. 2, 1873] was presented exclusively to those 'who are or have been ministers or laymen in the P. E. C.' This principle was immediately approved by outside advisers, in whose judgment we [sic] placed confidence. It was adopted by all who took part in the first Council. Consequently, all in authority having been members of the Old Evangelical party in the P. E. C., and desiring to retain the familiar Services and form of Church government (excepting those parts to which the Old Evangelicals had long objected), they were enabled to make the necessary changes on the most conservative principles, in place of producing a system that might have pleased no one, if all who agreed with the Declaration of Principles had been invited to take part....From the above it is evident that the R. E. C. fills

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a blank. Many require just the Services and Church government, together with Protestant principles, that are here found, and not found elsewhere. All that we ask is to let us have a Church that corresponds with the views of the Old Evangelicals in the P. E. C., ready to receive by letter from other Churches all who agree with these views, and to dismiss by letter to other Churches those who do not agree with these views, or who, for any other cause, desire such letters." (xiv. 9.)

It was for this especial purpose that the Call restricted the members of the first Council to those "who are or have been ministers or laymen in the P. E. C.," for the "purpose of restoring the old paths of their fathers." Bishop Cummins has on different occasions said to me, "The prudence of that restriction has become very evident." And I may quote my own words, when in consultation as to the terms of the Call (ix. 5): "Without restriction we may become an ecclesiastical Texas;" alluding to "Texas," as a by-word, when contending with Mexico; and those "who left their country, for their country's good," "went to Texas" to get out of the reach of settled law. (xii. 60.)

(6) "Radical" is the word used by Bishop Cummins in opposition to "conservative" (xxi. 5. 18th). This would signify a radical change from the old Churches. It would make the R. E. C. a heterogeneous collection of people, with no affirmative common standard, since the "Declaration of Principles" is almost exclusively negative (xi. 2), and where those who founded the R. E. C. for the sole "purpose of restoring the old paths of their fathers," and those who joined with them on that basis (ix. 3), would have no rights which a subsequent majority would be bound to respect. It would destroy one of the greatest advantages of a Liturgy, in preserving a fixed doctrinal standard for the *people*. It would "take off all the rivets from the ship," which Dr. Newton said erroneously had been done by Bishop Cummins (xvii. May 5, 1875). It would verify the prediction of Church and State. "It is easy to see....what are the dangers that are before this new organization....They will find that there are plenty who will wish to reform their Church, just as they have attempted to reform upon the Church which they have left." (i. May 21, 1874.)

(7) In this sense, we certainly had one radical in our late Council, since he distinctly took the ground that the R. E. C. is an entirely new Church, and that we (*i. e.*, the majority) can make it what we please.

(8) In this sense, some radical measures were proposed, but in no single case adopted. Still they have been referred for consideration to future Councils, and must not be overlooked.

The conservatism of the late Council is proved by the following:

(9) The abolition of the Lenten season, of which so much was said in the Church and secular newspapers of last February, March, and April, was not so much as proposed. (xvii. 1876, Feb. 26, 27; March 1; do. 6, 8, 15; do. 18, 22; April 1; do. by 4 persons; xix. 2; xxi. 3. 1876, March 17; xxi. 5. 18th.)

(10) The "Special Services" proposed at the Council of 1875, and ordered to be printed, "in order that they might be carefully considered and examined before being recommended for use," were not even named. (xvii. May 12–18, 1875; xix. 5; xxi. 3, 1876, Jan. 5.)

(11) The election to the Episcopate of Dr. Fallows, by a vote of 61 to 7 on the first ballot, shows that Bishop Cummins judged correctly when he said: "I

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think our Church is not yet prepared to abolish the Episcopate." (xxi. 1. 9th; xxi. 5. 18th.)

(12) The re-election of all the officers of the previous year, as far as practicable, although only a question of expediency, is an indication of a disposition to "let well enough alone." (xix. 1; xxi. 1. 1st).

(13) Two verbal changes in the Prayer-book (improvements, as I think), and the introduction of sentences of Scripture (which I opposed) were passed, and referred for confirmation to the Council of 1877, before the passage of the resolution to refer all changes in the Prayer-book to the Council of 1879 for final action in 1880 (xxi. 1. 12th). But neither of these is a radical measure, as above defined. They are all matters of expediency. (:251.16–29:)

(14) With respect to these sentences. *The Appeal* and other papers, quoting from the Ottawa newspaper, state that when this change was under discussion, "Col. Aycrigg informed the Council that it was the desire of Bishop Cummins that no changes should be made in the Prayer-book." The reporter misunderstood "this change" for "no changes." My remark was founded on the letter of Bishop Cummins of April 7, 1876 (xxi. 3). Respecting these sentences he said: "I am entirely opposed to making any change, or to agitating the matter."

(15) Changes in our Episcopal system were proposed in 1875 (xix. 7). These were modified, and presented in 1876 by the Committee on Constitution and Canons. But in place of being adopted and proposed for confirmation to the Council of 1877, they were only referred for consideration to the Council of 1877.

(16) Changes in the Prayer-book were proposed by the Committee on Doctrine and Worship, of which one is reported on page 132 of *The Appeal* of Aug., 1876, thus: "The next proposed amendment, to change 'And take not Thy Holy Spirit from us' wherever it occurs, to be replaced by 'And strengthen us with Thy Holy Spirit,' was, on motion, made the order for Monday morning, at 10 o'clock." Then on Monday "pending this discussion, the Rev. J. A. Latané made the following motion: '*Resolved*, 1st. As the sense of this Council, that all propositions for changes in the Prayer-book which have been offered or shall be offered, be referred to the Committee on Doctrine and Worship. 2d. That all said propositions be reported upon by that committee to the Council of 1879, to be acted upon and finally adopted or rejected by the Council of 1880.'" This was adopted.

(17) In summing up the results, the editor of the *Episcopal Recorder* on August 2, 1876, says: "Taking a general view of the Council....it appears that besides the appointment and consecration of two Bishops, the body did little more than prepare for future meetings." In other words, the last Council proved that Bishop Cummins judged correctly in his letter of May 5, 1876 (xxi. 3), from which I quote the following extract as a

18) CONCLUSION:

"I beg to assure you that with your views in general I heartily concur. I am thoroughly opposed to the adoption of any radical change in our system, and should discountenance the agitation of the subjects. I do not share in your fear, however, and would like you to take a more cheerful view of the outlook....One thing, I think, my dear friend, ought to cheer us—every agitation we have met with has only developed a true spirit among the great majority of our people, and has given us greater confidence in the overruling, quieting hand of God. ...In every work of

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reform of which I have read, there were rash and wild agitators, and we cannot 1
expect to escape them. I am confident that the great and overwhelming majority 2
of our brethren are conservative, and cannot be led into any rash measures. More- 3
over, we must not distrust our blessed Lord, who has so wonderfully led us on thus 4
far, and enabled us to lay the foundations of our Church with such happy unanim- 5
ity." (xxi. 3. 1876, April 15 May 5; xxi. 4. 5th; xxi. 5. 8th). 6

PASSAIC, *March* 1, 1877.

CHAPTER XXII.

MISCELLANEOUS.

1st Section.

THE R. E. C. IN ENGLAND.

(1) The *Magazine of the Free Church of England* for March, 1877, at page 43, under the head of "Quarterly Meeting of the Council," has this note: "The Rev. P. Norton read a paper in support of the motion of which he had given notice, as to the establishment of a distinct branch of the R. E. C., but the motion, on being put, was lost." (:274.45:)

(2) Now: a motion, made and lost; that the Council *request* the R. E. C. to establish itself in England, would be regular. But if to signify that the R. E. C. has no right to establish itself in England without the consent of the F. C. E., or that it must consult with the authorities of the F. C. E. before so doing, then the claim would be without foundation. It would be equivalent to a claim by the R. E. C. upon the Dutch, and Presbyterian, and Methodist Churches, and of all these upon the R. E. C., that neither shall establish a parish without the consent of the others. Because the R. E. C. stands in the same relation to the Dutch, Presbyterian, and Methodist Churches as it does to the F. C. E. The R. E. C. never surrendered its independence. Some on both sides of the Atlantic misunderstand the force of the Federative Union (:171–172:). (:137.2–5 :287.1–20:)

(3) The editorial in the same magazine for Dec., 1876, at page 227, says: "The colonel evidently understood the exact position of the F. C. E., and what was required to make it a more powerful Church movement, and these memoirs undoubtedly prove the great obligations we are under to him and to his English correspondent, the Rev. A. S. Richardson, in relation to many important matters that have recently taken place, tending to effect a closer and more corporate union between the R. E. C. and the F. C. E."

(4) This expression, "more corporate union," would imply that there is *some* "corporate union" between the R. E. C. and the F. C. E.; while, in fact, there is nothing of the kind, and never has been, nor was such intended. This I know officially. The Report on the subject of the Federative Union, on page 24, Appendix to the Journal of 1874, says: "A careful examination of the Deed Poll and By-Laws of the F. C. E., [which we had before us,] has shown us that the internal arrangements and governmental policy of the two Churches differ so materially that a close organic union would not be practicable without very material changes. Your committee have, therefore, arrived at the conclusion that the only basis of union at present feasible is such as set forth in the following preamble and articles of union, the adoption of which is hereby recommended" (:171.37–42 :172.1–29:). This is signed by "Herbert B. Turner, Marshall B. Smith, Benjamin Aycrigg, Committee." This subcommittee reported the articles to the executive committee, of which I was also a

1st Section.

member; and that committee reported to the Council, of which I was also a member; and I know that those articles say what was intended, viz., to place the R. E. C. in the same relationship to the F. C. E. as is usual in *this country* among Protestant denominations, excepting the P. E. C., which stands aloof. "Only that and nothing more," as stated when this union was formed (:171.22–34 :172.11–29:228.47:

(5) The editorial remark, as to "what was required to make it (the F. C. E.) a more powerful Church movement," is understood to refer to the visit of Bishop Cridge. All that our Council did officially on this score was simply to appoint Bishop Cridge and Rev. H. M. Collisson to convey our Christian salutations to the F. C. E., as it habitually sends bishops and others to other Churches (:260.21–34:). They gave to him no commission to consecrate any one. That was his episcopal prerogative at the request of any Church in union with this Church (Constitution, Art. IV.) The Convocation of the F. C. E. re-assembled on his arrival, and at their request, Bp. Cridge joined with them in consecrating their bishops (:274.13–30:). The bishops delegated to the Dutch and Presbyterian Churches might in like manner join in consecrating bishops for them, if they should request it. But they do not desire it; and according to the principles of the R. E. C. they are just as valid Churches as if they had bishops (:123.6 :153.6–10 :174–182:).

(6) This editorial refers to the action of Mr. Richardson and myself in putting within the reach of the F. C. E. the same historical succession from the English Reformers as is held by the Established Church of England. Since this could not have been effected at that time without my unofficial personal responsibility for the expenses of Bp. Cridge (:274.17.18:), I am entitled to give my unofficial reasons.

(7) Bishop Cummins agreed with myself and others in the desire for an organic union between the two Churches (:266.13–19 :267.19–21 :268.14–47: etc.) This could be done with a better grace after the two stood on a par as to the English Succession, which is more important in England than with us, as being the succession in their own family Church (:269.10). (:241–246:)—But:

(8) An "organic union would not be practicable without material changes," as stated above by the committee (4th). The Deed-Poll is the *legal constitution* of the F. C. E., under which they hold all their property. This, I presume, could not be changed without an Act of Parliament. This they might not be able to obtain. This they might not desire to obtain. And they might not desire an organic union with the R. E. C. And our Council might not desire organic union with them. Individuals have expressed a desire for such union; but this desire has not been expressed officially by either Church (:268.23:). It has never been even officially mentioned in our Council, if in the F. C. E. But until the F. C. E. stood on a par with the R E. C. as to the English Succession, it might have been regarded as ungenerous for the R. E. C. to establish itself in England. (:269.5:)

(9) The F. C. E. now stands on a par with the R. E. C. as far as this can be effected by the R. E. C. "The internal arrangements and governmental policy of the two Churches differ so materially" (4th), that individuals should have the opportunity of selecting the one which they prefer, and there is now no reason, even on the score of courtesy, why the F. C. E. and the R. E. C. should not live in close proximity in England, or Canada, or the United States, or in any other country. Consequently there is no more necessity for the R. E. C. and the F. C. E. to consult

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with each other as to where they shall plant themselves than for the R. E. C. a Dutch, Presbyterian, and Methodist Churches to do the same. The R. E. C. England as a part of the R. E. C. would necessarily be in Federative Union wit the F. C. E., and this might lead to organic union (:172.27:).

(10) Our Constitution and Canons authorize our presiding bishop, with the advi and consent of the General Standing Committee, to receive a clergyman in a country without respect to national boundaries. They require letters dimisso from Churches in union, as the F. C. E., and Dutch, Presbyterian, and Methodi And these letters can not be refused to members in good standing, without dissol ing the union. And our General Standing Committee can receive a congregati in any country. But from Churches in union, as the F. C. E., Dutch, Presbyteri and Methodist, this must have the consent of the general authority, or it wou dissolve the union, and *vice versa* (:172.6–7:). (:287 :288.23–25:)

2d Section. REVISED PRAYER BOOK.

(1) Bishop Cummins' remarks on a reprint in Ireland, of the Prayer Book of the R. E. C., are quoted (:200.15–17:).

(2) A work (apparently original, and not called a reprint) is now distributed in this country, entitled: "A Book of Common Prayer, adapted to the Use of Reformed Episcopal and other Churches, as well as for Family Worship. Dublin: Robertson & Co. London: W. G. Johnson. Edinburgh: Johnston, Hunter & Co." In type and general appearance and contents, it closely resembles our book for Canada.

(3) The name of the "compiler" is not given, but "L. F. S. Maberly" says that he is "A Christian Clergyman of the Church of Ireland."

(4) It gives, *verbatim*, the Fourth Article of our Declaration of Principles, which shows what we "condemn," but omits the three preceding Articles, which show what we believe (:122–123:). It gives the Calendar in an unusual form, as in our book, but omits the reference to "Appendix H., Journal of the General Council of the R. E. C., 1874," from which it is taken (:233.23–26:). The Morning and Evening Services are almost identical. It has the same prayer instead of the Absolution; the same rubric preceding the Apostles' Creed which originated in our Council; the same new position of the Litany; the same original addition to the Litany; the same new rubric before the General Thanksgiving (:189.46:)

(5) But more especially (with a few changes that might be made with a pen on a copy of our book) it has the following, that are peculiar to the R. E. C., and form a large part of the book (:123–125:), viz.: The alternate form of Evening Prayer; the Sacramental Offices; Ordination and Consecration Offices; Marriage and Burial Services; and Offices for Reception of Presbyters, Dedication of Churches, and Installation of Pastors. And some of his changes are remarkable, as in the prayer preceding the distribution of the Elements in the Communion Service, where the prayer changes to an address and ends as a prayer.

(6) The above-named Offices and Services of the R. E. C. were the result of laborious work by a Committee of the General Council, and by the Council itself (:137. 2–34:). Some of these originated with the R. E. C. The whole Canadian Prayer

2d Section.

Book, excepting such portions of pages 1 to 43 as are peculiar to the Canadian book, was printed and copyrighted in the United States in 1874.

(7) The R. E. C. book for the Dominion of Canada, differs only in its adaptation to Canadian use, of portions of the Morning and Evening Prayer. This adaptation was prepared by a Canadian Committee, appointed by the Canadians under this Canon: "Congregations in the Dominion of Canada, and in other countries, shall have liberty to insert such prayers and versicles in the services as are most accordant with their respective forms of civil government, and such prayers for those in authority may take the place of those in use in the United States; *provided*, that no printed matter shall be inserted in the *Morning Service* until it has been approved by the Standing Committee on Doctrine and Worship of the General Council" (:232.9–29).

(8) These changes for Canada having been thus approved, this portion was separately electrotyped in Philadelphia, where all the rest was electrotyped. The whole work of publishing and arranging and correcting both books was done by the Committee on Publication appointed by the General Council, consisting of Rev. B. B. Leacock, Rev. M. B. Smith, Herbert B. Turner, Esq., and Thomas H. Powers, Esq. (:137.8–21:). The American book is copyrighted in the name of Thomas H. Powers, as one of the Committee. There was no copyright of the changes made on pages 1 to 43 to suit the Dominion of Canada.

PASSAIC, *April* 7, 1877. B. AYCRIGG

3d Section.

"PROTESTANT EPISCOPAL CHURCH OF ENGLAND."

(1) On this point (pp. 219–221) the Rev. E. D. Neill refers to the following which can be found in the Astor Library, New York, viz.:

Whitelocke's Memorials, London, 1682, pp. 662–663, has in 1657 this record: "To His Highness the Lord Protector....The petition and advice of....Parliament.... that your highness be pleased, according to the usage of former chief magistrates ....to take an oath ...'I do promise and swear that....I will uphold and maintain the true Reformed *Protestant* [sic] Christian Religion,'" etc.

Also, *Notes and Queries*, of Oct. 14, 1876, p. 314, has 'J. E. Main. Tain. Dray.' "This motto of William III. appears under his arms in the east window of Lincoln's Inn Chapel. It would seem that he had some misgivings as to the use of the ordinary mottoes, for 'on his colors displayed at his landing in England [A.D. 1688] the mottoes were, "The Protestant religion and liberties of England," and under the royal arms of England, instead of "Dieu et mon droit," was "and I will maintain it."'—*Willement's Royal Heraldry*, 1821, p. 97." This is in answer to:

N. and Q. of Sept. 30, 1876, p. 268, which has:

'J. E. Main. Tain. Dray.' "In the church of Sible Hedingham, in Essex, is an old shield with the royal arms of England, and in place of the usual motto, 'Honi soit,' etc., are the above letters and words. What is their meaning?"

4th Section.

THE CHURCH JOURNAL ON THE R. E. C.

The *Episcopal Recorder* of June 13, 1877, quotes the following from the editor of the *Church Journal:*

(1) "There is the Church, which the late Assistant Bishop of Kentucky called 'My Church,' but which we believe calls itself the 'Reformed Protestant Episcopal Church.' Now, if there should cease to be any 'Protestant Episcopal Church,' what would become of the 'Reformed Protestant Episcopal Church?'"

(2) The *Recorder* attributes this misnomer to "ignorance." It appears to be worse than ignorance, unless we agree with Talleyrand that "a mistake is worse than a crime." The *Journal* uses the proper term "Reformed Episcopal," in three cases reported in the Memoirs. In no case does it add "Protestant," until the present, for an obvious purpose, since many in the P. E. C. now propose to erase "Protestant Episcopal," and call the P. E. C. only "THE CHURCH" (:41.29 :46.1 :201.32:).

(3) Also, the *Journal* appears to think that if the P. E. C. should drop the name "Protestant Episcopal," there will "cease to be any Protestant Episcopal Church." Hence the *Journal*, like Bishop Lewis, does not appear to know that there is such a thing as the great "Protestant Episcopal Church of England and Ireland" (:221. 11–12:). Even if correct on this point, the logic would be remarkable.

(4) Again; it asserts that Bishop Cummins called the R. E. C. "My Church."

(5) Now: I have been very intimate with Bishop Cummins from the date of the Call to organize the R. E. C., up to the time of his death. I have heard him deliver addresses in New York, Chicago, Passaic, and Boston, in St. John, Sussex, and Moncton, N. B., in Toronto and Brantford, Canada. Never in private, or in public, have I heard him use the term "My Church." The impression intended to be conveyed would have been inconsistent with the facts (xxii. 5), and with the remarkably modest and unassuming characteristics of Bishop Cummins (:252.5–7 :274–276:).

(6) Also, during his life, I made it my business to collect for insertion in the Memoirs, everything that I could find in print—good and bad—true and false—respecting the R. E. C. (including some elegant extracts from the "Ch. Jo."), and I think that I have never seen this expression attributed to Bishop Cummins—even falsely—before the present occasion, when Bishop Cummins is no longer here to defend himself, from what I will leave the reader to characterize (:266.30–46 :138.1–4 :139.7–9:).

5th Section.

ORIGIN OF THE R. E. C.

(1) The following erroneous statements appeared in the *Episcopal Recorder* of June 20, 1877, viz.:

(2) "When Bishop Cummins decided to withdraw from the P. E. C., and carry into effect the plans and projects which had been discussed and urged by many yet numbered among the Evangelicals in that body, the fact of his intention was telegraphed far and wide. Immediately with one consent, numerous remonstrances were sent to New York, protesting against individual action, and begging Bishop Cummins to wait until a conference could be had with those who sympathized with his views. We all know how that conference was not held, and as we believe, in con-

5th Section.

sequence of that failure, the step was taken which resulted in the formation of the R. E. C." 1 2

(3) This does not agree with the facts in the *Memoirs of the R. E. C.*, as recorded by one of the originators, and as confirmed by Rishop Cummins (:112.36–47 :113.1–39 :252.26–34 :266.39–43 :267.1–29:). The facts are these: 3 4 5

(4) The Evangelicals in the Pan-Anglican Church have for ages contended for certain principles, which have been adopted as the fundamental principles of the R. E. C. (:201.6–9 :215–216:). In the early part of this century, these principles prevailed, but of late years the High Churchmen and Ritualists have gained such ascendency that they will not even tolerate these principles in others (:80.11–14 :153–156 :182.30–39 :221–224 :226–232:) 6 7 8 9 10 11

(5) As a body, the Evangelicals complained much, but did nothing that was practical (:41.4–19 :113.30–36 :151.25–43 :201.7–12:). The *Church Journal* scoffs at them thus: "The old-fashioned Evangelical men, swamped into a hopeless and helpless minority, stand looking on, asking what we propose to do about it" (:61.43–45:). 12 13 14 15

(6) In consequence of this retrogression toward mediævalism, many clergymen and laymen left the Pan-Anglican Church, and joined non-Episcopal Churches. Among these, the Rev. M. B. Smith resigned on March 15, 1869 (:106.26 :134.35:), and the Rev. Mason Gallagher on Sept. 11, 1871 (:107.8 :134.37:). Then on Oct. 30, 1873, the layman, B. Aycrigg, withdrew without any definite intention what next to do, but solely that he would no longer support a Church that was returning to mediævalism (:99.17–28:). Then, on Nov. 10, 1873, Bishop Cummins (unexpectedly to all outside of his own family) withdrew for the same reason as the three preceding, but as far as I know and believe, like the last, with no definite intention what next to do, while not resigning his office as a Bishop in the Church at large (:105–106 :163.43–47 :164.1–4:). 16 17 18 19 20 21 22 23 24 25 26

(7) These four men, and these alone, without prearrangement, met together on Nov. 12, 1873, in social conversation. On this day and the next, finding that they all agreed, they formed a compact, which appeared in the form of a Call—"to organize, and not to discuss the expediency of organizing"—on the basis set forth; without knowing that a single individual outside of these four would join with them on Dec. 2, 1873, in publicly and legally forming a separate organization of the Old Evangelicals (:112.36–47 :136.1–10:). They did expect some who did not come (:36.1–29 :201.6:) 27 28 29 30 31 32 33 34

(8) As to these erroneous statements: *First.* Bishop Cummins did not withdraw from the P. E. C. to "carry into effect the plans and projects which had been discussed and urged by many yet numbered among the Evangelicals." He simply refused to be any longer identified with mediævalism (:47.19–22 :163.17–47 :164.1–4:). *Second.* His "intention was [not] telegraphed far and wide," since it was not known outside of his own family (:114.22–30 :163.17–25:). *Third.* He could have received no "remonstrance" against his intention to resign, as that was unknown (:37.26–38 :42.28–29 :46.40 :163.17–25:); nor against his resignation when completed, since he left New York to be out of the reach of remonstrance as soon as he had sent his resignation in manuscript to the Presiding Bishop, and to others in print (:112.39–41:). Thereafter I suppose that I was intimately acquainted with all that occurred, and I know of no remonstrance, except that term be applied to published remarks that are copied in Chapter XIII. (:267.23–26:). 35 36 37 38 39 40 41 42 43 44 45 46 47

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(9) There was no "individual action" by Bishop Cummins (:110.6–8:). He was the acknowledged chief, but he was not alone. His name alone was printed on the Call, but it was not with his direction, nor was it the only signature on the original manuscript (:110.39 :113.21–27.30:). The words of the Call were dictated by him, but they were in accordance with the compact which had been agreed upon by all present at the conference of Nov. 12–13, 1873 (:99.10–14 :113.1–20 :267.22–28 :275.28–45 :277.9–15:). And this compact was not to establish any new principles proposed by Bishop Cummins or any other individual, but simply to carry *into action* the principles for which they all had contended when in the P. E. C., against the dogma of the Apostolic Succession, and against Sacerdotalism as defined by the unanimous vote of the Evangelicals collected from all parts of the U. S. A. at the Chicago Conference in 1869 (:130.17–31 :110.6–39 :123.4–14 :151.25–43 :153.6–10 :268.17–18: :272.35–47 :273.1–2 :215–216:).

(10) I do not know of any one "begging Bishop Cummins to wait until a conference could be had with those who sympathized with his views." This is not consistent with the Card of the Philadelphians (:36.1-29:); nor with the remarks of Dr. Tyng (:37.26–38:); nor of Bishop Alfred Lee (:42.28–29 :163.17–25:); nor of Bishop Howe (:46.40:); while Bishop Cummins himself said: "I consulted with no man," when he resigned (:114.22–30 :163.17–47:). Thereafter there was no opportunity, as above shown. Had there been such a conference with those who are here referred to, we may infer what would have been the result, from the *talk* in New York and consequent *non-action* in Philadelphia in 1867 (:163.34–37 :126.34–47 :127.1–2.31:); and from the resolution in Chicago (:130.17–31:) and consequent action in Philadelphia in 1869. Here at last, when forced to action, they put the child to nurse with those who would strangle it (:151.25–43 :113.31–33:). Then see the remarks of the Chairman of the Committee which proposed this resolution in Chicago (:130.23 :184.21–44:).

(11) When these four Originators met according to compact on Dec. 2, 1873, for the purpose of publicly and legally founding the R. E. C., they were joined by the other Founders, named (:9.27–39:). To deter others, the Philadelphians had their "Card" reprinted in New York (:36.1–29 .201.3–10:), and a few Bishops were collected by telegraph in New York. Then appeared "the Null and Void" proclamation (:35.37–46:), so drawn as to convey six false impressions without actually telling a falsehood (:116–118:). Then appeared the telegram to Chicago, stultifying the ostensible author of the Null and Void, for the apparent purpose of preventing the consecration of Bishop Cheney (:39.10–13 :119–120:).

(12) In connection with this subject: I was informed in May, 1874, that a distinguished Evangelical clergyman of the P. E. C. had objected, that Bishop Cummins had not the "force" that was necessary for a leader; and that he was answered: "It makes no difference who begins—the strongest man will take the lead." This would indicate ambition, to impress his personal views upon a *new sect*. With such ambition in the leader, I believe that the R. E. C. would have been a failure. At least, such men as now form the R. E. C. would not have consented to become the tail of any living man, while they rallied to the old standard of the grand old Evangelicals, under the lead of the modest, unambitious Bishop Cummins; to restore the *old Church*, that should be governed by "Principles, not men" (:110.16 :274–276:); and such has been the result (xxiii. 1. 45th).

6th Section

THE R. E. C. IN ENGLAND (:280–282:).

Bishop Cummins, on June 1, 1875, thus wrote: 1

(1) "One last word. If the Free Church of England could become organically 2
one with us, it would be a very desirable thing. If not, we surely ought not to 3
discourage the formation of a branch of the Ref. Epis. Church in England" 4
(:268.15:). 5

(2) The alternative here mentioned was omitted when these letters were copied 6
in 1876; because the question of an organic union was still under unofficial discus- 7
sion. It was overlooked on April 7, 1877, when it would have been a valuable ad- 8
dition to the paper maintaining our right to establish the R. E. C. in England, 9
after it had become evident that an organic union was impracticable (:280-282:). 10

(3) That paper (:280–282:) quotes two printed extracts; but proof copies, as 11
circulars, were immediately sent as answers to much official and unofficial corre- 12
spondence that is not quoted. This unofficially sustains by argument the position 13
previously taken officially by our General Standing Committee, that: "There is 14
nothing....preventing the [R. E. C.]....from receiving into its communion minis- 15
ters in England or in any other part of the world" (xxiii. 1, 3d). 16

(4) At that time this position was positively denied by some on both sides of the 17
Atlantic. At the meeting of our late General Council (May 9, 1877), this position 18
was acceded to on both sides of the Atlantic. At the present time, this position 19
taken by Bishop Cummins is related simply as a historic fact. 20

CHAPTER XXIII.

FIFTH GENERAL COUNCIL OF THE R. E. C.

AT PHILADELPHIA ON MAY 9–15, 1877.

[Condensed from the *Appeal* of June, 1877.]

1st Section.

(1) **Officers Elected.** Presiding Bishop, Samuel Fallows, D.D. (xxiii. 1, 34th); Secretary, the Rev. M. B. Smith, M.A.; Assistant Secretary, Charles D. Kellogg, Esq.; Treasurer, James L. Morgan, Esq.; General Standing Committee, Revs. M. B. Smith, B. B. Leacock, Mason Gallagher, W. T. Sabine, J. Howard Smith, and Messrs. B. Aycrigg, James L. Morgan, H. B. Turner, Charles D. Kellogg, S. L. Woodford; Committee on Doctrine and Worship, Bishop W. R. Nicholson, Revs. B. B. Leacock, J. D. Wilson, and Messrs. Thomas H. Powers, D. J. Hughes, H. B. Turner; On Constitution and Canons, Hon. S. L. Woodford, Revs. E. D. Neill, W. Windeyer, W. M. Postlethwaite, Messrs. W. Aldrich and E. G. Keith; On Finance, Messrs. B. Aycrigg, James L. Morgan, Albert Crane; On the State of the Church, Revs. W. T. Sabine, J. D. Wilson, C. W. Quick, Messrs. H. Alexander, Judge J. A. Ardagh; Trustees of the Sustentation Fund (incorporated), Messrs. B. Aycrigg, James L. Morgan, Albert Crane, Samuel Ashhurst, Charles Emory.

REPORTS OF WORK DONE.

(2) **Bishops** Cheney, Nicholson, Cridge, and Fallows made their reports. The last referred to the organization of the University of the West, and said that a lot of ground containing one hundred and sixty acres outside of the limits of Chicago had been given to the R. E. C. by Mr. Edward Martin, for which he had refused $200,000.

(3) **The General Standing Committee** has received parishes at Barrie, Ont., Ca.; at Chicago; at Jersey City Heights; and at Greenpoint, N. Y.; has replied to a communication from the F. C. E., that: "There is nothing....preventing the [R. E. C.] ....from receiving into its communion, ministers and congregations in England or in any other part of the world" (xxii. 6)—has received as Presbyter the Rev. T. Huband Gregg, D.D., M.D., late Vicar of East Harborne, Birmingham, England (xxiii. 1. 29-31st, 44th)—and "*Whereas*, the Rev. William Lane, of England, has applied to Presiding Bishop Cheney for consecration as Bishop, and the Presiding Bishop has referred said application to the Standing Committee for advice and recommendation; and, *Whereas*, the Committee has received official notification from the authorities of the F. C. E., that an application of the said Mr. Lane for admission into the ministry of said Free Church, has been peremptorily refused; now, *therefore Resolved*, that this Committee advise that said William Lane be neither consec

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ted as a Bishop, nor received into the ministry of this Church." On motion, the report was approved. (:292.42–46:)

(4) **Reports from the Standing Committee** of Jurisdictions, and from the Revs. Johnson and Stevens, were received.

(5) **The Treasurer** has received $13,193.92, and paid out $12,571.67, and has a balance of $622,25.

[Thus again, the Council has never met in debt (:184.47 :260.3).]

(6) **Trustees of the Sustentation Fund** report, that during the last year the same amounts as appropriated in 1875, for the salaries of the Missionary Bishop, and the two Evangelists at the South, have been

Continued	$5,400 00
Expenses of the same	572 00
Expenses for general missionary work	1,817 87
Expenses of room (38 Bible House) and attendance	1,000 00
Expended from Widow and Orphans Fund	1,000 00
	$9,789 87

The invested property is as follows:

Widow and Orphans Fund	$2,000 00
Missionary Fund for Freedmen in Georgia and South Carolina	3,000 00
Total invested fund	$5,000 00

(7) **Statistics.** Reports from fifty-nine congregations show the following:

Individuals connected with these congregations	10,728
Communicants as reported	4,996
Sunday-school scholars	6,534
Sunday-school teachers	627
Baptized	410
Confirmed	657

Benevolent, religious, and parochial contributions, current expenses, collections for Sustentation Fund, and Sunday-school offerings, $247,579.32.

Value of Church property (an item which several congregations have failed to report), $438,086.65, covering, however, incumbrances to the amount of $148,700.

Mr. Martin's gift to the Trustees of the University, estimated at $200,000, making the total value of property now held by the R. E. C. (as far as reported at the date of the Council), $638,086.65.

During the year, churches have been occupied or are in progress of erection in Moncton, N. B.; Digby, N. S.; Chatham, N. B.; Newark, N. J.; Toronto, Canada; Barrie, Canada; Philadelphia; New York City; Baltimore, Md.; and Cumberland, Md. [Since the adjournment of the Council, the Secretary has received additional reports.]

(8) **Answer** by the Governor-General of Canada (:264.5–33:)

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REPORTS ON NEW SUBJECTS

(9) **Ministers** of the R. E. C. distributed among the R. E., and Presbyterian, and Methodist Churches for service on Sunday, May 13.

(10) **Schedule** of studies for students in theology.

(11) **The General Committee** (composed of the Bishops and of all the elected officers and committees) recommends salary of the Presiding Bishop $4,000, and not more than $1,000 for his traveling expenses. *Also*, that Rev. Benjamin Johnson open services at Atlanta, Georgia, and that $1,500 be appropriated for that purpose. *Also*, that Rev. P. F. Stevens remain in charge of the colored congregations near Charleston, S. C., and that $1,500 be appropriated. *Also*, $1,000 for the expenses of the Standing Committee. *Also*, $1,200 from the Widow and Orphans Fund for Mrs. Cummins. These were adopted (xxiii. 1. 6th).

AMENDMENTS.

(12) **In the Prayer-Book.** Amendments were not pressed to a vote (xxiii. 1–35th). Insert the Articles.

(13) **Constitution,** by an unanimous rising vote; strike out the words "to be styled the Bishop of the Synod of ——," in Art. V., and the word "and" in the fourth line of Art. IV., between "powers" and "duties," and after the word "duties," insert: "and terms of office in any Synod or Episcopal Jurisdiction" (xxiii. 1. 36th–44th).

(14) **Canons.** Transfer from the Wardens to the Parish Council, these duties: "In each parish, the Communicants duly enrolled as members, shall annually.... elect....two or more communicants as a [Parish Council] who shall be the special advisers of their minister in the spiritual government of the Parish, and shall be associated with him in the reception, dismission, or discipline of Church Members." Also, only communicant members can vote for Deputies to the General Council and members of the [Parish Council]. (:216.18–50:)

(15) **Canon 8,** Section IX., Title I., to read: "Every Missionary Bishop may yearly appoint two [or more] presbyters, and two [or more] laymen.....a Standing Committee," etc.

(16) **Canon 4,** Tittle II., add: "It shall be the duty of the wardens and vestrymen of every church represented in this Council, previous to each meeting thereof, to instruct their delegates what amount they may pledge on behalf of the church they represent, as its contribution to the Sustentation Fund."

(17) **Secretary** to make the necessary corrections and have the revised Constitution and Canons printed; $150 appropriated for his expenses.

MISCELLANEOUS.

(18) **Permanent lay members,** added to the list of those who signed the Call and voted at the Organization, viz.: John A. Dake, Robert M. Neilly, M.D., and D. A. Woodworth (:14.36–45:).

(19) **Deacons.** "Any Deacon may, with the advice and consent of the Bishop in charge, follow any proper secular avocation for the support of himself and others dependent upon him during his diaconate." Also, the respective duties, positions,

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and privileges of Presbyters and Deacons, were discussed at length, and the report was re-committed: "Provided that as an expression of the sense of this body, the Bishops be requested for the ensuing Council year (purely as a matter of uniformity) not to authorize any Deacons whom they may ordain, to administer any sacrament."

(20) **Lay Readers.** "That this Council recognizes the propriety of ministers of this Church calling upon any member of the Parish Council, or other communicant, to read the regular service at such times as he may deem expedient."

(21) **Delegates to** other Churches. Viz.: To Gen. Syn. Ref. [Dutch] Ch. in America, Rev. J. Howard Smith, D.D., and Hon. S. L. Woodford; Gen. Assem. Pres. Ch., Bishop C. E. Cheney, D.D., and A. G. Tyng, Esq.; Convocation of the F. C. E., Rev. T. Huband Gregg, D.D., M.D.; Gen. Assem. Pres. Ch. (South), Rev. B. Johnson and Hon. W. A. Meriweather; Gen. Conf. M. E. C. in U. S. A., Bishop Samuel Fallows, D.D., and Bishop W. R. Nicholson, D.D.; Gen. Conf. M. E. C. in Canada, Rev. B. B. Ussher, M.D., and Hon. D. J. Hughes.

(22) The Pres. Ch., South, requests a Delegate at New Orleans on May 17. [This was answered as above]. Also the same request by the Gen. Conf. of the M. E. C. in the U. S. A. [This was answered as above].

(23) **Delegates from** other Churches. Viz: Rev. James Demorest, Jr., of the Gen. Syn. Ref. [Dutch] Ch. in America, and Rev. Charles A. Dickey, D.D., of the Gen. Assem. Pres. Ch., were presented, and made addresses and received answers.

(24) **Ministers from** other Churches introduced to the Council. Viz: Rev. Henry C. Westwood, D.D., and Rev. A. A. Willits, D.D., and Rev. W. O. Johnstone, D.D., of the Pres. Ch.; and Rev. James Morrow, of the M. E. Ch.; and Rev. J. J. Lewis, Wesleyan Missionary of Jamaica, W. I.; Rev. Lyman Whiting, D.D., of the Cong. Ch.; and Rev. Aaron Rittenhouse, of the M. E. C.; Rev. Dr. Crowell and Rev. W. R. Work; and Rev. R. B. Johnson, of the Pres. Ch.

(25) **Rev. Dr. Muhlenberg,** of the P. E. C., was eulogized in a preamble and resolution.

(26) **Bishop Cridge** saluted by telegraph to Victoria, B. C.

(27) **Recommended,** *Bible* distribution, *Temperance* movements, *Miss Brittan's* movements, *Episcopal Recorder.*

(28) **Thanks to Edward Martin** for gift of land (xxiii. 1. 2d); to *The Appeal;* to the *Choir* of the Congregation; to the *Secretary.*

(29) **Great Britain and Ireland** (xxii. 6:). It was resolved: "That the work of this Church be extended to the Kingdom of Great Britain and Ireland." Then: "That a Bishop of this Church be elected for the Kingdom of Great Britain and Ireland." Carried on division by 54 to 9. Then Dr. Gregg was nominated, and testimonials presented, and the motion, "That we now proceed to elect a Bishop," was referred to the General Committee. This Committee reported: "That we recommend the Council to proceed to the election of a Bishop of this Church for the United Kingdom of Great Britain and Ireland." A substitute: "That the Council deem it inexpedient to elect a Bishop for the United Kingdom of Great Britain and Ireland at the present session, whilst it approves of sending a commission to Great Britain, whose duty it shall be to report on the subject to the next General Council," was tabled.

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A substitute was offered: "That, while in view of the field now open to the R. E. C. in Great Britain and Ireland, a Bishop should be chosen for our work in that realm, it is not expedient to proceed to such action at this Council." This was lost on a division by 19 to 37. Then lost on a vote by Orders—Ayes, 9 Clerical, 9 Lay—18; and Nays, 24 Clerical, 19 Lay—43.

The original motion proposed by the General Committee was then carried by Orders—Ayes, 26 Clerical, 20 Lay—46; and Nays, 7 Clerical, 7 Lay—14.

The Rev. T. Huband Gregg was then elected by ballot, requiring 15 clerical out of 29, and 14 lay out of 27, and received 23 clerical and 20 lay votes, with 2 clerical and 5 lay blanks.*

(31) **Bishop-elect,** T. Huband Gregg, D.D., M.D., was born March 1, 1840; confirmed June 23, 1855, by the Most Rev. Richard Whately, D.D., Archbishop of Dublin; graduated (after pursuing the regular curriculum) in Arts B.A. and M.A., in Medicine M.B. and M.D., in Theology B.D. and D.D., in Trinity College, Dublin. He also holds from Trinity College, Dublin, the Divinity Testimonial of that University as evidence of a two-years' special course in Theology. He was ordained Deacon in Sept., 1863, and Presbyter in Sept., 1864, in Salisbury Cathedral, by the Rt. Rev. Dr. Hamilton, then Bishop of Salisbury, the Dean of Chichester (Dr. Hook), Archdeacon Harris (afterward Bishop of Bombay), Rev. H. P. Liddon, D.D. (Canon of St. Paul's, London, and Professor in the University of Oxford).

(32) **The Sixth General Council** to be held in Newark, New Jersey, on the Second Wednesday in May, 1878.

RESULT IN 1877.

(33) The favorable result anticipated by Bishop Cummins on May 5, 1876 (:278–279:), has been reached by the last Council, as shown by the following:

(34) **Bishop Cheney** declined a re-election to the position of Presiding Bishop, and Bishop Fallows was elected (xxiii. 1. 1st). Our Constitution and Canons assume that the Presiding Bishop shall not only preside at the meetings of the Council, but also be the traveling Bishop. These two duties were performed by Bishop Cummins. When Bishop Cheney was elected Bishop, he declined the office except on condition that he should not be separated from his parish, and his terms were accepted. Consequently, the traveling duties of the Presiding Bishop were assigned to Bishop

* (30) In answer to a telegram, Dr. Gregg arrived at New York on June 19. On June 20th he was consecrated Bishop (in the First Reformed Episcopal Church, corner of Madison Avenue and 55th St.) by Bishops Fallows, Cheney, and Nicholson, and Presbyters M. B. Smith, Leacock, Gallagher, Bourne, Sabine, and J. Howard Smith of the R. E. C., and Rev. Dr. Holdich of the M. E. C. He was presented by Revs. M. B. Smith and B. B. Leacock. No vestment except the plain black gown was worn by any one. On Saturday, June 23, Bishops Fallows and Gregg started for England. Several who objected to the election of Bishop Gregg as precipitate, have expressed their satisfaction with the result. Bishop Cheney preached the Consecration sermon, which will be printed.

With respect to William Lane (xxiii. 1, 3d), the Committee publicly reports a rejection. Usually a rejection is not known by any one besides the Committee and the Bishop. In this case Mr. Lane, in a printed document, headed with a mitre crossed with a crozier and a crown, calls himself "Bishop-designate of the Reformed Episcopal Church," etc., and in England was supposed to represent our R. E. C. It was necessary to make the contrary fact as public as he made his claim to our title.

st Section.
allows, by the Council of 1876. The election of Bishop Fallows as Presiding Bishop, 1
1877, brings together the two duties, as in the case of Bishop Cummins, and as 2
intemplated in the Constitution and Canons. 3
(35) **The Prayer-Book** was not changed in the least. But the Articles were di- 4
cted to be inserted. The change proposed in 1876 (:261.37–43:) was brought for- 5
ard, but in consideration of the resolution of last year to postpone all changes until 6
'79–1880 (:261.37–39 :278.23–33:), it was not pressed to a vote (:215.25–31:) (xxiii. 7
12th). 8
(36) **The change in the Constitution** was rather in form than in substance 9
xiii. 1. 13th). Thus: 10
(37) Article III. of the Constitution of the P. E. C., says: "The Bishops....shall 11
..form a separate House....and when any proposed act shall have passed the 12
ouse of Deputies, the same shall be transmitted to the House of Bishops, who shall 13
ave a negative thereupon." Under this Article, the Bishops have accumulated 14
'bitrary power, and are absolutely beyond the reach of the Church at large. 15
36.29–42:). 16
(38) To restrict this excessive power of the Bishops, the Founders of the R. E. C. 17
resented Constitution, Article III.: "The Bishops of this Church [shall not sit as 18
separate House, nor exercise the veto power, but] shall be members *ex-officio* of 19
he General Council, and when a vote is taken by Orders, they shall vote with the 20
resbyters. 21
(39) The Second General Council to which this was presented, cut out as super- 22
uous, the words in brackets. This, I think, was a mistake, since the object was to 23
ake the difference very emphatic, by using in the negative the same words as used 24
y the P. E. C. in the affirmative. But enough remains to carry the principle, and 25
the Bishops be never allowed to "sit as a separate House nor exercise the veto 26
ower," they cannot accumulate the excessive powers now held by the Bishops of 27
he P. E. C. 28
(40) But, some appeared to think that this excessive power was derived from the 29
Diocesan system," and that the same danger threatened the R. E. C., by allowing 30
ach Synod to elect its own Bishop. The new Committee on Constitution and 31
Canons, of 1876, presented the "Proposed Constitution," to abolish the Constitution 32
f 1874, and substitute the Methodist system of an itinerant episcopacy. After 33
nuch discussion, the "Proposed Constitution" was withdrawn, and the existing 34
Constitution of 1874 amended as shown (xxiii. 1. 13th). 35
(41) In 1874, the Executive Committee proposed Article IV. [excepting the words 36
n the second brackets]: "The Bishops of this Church shall be chosen or received 37
greeably to such rules as shall be fixed by the General Council, and their jurisdic- 38
ion, powers [and] duties [and terms of office in any Synod or Episcopal juris- 39
liction] shall be such as the General Council may hereafter define." Then: "Arti- 40
le V. (excepting the words in brackets), Six or more adjoining congregations in union 41
with this Church, with six or more Presbyters of this Church, may associate them- 42
selves into a Synod (taking its name from a town or city) under the jurisdiction of 43
a Bishop of this Church [to be styled the Bishop of the Synod of ——]." Then, 44
Canon 8, Section II.: "Any Synod....may elect....a Presbyter as the Bishop of 45

1st Section.

said Synod, but such Bishop-elect shall not be consecrated until his election by a Synod has been confirmed by the General Council by a majority vote."

(42) In 1874, these were all accepted as offered, with the addition of the words in brackets in Article V.

In 1877, these words in brackets in Article V., which had been added in 1874, were erased by the Council, so as to leave it as first presented in 1874; and Article IV. was made to read as above, including the words in brackets, except [and] to be omitted as a grammatical necessity.

These words in brackets are the only changes in the Constitution of 1874. And the Canons are to be altered to correspond.

(43) This was *adopted unanimously*. It allayed the fears of those who apprehended that in the course of time our Bishops might accumulate the same uncontrolled power as the Bishops in the P. E. C., while the fundamental principle of a permanent local episcopate remains untouched. Before this change, a Synod elected its own Bishop; but he required the confirmation by the General Council. Under this change, there is nothing to prevent a Synod from requesting the Council to elect their choice and assign him as their Bishop, and that request would doubtless be complied with in all ordinary cases. The practical result will be the same.

(44) The election and assignment of Dr. Gregg was on this basis, as nearly as practicable. We had no Synod in England, but we had a number of clergymen and laymen of high character, in sympathy with the R. E. C. These combined in expressing the desire that Dr. Gregg should be elected to the episcopate, and assigned to that country, and thereupon the Council complied with this desire. (:291–292:)

CONCLUSION.

(45) I have, on frequent occasions, expressed to Bishop Cummins and to others, my doubts and fears for the future of the R. E. C. This is partially shown in these "Memoirs" (:278.43.44 :276.12–18:). It is one reason why the first three editions were not put within reach of the public (:258.6–26:). The Council of 1876 was conservative, but left important questions unsettled (:276.12–18:). The last Council was very positive in its conservatism. My doubts have been removed, and in the language of Bishop Cummins: "I am confident that the great and overwhelming majority of our brethren are conservative" (:279.2.3:), and that the R. E. C., having settled down firmly on the "great principle" upon which it was inaugurated (:276.19–30:), is now prepared to

"GO FORWARD AND DO A GRAND WORK."

(xxii. 5. 12th).

PASSAIC, N. J., *July* 10, 1877. B. AYCRIGG.

SECOND SUPPLEMENT

TO THE

MEMOIRS OF THE R. E. C.

CHAPTER XXIV.

CUMMINS' SCHISM.

[From the *Appeal* of May 1, 1878.]

UNDER this head the *Western Church*, of Milwaukee, of March 9, reprints from the *Appeal* of March 1, my answer from Florida, to two extracts attacking the memory of the late Bishop Cummins, which had previously appeared in a supplement to the *Western Church*. Both these were then supposed to be editorial. The editor objected that "this last sentence is not ours, it comes from the Presbyter's letter." Let the editor bring forth the real man who is now stabbing in the dark, by means of a *religious* (?) newspaper.

This Presbyter, speaking of Bishop Cummins, in the supplement to the *Western Church*, said:

"It is a matter of fact, that he did not consent to act until he was assured of his traveling expenses and $4,000, which was paid him, and this mainly by those who have never been in the Cummins movement."

On this I raised an issue of veracity, stating facts within my own knowledge to prove the contrary, and calling for his proofs to sustain his assertion. I still denounce this assertion and call for proof.

The same paper of March 9 contains an anonymous communication in answer to my letter, of which the editor says:

"Leaving his letter to be annihilated by the Presbyter of the *Church*, who wrote our supplement," etc.

This identifies the communication as coming from the same Presbyter who made the false assertion in the supplement. This Presbyter says:

. . . . "We are thankful to the Treasurer [?] of the 'Reformed' for furnishing corroborating proof of the truth of the supplement. What does Mr. Aycrigg say? That he knows that Dr. Cummins received the guarantee 'after he had signed the call to organize the Reformed Episcopal Church on Jan. 13 [Nov. 13,] 1873.' We have here the positive averment that Dr. Cummins received the 'guarantee' of $4,000 from Nov. 13, 1873. Will your readers believe what the records of Kentucky show, that he was still for some time afterward receiving this amount from the old church in Kentucky—a double-barreled Bishop, surely. The 'guarantee' previous to Nov. 13, 1873, is more formally given at this date. Aycrigg knows and believes that, while no formal or business guarantee was made till Nov. 13, 1873, an informal guarantee was given. Let us have no play upon words. Another new truth is

given through Aycrigg, and that is, that while a check was offered him while rector of a church in New York City, Dr. C. refused it until an assurance of a business character from responsible men was renewedly given that $4,000 and traveling expenses would be given, which was paid him by three men, the assurers. This is the course he pursued in Kentucky. He would not trust the diocese, but had $4,000 which he demanded before he would become Assistant Bishop of Kentucky actually subscribed by responsible men. So he would not trust the new movement, but must have the $4,000 and expenses assured by three business men, of whom Aycrigg was one, and $11,000 besides. Aycrigg says that it was these three laymen of means, 'and no one else, who agreed among themselves that he should have his traveling expenses and $4,000, which was paid him' by these three men. Aycrigg demonstrates that Cummins was unwilling to trust the movement, and proves more than we claimed. We had hoped that some friend could have modified the stain upon this movement. But it gets worse and worse."

Now, compare this perversion with what I did say, as quoted in the same paper:

"*I know* that in the beginning of the movement Bishop Cummins refused to receive a salary as Bishop, and as such [*i. e.*, as a Bishop] returned a check [for $500] that was handed to him [by me], saying: 'I will not be a burden on the sustentation fund, but depend upon my salary as a rector.' But when the rapid advance of the Reformed Episcopal Church proved that he could not be confined to the duties of a rector, and after he had resigned that position, he was assured of his traveling expenses and $4,000, which was paid him, not mainly by those who have never been in the Cummins movement, as asserted by this editor [Presbyter], but out of a fund of $15,000 contributed for the general expense of the 'Cummins movement' for the first year, by the three laymen who then and now constitute the Committee on Finance of the Reformed Episcopal Church. And it was this committee, and no one else, who agreed among themselves that he should have 'his traveling expenses and $4,000, which was paid him.'"

Now, there is no such word as "guarantee," which is here given as a quotation. The word "assured" is quoted from the charge, and it is expressly stated that this was "after he had resigned that position" as rector. He says:

"Will your readers believe what the records of Kentucky show, that he was still for some time afterward receiving this amount from the old church in Kentucky?"

Let the Presbyter give these records. According to my recollection, there was a long debate in the Convention of Kentucky whether they should pay him a large sum for back salary and up to Nov. 10, 1873, when he resigned. If his "readers will believe . . . . that he [Bishop Cummins] was still for some time afterward receiving this amount from the old church in Kentucky," they will probably believe all that he says.

This attack (*cui bono?*) upon the memory of the most self-sacrificing man that I ever knew, appears to demand the following statement from me *as a witness:* On Nov. 12, 1873, I first became acquainted with Bishop Cummins, when he and the Rev. Mason Gallagher and myself met without preconcert at the house of the Rev. Marshall B. Smith, in Passaic, N. J. Mr. Smith had left the Protestant Episcopal Church on March 15, 1869, in a letter to Bishop Odenheimer; Mr. Gallagher on

Sept. 11, 1871, in a letter to Bishop Potter; B. Aycrigg on Oct. 30, 1873, in a letter to the Senior Warden of St. John's Church in Passaic, and Bishop Cummins on Nov. 10, 1873, in a letter to the Presiding Bishop. Hence we had all left the Protestant Episcopal Church at different times. I had no thought at that time of establishing the Reformed Episcopal Church. I am convinced that neither of the others had any such thought. But the result, on Nov. 13, was the call to organize the Reformed Episcopal Church on Dec. 2, 1873.

At that time I had never met with Jas. L. Morgan, who has been our Treasurer since Dec. 2, 1873, while the "Presbyter" by mistake calls me "Treasurer." The next day, after Nov. 13, I called at his office and was introduced to him. I stated what had been done, and he requested me to call the next day. I did so, and he said that he would join the movement.

We two learned indirectly that Bishop Cummins had no funds, while the Diocese of Kentucky was largely indebted to him. In one case his want of means reached us in a most remarkable manner, that cannot be mentioned, and that was not suspected by him or any one connected with him. But the immediate result was a check presented to him without explanation.

When reading page 113 of my "Memoirs of the Reformed Episcopal Church" to Bishop Cummins, for his approval before they were printed, when speaking of the unpremeditated meeting on Nov. 12, 1873, I read:

"This conversation resulted in *action*, as shown above. Providence brought us there for that purpose, as I believe. And about the same time there was another remarkable concurrence of three persons, who had previously all been strangers to each other, which proved that Providence was directing men without their own knowledge."

He said: "What do you refer to?" I answered: "Bringing you and Mr. Morgan and myself together." For conscience sake he had abandoned his position and his income, and had gone forth without purse or scrip, not knowing what was before him. He certainly had no promise of support from me, since we were strangers at the time of his resignation, and certainly not from Mr. Morgan, since he knew nothing of the movement until I informed him of the determination to organize on Dec. 2, 1873, and I never heard that he had such promise from any one else until asserted without proof by this Presbyter, who, like a detective accustomed to roguery, suspects in advance that all men have their price, and supposes a "play upon words" in every assertion. But immediately two men who had previously been strangers to each other joined together in supplying him with all the funds that his necessities required, as far as they knew or believed, and without his asking for it, or any definite sum "assured" to him, until these two were joined by Albert Crane, of Chicago, and these three, at No 38 Bible House, New York, subscribed $5,000 each for the general expenses of the Reformed Episcopal Church for the first year. I know that it was after Bishop Cummins resigned the rectorship that these men determined that Bishop Cummins should have a salary of $4,000 and his expenses, but I do not remember the precise date. Should that be important, it can be obtained from Jas. L. Morgan, of 47 Fulton street, New York, the Treasurer, who

has all the financial details, while I speak from memory. And, without consulting with either, I give the names of Jas. L. Morgan and of Albert Crane as witnesses to the substantial accuracy of the above.

Passaic, N. J., April 8, 1878. B. AYCRIGG.

CONTINUED FROM THE "APPEAL" OF JUNE 1, 1878.

In my answer in the *Appeal* of May 1st to the attack on Bishop Cummins by an anonymous Presbyter in the *Western Church*, I quoted the following among other perversions of my previous letter:

"We have here the positive averment that Dr. Cummins received the 'guarantee' of $4,000 from Nov. 13, 1873. Will your readers believe what the records of Kentucky show, that he was still for some time afterward receiving this amount from the old church in Kentucky—a double-barreled Bishop, surely."

The absurdity of the charge that after his formal resignation to the Bishop of Kentucky, on Nov. 10, Bishop Cummins for some time after Nov. 13 continued to receive a salary from the Diocese of Kentucky, carried falsehood on its face, and I said: "Let the Presbyter give these records."

I have this day learned that Bishop Cummins would not accept any payment from Kentucky *after* Sept. 1, 1873, as he left the Diocese for New York at that time, and did not render any further service as the Assistant Bishop. And the treasurer of the Diocese, in answer to a request for payment made in May, 1877, writes: "I well know that Bishop Cummins has not been fully paid for Episcopal services rendered the Diocese of Kentucky the spring and summer of 1873, but I find it almost impossible to raise the money. I will remember it, however, and pay it as soon as possible." B. AYCRIGG.

Passaic, N. J., May 3, 1878.

THE CHURCHMAN AND THE TRUTH.

[From the *Appeal* of March 15, 1878.]

(1). *The Churchman.*

A leading editorial in the *Churchman* of February 9, 1878, contains the following:

"Dr. Cheney, of the Reformed Episcopal Church, in a lecture in this city a few evenings since, most positively affirmed and reaffirmed that unless that Church did possess the Apostolic Order of Bishops, it had no right to exist; that its existence was an unwarranted intrusion and wrong. Having demonstrated all this to his own satisfaction, he then positively affirmed like Mr. Toots, that 'it was of no consequence,' not in the least, and exhausted himself in heaping ridicule on the 'myth of apostolic succession.' We can understand the logic and the position of the Methodists, but that of Dr. Cheney passes all comprehension."

(2). This represents Bishop Cheney as a *fool*, who "positively affirmed and re-affirmed" the necessity of that, which in the same address he said "was of no consequence." Does the editor believe his own assertion?

(3). *The Truth.*

The published report of this sermon by Bishop Cheney, delivered in New York, January 16, 1878, on these points, contains the following:

(4). "Are we truly an Episcopal Church? This question has a grave importance. For, in fact, it determines whether we have any right to exist. . . . . There was no need for another Presbyterian Church, for another Methodist Church, for another Congregational Church. But there was imperative need for another *Episcopal* Church. . . . . In the Church in which most of us were formerly worshipers, there was a class of ministers, who with faithful adherence to the liturgy, presented the simple Gospel of the Saviour. They ignored the high-wrought claims of the ministry. They knew nothing about Apostolic Succession. Their only idea was 'to preach and to teach Jesus Christ.' It was marvelous how such men drew weary souls to listen; how such churches were crowded with those who had been surfeited and disgusted with the exaltation of sacraments and ceremonies. For they supplied a felt need. It was indubitable proof that an Evangelical Episcopal Church was the demand of the age. . . . . Outside of the Protestant Episcopal Church, there was growing up a felt need for a *Reformed Episcopal Church. But for that alone.* And if this Church is not Episcopal, it has no business to be. It is not meeting a felt want. It is thrusting itself in, where the ground is preoccupied. An Evangelical Episcopal Church alone meets the want and fills the vacant panel."

"Now I maintain that our Church is thus thoroughly Episcopal in both its worship and polity. . . . . I assert unhesitatingly that the Reformed Episcopal Church is the *only* denomination where 'the old-fashioned Episcopalian' can find in its simplicity the worship in which he was trained. . . . . Where, in a word, will he find the Episcopal Church, as it was in the days of Bishop Griswold, Bishop Chase, and Bishop Meade; of such clergymen as Milnor and Bedell, of Cutler and Anthon? *Only in the Reformed Episcopal Church.* . . . ."

"Nor is our Church less Episcopal in its *government and polity*, than in its worship. . . . . Our very history shows it. For twenty years before we organized in December, 1873, Low-Churchmen were praying for deliverance. . . . . Do you ask the meaning of hesitation at such a moment? . . . . It was because they were waiting for a Bishop to lead the movement. When we should organize a separate Church, it must not be a Methodist or a Presbyterian or a Congregational, but an Episcopal Church. And when at last Bishop Cummins lifted the standard of reform, he came forth to lead the van, full panoplied. He came from the old Church *as a Bishop.* Whatever rank or authority he possessed, he brought with him to his new work. Do not misunderstand me. I do not believe in any theory of 'Apostolic Succession.' Bishop Cummins himself repudiated the idea. . . . . What-ever historic Episcopate the Protestant Episcopal Church possesses, we have equally with her."

"I feel like apologizing for spending so much time upon a point about which I care so little, as I do for this objection to our historic claim. But as now and then

I hear of those who come to us from the Protestant Episcopal Church, being attacked by old friends with the charge that they have ceased to be Episcopalians, I have felt that it was right, not only to show that ours *is* an Episcopal Church but *the only one* in which an 'old-fashioned Episcopalian' can find a permanent home."

(5). Now compare these extracts with the assertion of the editor of *The Churchman*, and apply the proper epithet. If the editor object to these extracts, let him print Bishop Cheney's lecture in full.

(6). This address was prepared and delivered by Bishop Cheney, at the request of the General Standing Committee, and is given in full in *The Appeal* of February 15, 1878, under the title: "A word to old-fashioned Episcopalians."

B. AYCRIGG.

GAINESVILLE, FLA., *February* 20, 1878.

AMUSEMENTS AND TEMPERANCE.

(1). *It is my opinion* that the action of the Synod of New York on October 10, 1878 (19), proves that there is danger that the action of the General Council of the R. E. C. in 1877 and 1878, on Temperance (28) and Amusements (4), may lead to unscriptural restrictions upon personal liberty; by superseding Canons *one* and *two* of Title *three*, which necessarily bind all church members who acknowledge the supreme authority of "Holy Scripture," and define the limits of human laws as follows:

CANONS.

(2). "Any communicant of this Church shall be liable to trial and discipline for ....a walk or conversation unworthy of a Christian profession"—but—"nothing shall be admitted as matter of accusation which can not be proved to be such from Holy Scripture" (46).

(3). And according to the general principle of penal statutes, this "proof from Holy Scripture" must be as plain and positive as the Decalogue, and not the result of metaphysical argument founded on detached passages of Scripture, selected to agree with the peculiar views of those who happen to be in authority; since "metaphysics resembles children's letter-blocks, by which you can spell anything which you desire," and "men are easily persuaded to believe what they wish."

RESOLUTION ON AMUSEMENTS.

(4). The Journal of 1878, p. 60, has the following: "*Resolved*, That this Council affectionately warns the communicants of the Church it represents, against those forms and assemblies of pleasure in which the children of the world find their chosen joys (such as the theater, the public dance, and kindred places), and exhorts them to afford examples of that Christian purity, which though in the world, is not of the world."

(5). This was passed by 47 to 14, and (as I think) this vote shows a want of judgment on the part of the majority in not withdrawing the resolution when they found so much opposition to this special legislation on two points; even if certain that their position could be "proved from Holy Scripture;" since these

and a multitude of other matters relating to personal habits are fully provided for in the general terms of our Canons (2).

DANCING.

(6). In opposing this resolution, I took the position that: "Dancing is a Christian amusement, and those who oppose dancing *per se*, attempt to improve Christianity." And this can be "proved from Holy Scripture." Thus:

(7). The Christian's right to indulge in such amusements as "making merry," with "music" and "dancing" at a social feast, is distinctly shown by Christ himself, in the parable of the Prodigal Son (Luke xv. 23–32). And there is nothing contained in the Bible to the contrary; since dancing is frequently mentioned, and never condemned *per se*, except wrongfully by Michal, the wife of David, and by the brother of the Prodigal Son. On the contrary, Jeremiah uses social dancing to represent national happiness on account of national virtue; and the absence of the dance to represent national misery on account of national sins (Jer. xxxi. 4–13; Lam. v. 15).

(8). From the case of John the Baptist, some draw the conclusion that all dancing is wrong. This is not only metaphysical Christianity in opposition to the distinct approval of dancing in the parable of the Prodigal Son, but it is illogical. By the same process of reasoning, it would have been wrong to eat dinner, if the drunken Herod had made the same foolish promise with the same result, because charmed by the mode in which the young woman ate her dinner.

(9). I have lately twice heard the assertion, that square dancing is lascivious. This applied, as a general rule, I think, is without foundation; since, I think, that I never heard this remark from any of my young associates respecting off-hand dancing, but frequently respecting round dancing (12). This places the objectors between the horns of a dilemma. Either to sustain their position against all dancing, they speak rashly without a knowledge of the facts—or, if from their own knowledge or that of their associates, they should have been banished from decent society (Matt. v. 28). I suppose the former.

I have also heard it used as an argument against dancing, that even the Romans condemned it as undignified. Granted. These Romans amused themselves with the slaughter of men and women, by exposing them to the fury of wild beasts, and compelling them to kill each other as gladiators in the arena. They compelled thousands of Christians to build the immense Baths of Caracalla for public amusement, and then slaughtered them off to crush out Christianity. They covered multitudes of Christians with pitch, and then burned them like torches, for the amusement of the people (see Tacitus, Book XV.) Hence, the Romans, who as a matter of State policy, encouraged this blood-thirsty disposition, in their determination to reduce the world to subjection, consistently condemned such humanizing, christianizing amusements as "making merry" with "music and dancing" at a social feast (7), but this is not consistent for a *Christian*.

ASCETICISM.

(10). Dancing, like all other amusements, may be abused, and such abuse subjects the offender to the provisions of our Canons. But to condemn an amusement because it may be abused, leads logically to the condition of the monks of La

Trappe, as stated to me by one of that fraternity, when acting as our guide near Rome in 1871. While walking together, I inquired whether I had been correctly informed, that monks of his Order were not allowed to converse with others, and he answered: "From my position, I am allowed to converse with others. Our business man, from his position, is allowed to converse with others. The others are not. *We are allowed no recreation whatever.*"

ROUND DANCING.

(11). This is understood to be the "lascivious dancing" condemned by the Constitutional Catechism of the Presbyterian Church South, in the following sentence, in which alone is dancing referred to, viz.: "Lascivious songs, books, pictures, dancing, stage plays." Also, in the remarks of the Bishop of Mississippi, as reported in *The Churchman* of October 12, 1878: "Let us ask ourselves, if in the fashionable dances of the day, there is no temptation to evil, nothing bordering on indecent freedom." Also, in the Pastoral of the House of Bishops of the P. E. C. of 1874, in these words: "Amusements which outrage decency," "improper familiarity which characterizes some, not all, the amusements of the social circle;" "immodest dances" (22); while the "round dance" is by name specified as "an abomination," by the Bishop of Virginia in his late Convention address.

(12). From facts related to me in 1832 and in 1871, I know that round dancing may be "an abomination" in a mode that I can not here explain, and much worse than the Bishop probably imagines; and no one present but the dancers will be aware of those facts. Hence there is always ground for *suspicion*. And the French "*never*" allow *unmarried ladies* to waltz—or, at least, they did not in 1837; as a young lady, in surprise at the invitation of an English gentleman of my acquaintance, informed him; with a strong accent on the word *jamais—never!*

(13). But I do not agree with the Bishop that a prohibitory canon should be passed against "round dancing" invariably. And I do agree with the Convention which refused to adopt such canon when it was offered, because round dancing is not necessarily immoral, and penal statutes are inadmissible in a Christian Church, except against positive guilt that can be "proved to be such from Holy Scripture" (2).

(14). At the same time as a matter of taste, I have never *in this country*, joined in a round dance with a female (but frequently with males), except on one occasion with a German lady, at the request of her husband, who would probably have been offended by my refusal, and I have always condemned round dances with different sexes who are not family relations, as (even at the best) indelicate exhibitions of promiscuous hugging; although not worse than "turning the platter," and other hugging and kissing games that are not objected to by many who think it a sin to dance. For this reason, in 1836, at the State Capital of Pennsylvania, the *young men* prevented the introduction of waltzing, where off-hand dancing was common, in large parties, that were held very frequently. And a young lady was reported to have said, that she supposed that "Byron's Waltz" must be something terrible, from the manner in which a young man had referred to it (16).

OFF-HAND DANCING.

(15). As in the Pastoral and elsewhere (11), so this condemnation of "round

dancing" by the Bishop of Virginia, implies that there is no objection to dancing in 1
proper form, at proper times and places. From my own experience in youth, I believe 2
that off-hand dancing ("public" as well as private) was one of the most efficient 3
means of preserving the morals of young men, by drawing them off from the 4
dissipations in a large city, into the refining, civilizing society of young ladies. 5
And among these young men were two of my classmates, who were sons of a 6
Bishop of the P. E. C., and youths of exemplary morals (:148.18–19:). This 7
shows the approval of dancing by another Bishop of the P. E. C., more than half a 8
century ago, before the round dances were introduced among our natives. Of this 9
approval, there is more to say hereafter (23). 10

(16). Now: Those who show that dancing is distinctly approved in the Bible (7); 11
and those who take the positions of the Presbyterians and of the Bishops (11); and 12
those who condemn round dancing as a matter of taste (14), and *act* accordingly; 13
can banish the round dance as proved above (14). While those who condemn all 14
dancing and demand submission to their dictation (as does the Synod of New York) 15
(19), lose all influence in this respect (if not in other respects) with those who 16
think them "righteous overmuch" (Eccl. vii. 16). This was proved in the case 17
above (14). The *young men* prevented the introduction of waltzing in 1836. Oth- 18
ers extended the objection to all dancing; and *marching* by music (a distinction 19
without a difference) was substituted during one season. Then came the waltz in 20
full blast. And *at that time*, I charged this result to those who objected to all 21
dancing. 22

ECCLESIASTICAL DISCIPLINE. 23

(17). The Constitution of the Presbyterian Church South condemns dancing only 24
when it is "lascivious" (11). But lately a small body of that Church in Atlanta, 25
Ga., has excommunicated a Deacon, for allowing dancing at a party in his parlors 26
without any charge that the dancing was "lascivious." Here by the local force of 27
numbers, and without any authority from their Church at large, they have driven 28
a member out of a Church which professes to be Christian, for doing precisely the 29
same things as approved by Christ himself in the parable of the Prodigal Son 30
(Luke xv. 23–32) (48). 31

(18). Such action produces the very thing that is so frequently complained of: 32
That young people do not join the Church, but postpone such action to some future 33
time; *i. e.*, until old and infirm, they will no longer desire the amusements of 34
youth which are condemned by the authorities of the Church which they frequent, 35
while allowed by Holy Scripture (7). 36

SYNOD OF NEW YORK. 37
38

(19). This small body of the R. E. C., on October 10, 1878, acted in a manner that 39
is analogous to the action of the small body of the Presbyterians in Atlanta (17). 40
The official report in the *Episcopal Recorder* of October 16, 1878, says: 41

"WHEREAS, There is a close connection between a living, practical Christianity, 42
as exhibited in purity of morals, piety in life, usefulness in service, and a sound be- 43
lief in the truths of Revelation; and 44

"WHEREAS, Every body of believers duly solicitous for the preservation of doc- 45
trinal purity must guard with all care the sacred deposit of the faith once delivered 46
to the saints: therefore, be it 47

"*Resolved*, That the Standing Committee of the Jurisdiction of the East is requested to exercise particular care in the examination of candidates who apply for admission to the ministry of the Reformed Episcopal Church, upon the following points:

"1. Whether they receive the Holy Scriptures, not merely as containing, but as being, from first to last, the very Word of the true God.

"2. Whether they fully and cordially assent to the Articles of Religion as set forth by this Church.

"3. Whether it would be possible for them to enter the ministry of the Protestant Episcopal Church, its standards and foundations remaining unchanged. [22].

"4. Whether they believe that the punishment of the wicked is eternal and conscious.

"5. Whether it be their purpose constantly to preach Christ and His death upon the cross as the one expiation and propitiation for the sins of men.

"6. Whether they approve of, and will urge upon their people the importance of attention to, the resolutions passed by the late General Council in regard to the participation of communicants of this Church in what are commonly called worldly amusements..... [1 Kings xii.]

"The preamble and resolution, on a vote being taken, were adopted unanimously."

Then unanimous consent of the Synod was asked "to add the following article to the Constitution, as Article I. of the Constitution, and to renumber the other articles to correspond:

"ARTICLE I. This body shall be known as the Synod of New York, and shall be composed of all the ministers and congregations of the Reformed Episcopal Church within the limits of New York, New Jersey, and Connecticut." It was then "moved to amend by adding, 'and such other parishes, formed in the Missionary Jurisdiction of the East, as may desire to connect themselves with it.' Seconded and carried.

"Unanimous consent was then given to adopt the proposed Article as amended, and to make the changes asked for."

(20). Now—"To amend by adding" "such other parishes formed in the Missionary Jurisdiction of the East *as may desire*," *allows* all of New England beyond Connecticut, to join the Synod of New York, which "*shall* be composed of all the ministers and congregations....within the limits of New York, New Jersey, and Connecticut;" while the Constitution of the Church at large, Art. V., says: "Six or more adjoining congregations....*may* associate themselves into a Synod;" and Canon 4, Title 2, says: "The boundaries of a....congregation....are not geographical." Then the Bishop appoints the Standing Committee of the Jurisdiction, which in the course of time is expected to include many Synods (as it now includes many Dioceses of the P. E. C.), and this Standing Committee as such is in no way responsible to the Synod, although all its members may be members of that Synod. Still the Synod resolves: "That the Standing Committee of the Jurisdiction of the East is requested to exercise particular care in the examination of candidates for the ministry," on 1st, 2d, 4th, 5th points, which are matters of faith; and on the *sixth* (which is put on a par with articles of faith), "Whether," etc. This assumes to determine

that all within the "geographical boundaries" of the States of New York, New Jersey, and Connecticut "*shall*" be under the control of the Synod of New York (which has not a single parish in Connecticut), and that within these boundaries no member of the minority of 14 who in the General Council voted against the majority of 47 (5); and no one who agrees with that minority, shall be allowed to become a minister of the R. E. C., and that the majority shall have exclusive possession within these "geographical boundaries." This would practically excommunicate from the R. E. C. all ministers and laymen, within the bounds of these three States, who do not agree with the majority. This is beyond their power, since the Synod is not an independent legislative body, but is subject to the General Council, which has authorized no such action. Thus:

(21). The Committee in their report, which was adopted by the Council, as shown in the Journal of 1878, p. 60, say: "They have therefore decided not to ask legislation in the form of a canon, which would lay the foundation for ecclesiastical discipline, but simply to present resolutions, which, if approved without dissent (5), will carry with them the moral force of the Council, aid the ministry in the enforcement of the practical duties involved in the subject, and serve to educate and guide our membership in years to come."

PASTORAL OF THE HOUSE OF BISHOPS.

(22). Furthermore. The House of Bishops of the P. E. C. fairly represents that Church (15). All the founders of this Church had belonged to that, and none others were admitted to the First Council, which established the fundamental "Declaration of Principles;" and this shows that the difference between this and that, is the denial of four dogmas that have become prevalent in that Church, and matters arising therefrom; 1st. That there can be no Church without a Bishop; 2d. That the Christian ministry is a priesthood; 3d. That the Lord's Supper is a Sacrifice; 4th. That Regeneration is inseparable from Baptism. "Only that and nothing more" (Memoirs :215.43 to :216.7 :272.35 to :233.2 :122–123 :276–279 :298–300:

(23). Hence, the compact on the subject of amusements which was made between the founders of this Church, and acceded to by all who subsequently joined, is illustrated by the combined action of all the Bishops of the P. E. C., in their Pastoral of 1874, as follows:

(24). "Especially do we admonish you against the laxity of morals which tolerates the participation by Christian men and women in amusements which outrage decency, and inevitably soil the purity of those who share them. We specify plainly the numerous indecencies which are enacted on the public stage, and the improper familiarity which characterizes some, not all, the amusements of the social circle (14). Let our men value their own purity of thought, and our maidens believe that modesty is now, as of old, an ornament, not a disgrace. And think not because you avoid the profanation of the Lord's Day [27] and licentious shows and immodest dances, that all is well with you. There is a temptation and a fearful one, to license of another sort; that unrestraint of the lust of gain which tends to usury and extortion—to gambling, speculation, instead of honest toil. For such things, just as certainly as for folly and dissipation, God will surely bring us to judgment."

PROPOSED RESOLUTION ON AMUSEMENTS.

(25). Therefore, to define the limits of that resolution, I suggest that the next Council pass an explanatory resolution, as follows:

Resolved, That the words in parenthesis ("such as the theater, the public dance, and kindred places") in the resolution on amusements, on p. 60 of the Journal of 1878, shall be understood to signify the "numerous indecencies [and immoralities] which are enacted on the public stage" [and which are connected therewith], and "immodest dances" [such as round dances with different sexes who are not family relations]—and that ecclesiastical discipline in connection with the same, shall be in accordance with Canons *one* and *two*, of Title *three* (13, 14).

THEATERS.

(26). The Presbyterians and the Pastoral above quoted (11, 24) make a proper discrimination, and condemn: "lascivious stage plays"—"indecencies enacted on the public stage"—"licentious shows." Our resolution (4) condemns "the theater" in general terms. If restricted to New York and to the present time, I suppose from report, that it would be correct, although, personally, I do not know, since, with the exception of Booth's, I have not visited a theater in that city for about thirty years, on account of these objections. But theaters are not necessarily immoral, as Booth's was not when under his control, as I know from several visits. On his financial failure, the editor of the New York *Observer* remarked, that this failure proved that a theater conducted on moral principles could not be sustained in New York.

(27). And why not? Because those who agree with the words of our resolution (4), refuse to sustain such efforts to prevent the theater from coming under the control of the immoral, on the ground that it is a worldly amusement, and as a consequence Booth's theater has become a place for "Opera Bouffe" and "Sunday Concerts" (24). This epithet "worldly" applied to amusements (19), is sound without sense. All amusements are necessarily worldly, including the amusements on the return of the Prodigal Son. And so is the involuntary labor of the poor man to gain his daily bread. We are to "use this world as not abusing it," and, in my opinion, we are bound, even at the sacrifice of personal comfort, to go among amusements that are not radically wrong, and prevent their being abused to the injury of the rising generation, instead of standing aloof from them like the monks of La Trappe (10), or like our good citizens from the primary meetings, and then complain that the world is going astray in morals and in politics. (47).

RESOLUTION ON TEMPERANCE.

(28). Our Journal of 1877, p. 71, has the following:

"*Resolved*, That this Council marks with pleasure the progress of the temperance revival throughout the country, and desires to put upon record its hearty sympathy with that great movement as ordered and blessed of God; and hereby affectionately commends this cause to the co-operation and support of the Clergy and Laity of this Church."

TOTAL ABSTINENCE.

(29). This resolution came without warning, and was passed so suddenly, that I was taken by surprise, and having no time to frame a proper objection, I said

nothing and did not vote, so as not to be placed in a false position. Opposition 1
without explanation might appear like opposition to the principle of temperance, 2
while I was one of its earliest advocates in a practical form, and have been a mem- 3
ber of a temperance society since 1832 (38). But I was opposed to this resolution, 4
because I believed that it would be understood as endorsing the total abstinence 5
movement, that was the excitement of the day in the city where the Council was 6
held (36, 41), and might be the entering wedge to introduce a prohibitory canon 7
in opposition to the plain dictates of the Bible (32) and of my own personal experi- 8
ence (40). 9

(30). Alcoholic drinks may be abused, and such abuse subjects the offender to the 10
provisions of our Canons. But to condemn all alcoholic drinks because they may 11
be abused, leads logically to the position taken by the Grand Jury of Philadelphia 12
in their presentment to Judge Biddle on September 1, 1877, four months after our 13
Council passed this resolution in the same city (28). After calling attention to the 14
public breaches of law against profanity, they say: 15

(31). "They find it their duty to testify against the desecration of the holy Sab- 16
bath by the sale of intoxicating drinks, and especially the handing around wine in 17
our churches, to rouse up the dormant devil in the reformed drunkard, by his sip 18
of wine on communion day." 19

(32). This is metaphysical Christianity, agreeing with those who reject the com- 20
munion entirely; and with those who at communion use the bread, but refuse the 21
wine; and with those who use water, as do the Mormons; and with those who use 22
unfermented grape juice under the fictitious title of "unfermented wine"—in oppo- 23
sition to the express command of Christ when He instituted the communion; and 24
to the personal habits of Himself and followers (Matt. xi. 19; Luke vii. 34), while 25
He created an extra quantity of wine to continue the social feast in Cana of Galilee 26
(John ii. 3–10). And, that wine implied fermentation in Bible times as well as the 27
present, is proved by Ps. civ. 15; Matt. ix. 17; Mark ii. 22; Luke v. 37–39, and by 28
many places in the Old Testament, which show that wine would intoxicate if used 29
to excess, and I know of nothing in the Bible to the contrary.. 30

LIGHT ACID WINE. 31

(33). Had these jurymen condemned the strongly intoxicating wines that are fre- 32
quently used at communion, under the questionable name of "pure wine," and 33
maintained that it should always be light acid wine, such as known in this country 34
as "*ordinary* claret," they could have maintained their position on two grounds: 35

(34). *First.*—From my personal knowledge of the habits of the people in wine 36
countries, I have no doubt that light acid wine (white or red) was habitually used 37
by our Saviour and His followers. It is there used habitually by rich and poor at 38
their meals, even by those who use stronger wine as expensive luxuries. They be- 39
lieve (as I do) that its acid is necessary for health in many districts. Hence in the 40
Bible "corn and wine" represent the necessaries of life (Gen. xxvii. 28, 37). 41

(35). *Second.*—In this wine the acid predominates over the alcohol so much that 42
the stomach will reject the acid before the alcohol can produce intemperance. 43
Hence it is actually a temperance drink, as I know from its constant and compul- 44
sory use up to the *maximum* of acidity for the last twelve years, and nations which 45
habitually use this wine are remarkable for their sobriety. 46

(36). Such was the case with the Swiss, as I found them in 1837, during a long 47

pedestrian tour among their mountains, and temporary residence in several cities. But in 1871 and 1875 I found the same people remarkably intemperate. In 1875 three of our drivers on long routes among precipices became dangerously drunk, and the peasants staggered in the streets. This recent change from a condition which had probably existed for centuries I attribute to the recent *loss of their wine.* In 1837 wine was abundant and cheap, and was used where it was produced, since there was no foreign commerce. Since 1837 railroads have penetrated these districts, a large part of the wine is exported, and the poor who are unable or unwilling to pay the increased price for wine now substitute *kirschwasser*, or whisky distilled from cherries, of which large quantities are manufactured in Switzerland, as shown by the large heaps of cherry pits at the distilleries.

TEMPERANCE MOVEMENTS.

(37). For many years before, and a few years after 1832, intemperance among the natives in this country was much worse than it is now or has been for many years. When this change became apparent, it was traced back to the Sunday schools, since those who were then at maturity and were ruling public opinion had been children when these schools first became common. From that time this power has been accumulating and temperance movements are the consequences, not the causes of this moral improvement. The expression, "Progress of the temperance revival," in our resolution (28), appears to signify that temperance had died out and been revived, as if temperance and total abstinence societies were synonymous (41, 42).

ANTI-TREATING PLEDGE.

(38). About 1832 and thereafter temperance societies were inaugurated where I was engaged in civil engineering, in the midst of intemperance. Some were upon principles of total abstinence, and some upon a pledge by which I have been bound since 1832, to this effect:

"We, the subscribers, hereby agree that so long as we do not withdraw our names we will neither drink nor invite others to drink distilled liquors, except as medicines; and that we shall be expelled if we become intoxicated."

(39). This endorsed the *principle* of temperance, and struck at the root of intemperance in this country, by proscribing the prevalent *American* custom of "treating" to strong liquors by a kind of compulsion when neither party desired it. It forbade more than intoxication, and hence more than any Church has the Bible right to forbid. It allowed the moderate use of wine and of malt liquors, and produced striking reformations among those who would not listen to the advocates of total abstinence; and it prevented others from becoming intemperate, so that in a small village where there were several drunkards when this pledge (transferred from a larger place) was started in a *bar-room;* at the end of a year there was not one.

(40). From my experience of the effect of this pledge, and from my experience in countries where light wine and *light* malt liquors are habitually used, I am confident that an abundant supply of these to take the place of stronger drinks would be the most efficient means of promoting temperance in a permanent form (41). All the interesting facts related at total abstinence meetings to induce the intemperate to join their societies would be better employed to induce them to become

temperate in another mode, if that mode be better than total abstinence. That a pledge analogous to that described (38) would be better, may be inferred from the following extracts from two religious newspapers, viz.:

(41). The *Episcopal Recorder* of October 2d, 1878, says: "The *Methodist Recorder* of Pittsburg, speaking of the great temperance revival movement in that city, and what remains of it now, after a lapse of two years or more, says: 'Moral suasion has been thoroughly tried again and again. While temperance revivals here and there are wonderful for a time, the lapses into drunkenness are correspondingly great. While not a few noble examples of reformed men in Pittsburg stamp the Murphy movement as one of power, the tide of rum sweeps over the city as broadly as ever. The masses exposed are overwhelmed again.'" (16, 37).

(42). On the contrary, take the testimony of Irenæus (Prime) in the New York *Observer* of July, 18th, 1878. When speaking of a drunken man in the south of France, he says: "In a journey [of ten months] that has now taken me through the chief cities of France, Germany, and Italy, this is the first person that I have seen drunk. I have been, and I have taken pains to go, where men would likely get drunk if anywhere." This agrees with my own observation as to France and Italy where they habitually drink light wine, and as to Germany (in a general sense), where they habitually drink *light* beer; but not as to Switzerland of late years, where "kirschwasser" is becoming a common drink (36), and of which Irenæus says nothing.

STRONG WINE AND BEER.

(43). But the habitual use of *strong* wines is as dangerous as the habitual use of brandy or of whisky, and they are used for the same purpose of stimulation, and may and do lead to intemperance, especially in cool climates where light wines are not used. This includes the higher grades of claret, with more "body" (*i. e.*, alcohol) than that known as "ordinary." Also, in the British Isles and in this country, some malt liquors are manufactured that are highly intoxicating, and are used for that purpose; and by far the most numerous exhibitions of intemperance that I have seen for many years were in the leading streets of Liverpool in 1875, which I attributed to strong beer, but may have been from distilled liquors—or from both.

SIMILAR POSITIONS TAKEN BY OTHERS.

(44). These views on the subject of temperance are believed to be the same as those of the Rev. Howard Crosby, D.D., late Moderator of the General Assembly of the Presbyterian Church, and President of the Society for the Prevention of Crime in New York; also of the Scotch Presbyterians—since at the late Pan-Presbyterian Assembly in Edinburgh they supplied malt liquor for the use of the members, to the great surprise of some of the visitors from this country.

PROPOSED RESOLUTION ON TEMPERANCE.

(45). To guard against the danger of our resolution on Temperance, like our resolution on Amusements, leading to local excommunications without authority from the General Council, I suggest that the General Council pass an explanatory resolution, as follows:

Resolved, That the resolution on Temperance on page 71 of the Journal of 1877

(28) shall be interpreted to signify approval of the principle of temperance, without determining the specific mode of reaching that result, and that all ecclesiastical discipline connected with the same shall be subject to Canons *one* and *two* of Title *three* (2).

(46). Then pass the proposed resolution on Amusements (25) to prevent the same Canons being superseded in that respect—and then

"Let well enough alone."

—*Memoirs*, :214-215 :271.18-25:

PASSAIC, N. J., *October* 23, 1878. B. AYCRIGG.

(47). Note to 27: The New York *Observer* of Oct. 31, 1878, reports a remark o[illegible] the Bishop of Manchester, England, at the late Church Congress, thus: "The re[illegible]ormation of the stage was devoutly to be wished, but society must be revolutionize[illegible] first. Indecency would vanish from the stage if frowned upon by the public." (2[illegible]27,

(48). Note to 17: The New York *Times* of November 1, 1878, has this notice[illegible]: "Atlanta, Ga., October 31—The Synod of Georgia to-night, by a vote of 41 to 1[illegible] 17, sustained the appeal of Frank E. Block, who had been suspended from the Centr[illegible]ral Presbyterian Church of Atlanta, for giving a dancing party at his ho[illegible]se. T[illegible]The Church Session will appeal the case to the General Assembly." (17, 19.)

ANSWERS TO THE ABOVE.

(49). While the printer was preparing 250 copies of the Second Supplem[illegible]ent, which were sent by mail as "printed matter" to all the Presbyters of th[illegible] R. E. [illegible]. C. in America, in sufficient numbers to supply every delegate who was present at [illegible] the last General Council; a like number of printed copies of a private circular was [illegible] sent (under seal) to the same, with the request that they would distribute the circu[illegible]lars and the Supplement among the delegates; and, among other things, promisin[illegible]g to have the stereotype plates altered for subsequent editions, so far as to exclude any position that I had taken in the paper on "Amusements and Temperance," [illegible] that should be "proved from Holy Scripture" to be erroneous, and requesting [illegible]such proofs. Answers for and against have been received.

(50). One objector denied my right to add a supplement [after p. 252] with[illegible]hout authority of the General Council, after presenting the copyright to the Counc[illegible]il in Ottawa. This would be valid if he were not mistaken as to the facts. I did not [illegible] offer the copyright to the Council, but I did offer it to the Trustees of the Sustent[illegible]tion Fund. Only one of them was fully willing to receive it. He and myself were in e[illegible]rror, while the others were more judicious, since the offering of these Memoirs for [illegible]sale for the benefit of the Sustentation Fund, might have been regarded as an end[illegible]rse-ment of the private opinions, as well as the facts, while the facts only [illegible]were endorsed by the General Council at Ottawa, although those facts would not [illegible]ave been collected except to prove the propriety of those private opinions. He[illegible]nce, these Memoirs remain under my control, and have never been offered for [illegible]ale. (:252.13-50 :267.1-10:)

(51). The same objector says that if I desired to give my opinions in prin[illegible] it should have been in a separate pamphlet. But this is the proper place for th[illegible]n,

since these are my unofficial *personal* " Memoirs," largely composed of my private 1
opinions, given as arguments, that may be accepted or rejected by the reader on 2
the basis of the facts related, that cannot be rejected. (:267.14.15:) 3

(52). Others, on the score of "conscience," object to my positions respecting 4
Amusements. But in no case, up to the present time of putting the next paper 5
(" Bishop Gregg's Secession ") into the hands of the printer, has any one attempted 6
to " prove from Holy Scripture " that any position above taken on Amusements and 7
Temperance is erroneous. Therefore, the same paper will be printed in full in the 8
present small edition. This will be in full, in order to furnish the passages referred 9
to in the next paper, and sent to those who are supposed to take especial interest 10
in that subject. 11

(53). This indefinite objection to my positions on the score of " conscience," with- 12
out attempting to " prove from Holy Scripture " that I am in error, illustrates the 13
conflicts that frequently occur in different Churches between those who allow liberty 14
of conscience within the bounds of our Canons (like the Episcopal Church from 15
which we came for other reasons); and those on the contrary, who, with the intol- 16
erance of the early Puritans in this country (who even denied civil rights to others), 17
demand that their conscience shall rule the conscience of every one else, without 18
giving any " proof from Holy Scripture " that their conscience will grant to others 19
" The liberty wherewith Christ hath made us free." And the most absurd fanatics 20
may be the most conscientious of men, since " conscience " is not always associated 21
with common sense and sound judgment. In former days, the Church of Rome 22
burned " heretics "; and in England, the Puritans, when in power, persecuted the 23
" Prelatists," and drove them out of the country ; and in their turn the latter per- 24
secuted the former and drove them out of the country. And in New England the 25
Puritans hung the " witches " and drove out those who did not agree with them ; 26
so that one expresses his surprise that the Puritans flying from persecution to en- 27
joy " Freedom to worship God," as Mrs. Hemans says (*poetically*), should themselves 28
in turn become persecutors ; and another answers : " They came not to enjoy 'liberty 29
of conscience,' but *Truth* as they understood it, and they were determined to have 30
nothing but *Truth*." All these people were thoroughly " conscientious." (:300.26- 31
35 :305.21-47:) 32

(54). I have recently been informed by members of the Synod of New York, 33
each for himself, that they did not approve, but out of courtesy, did not oppose the 34
resolutions criticised above. Hence they were actually carried *Nem. Con.* One of 35
them supposes that these votes do not represent the views of a majority. The 36
official report says " unanimously " (19), and the official report is all we have to 37
depend on. 38

(55). St. Paul shows that conscience does not tell us what is right to do, but to 39
do what we believe to be right, and that we may thereby do wrong. Acts 9 1 40
:22.3.4.20 :23.1. 41

R. E. C. IN ENGLAND AND IN CANADA.

Omit pages 312 *to* 346 (:353.4–16) *and*

Substitute the official reports in the Journal of 1879, viz:

Gregg matters referred to the Committee of the Whole, with closed doors (p. 39).

Bishop John Sugden, and the Synod acting with him, recognized as the Ecclesiastical Authority of the R. E. C. in Great Britain and Ireland (p. 45).

Refusal of the Presiding Bishop (acting with the advice of the General Committee) to grant a Letter Dismissory to Bishop Gregg, approved by the General Council, with a request that all in England should meet together and settle their differences (p. 69).

Rev. Alfred Spencer Richardson was nominated as Bishop by the Synod in England, and this nomination was confirmed by the General Council (pp. 87–8).

Bishops Richardson, Latané, and Stevens consecrated on June 22, 1879, at Philadelphia (p. 114).

FINISH OF THE GREGG MATTERS (:363.1—:366.43).

The Rt. Rev. Edward Wilson, D.D., was nominated by the Canadian Synod on May 27, 1880 (:366.12–16). On June 5 the Presiding Bishop, William R. Nicholson, D.D., called a special meeting of the General Council in Philadelphia for June 30, to "take action with regard to the nomination as Bishop of the Rev. Edward Wilson, D.D., by the Synod of Canada." On June 30, Dr. Wilson received from the Clergy fourteen affirmative and one blank votes, and from the Laity, twenty-three affirmative and one blank votes, and on July 1, 1880, he was consecrated in Philadelphia by the Presiding Bishop, assisted by Bishop Latané and several presbyters of the R. E. C. from Canada and the U. S. A.

MEMOIRS OF THE REFORMED EPISCOPAL CHURCH.

CHAPTER XXVI.

CONSERVATISM.

CIRCULAR OF NOV. 19, 1879 (:272.39—:273.13) (25).

(1). Bishop Cummins, in his letter of April 15, 1876, thus wrote: "I think it will be found that the great body of our people are thoroughly conservative" (:272.44). The context and other remarks show that this signified his belief, that the R. E. C. would "Go forward and do a grand work," on the basis of the Revision of the Prayer-Book and of the Constitution and Canons as then accomplished (30, 32, 34, 36), and defend the same from the efforts of those who by *re-changing* the changes on important points (:271.26—:272.24 :342.11–18) would reduce the R. E. C. to the condition of a vacillating body whose future could not be predicted (:214.16—:216.7 :271.18–25). And still worse than vacillation, if these changes should involve a change of principles, since this would be a breach of faith and destroy all confidence (:216.11–16). Because these changes, with a few exceptions (:215.25–31), had been restricted to the "four points of difference" (:339.20—:340.46) (30), in accordance with the "*compact*" (2) laid down in the Call to Organize (:110–:115) and in the Declaration of Principles (:122–:123) (18), as this compact stands recorded in documentary form, and as it would be determined by a court of law upon the basis of these documents in accordance with a remark recently made by a judge, that: "It is a well-established principle in law, that a writing is presumed to contain the entire agreement of the parties" (:343.8—30), without regard to any mental reservation or "private understanding with Bp. Cummins" (:215.44.45 :272.47—:273.2 :342.32). Of this conservatism, Bp. Cummins was the leader (:276–:279). These Memoirs represent his views (:252.1–34). The four Originators of the R. E. C. who made the original compact, which was confirmed at the Organization, all agree as to its interpretation (:216.11–16 :252.1–34). The conservatism of the last General Council (:341.31—:342:20), (21) justified the belief of Bp. Cummins, as expressed in his letter of May 5, 1876, viz: "I beg to assure you that with your views in general I heartily concur. I am thoroughly opposed to any radical change in our system, and should discountenance the agitation of the subjects. I do not share in your fear, however, and would like you to take a more cheerful view of the outlook. . . . . One thing, I think, my dear friend, ought to cheer us—every agitation we have met with has only developed a true spirit among the great majority of our people, and has given us greater confidence in the overruling, quieting hand of God. . . . . In every work of reform

of which I have read, there were rash and wild agitators, and we can not expect to escape them. I am confident that the great and overwhelming majority of our brethren are conservative, and cannot be led into any rash measures. Moreover, we must not distrust our blessed Lord, who has so wonderfully led us on thus far, and enabled us to lay the foundations of our Church, with such happy unanimity" (:278.41—:279.6 :275.28—:276.6) (32, 34, 36). Such are the views of the "Author of the Memoirs of the R. E. C." (19–21). Such (as I understand them) are *not* the views of an Editor of the *Episcopal Recorder* as expressed on Oct. 29, Nov. 5, Nov. 12; nor of "L." on Nov. 5, as below recorded (2–5, 17, 19–21). (:367–:372).

"*Position of our Episcopate.*"

(2). Under this head, an Editor of the *Episcopal Recorder* on Oct. 29, 1879, among other remarks, says:

"Such is the nervous dread of change entertained by some of our brethren, that the venturesome man who dares to draw attention to a contradiction [3] no matter how glaring, with a view to its correction, is at once branded as a disorganizer and a disturber of the peace [:340.26.27], and this in face of the fact that our Declaration of Principles expressly compacts that we shall have 'full liberty to alter, abridge, enlarge, and amend' the Book of Common-Prayer [26], and by that *compact* every member of our Church is solemnly bound." (:339.20—:340.8) (1, 18).

(3). "It is very evident to any careful thinker that the position of our episcopate is a very anomalous one [18]. While the Prayer-Book very carefully denies that Bishops belong to a separate *order* of the ministry [18, 37] that they are merely *officers* elected to their office by the vote of the body selecting them [32], the consecration service and the habit of mind among us, cause us to guard them as a separate class, and the effect of their consecration as indelible [12–18]. Now, here is a great inconsistency, a most striking contradiction. Either they are presbyters and only presbyters [15] selected to do the *work* [16] of a bishop or overseer, or they have by their consecration been forever removed from the rank of presbyters, and cannot return thereto. The latter is the theory of the Church from which most of us have come, but the former is the one which Reformed Episcopalians have and do most scrupulously adhere to" [:215.43—:216.16] [18, 16–18].

Continued "No. 2," on Nov. 5, 1879.

(4). "Now, by usage among us, the presbyter who is once consecrated a bishop is regarded as one of our bishops always thereafter, even though he may cease to discharge the duties for which he was selected [6], and even array himself in bitter hostility to the very power which appointed him [:346.12–22]. Thus Dr. Gregg, upon the recommendation of certain of his brethren, was elected a bishop by the General Council for certain work [:314.34—:317.21]. Since then Dr. Gregg has done what he could to separate himself from the body which elected him a bishop, has utterly denied the authority of the General Council over him, and has assumed a position of antagonism to the authorities created by it [12]. Nor is this the most remarkable part of his conduct, for he has not taken his action as a simple presbyter, which he was before joining us, but holding by the authority of the General Council that which is expressly declared to be an office in this Church, he proclaims his independence of the Council, and yet maintains that he still occupies the office conferred by the authority which in all other respects he defies [12–16]. Can anything be more absurdly inconsistent? Surely, it would be hard to imagine a greater contradiction.

(5). "Many will at once declare with us, that the position of Dr. Gregg is utterly untenable by any rule of logic, and will unite with us in reprobation of his course [:312—:346]. But let us stop to inquire whether the fault begins with Dr. Gregg. A moment's reflection will prove that we have almost unanimously, though perhaps unconsciously, taken the same position with him. How is he regarded even by those who have been most shocked at the course he has pursued? How is he spoken of in official documents of this Church? Has any one insinuated that he is no longer a bishop, or dared to say that, having declared his independence from foreign jurisdiction, *i. e.*, the General Council, he no longer holds an office conferred by that jurisdiction [:346.5–10]? Here is a vital point. If a bishop is an officer first among equals and nothing more [15], there can be no question as to the position filled by Dr. Gregg; but if by his consecration he was made a member of a separate order of the ministry, he is still, and will always continue a bishop" [12–17].

Resolutions rejected by the General Council of 1879.

(6). *First*. Offered by the Rev. B. B. Leacock, D.D., viz: "*Resolved*, That when any Bishop of this Church shall resign his jurisdiction or for any cause be relieved by the General Council from the duties of his official position, he shall cease to perform the acts pertaining to the office of a Bishop, nor shall he continue to be styled Bishop in the official documents of this Church, nor shall he resume the office of a Bishop without a fresh appointment" (Journal of 1879, pp. 78, 86) (29, 16, 17, 19–21). This was reported against by the Committee, and dropped without a vote.

(7). *Second*. Offered by Rev. W. H. Reid: "*Resolved*, That the form for the consecration of Bishops be eliminated from the Prayer-Book, and that the Committee on Doctrine and Worship be instructed to present to the General Council a suitable form for the elevation of Presbyters to the office of Bishop" (Journal of 1879, p. 84) (17).

(8). *Third*. "Moved by Rev. Jas. M. Gray, that the word 'Right' before 'Reverend' in resolutions be omitted" (Journal of 1879, p. 96). (:369.8).

Criticisms on the above (1–8).

(9). In the same direction with these three resolutions (6, 7, 8) the Synod of New York (to which all these clergymen belong) (:300—:311 :338.32–37), has always had a *layman* as Vice-President, and consequently as Acting President and representative of the Synod in the absence of the Bishop. This is more than the second resolution proposed, since our Bishops are simply Presiding Presbyters, and this is "the elevation of a [layman '*per saltum*'] to the office of Bishop" (7), without demanding the same examination and the same vows of obedience to the Doctrine, Discipline, and Worship, or subjecting him to the same penalties for disobedience as in the case of a Presbyter (16).

(10). Again, *First*. An experienced lawyer said: "The Courts, for the purpose of public good, will not recognize a nominal trust. You cannot give a man power to do right, without giving him power to do wrong. You must depend upon his personal character. Then if he betray his trust, the Courts will punish him." This I understand to be the position of Bishops in the R. E. C. (including Bishop Gregg) (16) where the Bishops *do not* form a "Separate House" with a veto on the acts of the General Council as in the P. E. C., where the Bishops are thereby beyond the reach of the General Convention (:293.11–35), (30, 32).

(11). *Second*. In 1827 a Moravian clergyman who was a native German Baron, said of German law at that date (when in Germany men were treated like children): "It is entirely according to their custom, that if they hear that a man has cut his mouth by eating with a certain-shaped knife, they will immediately make a law that no man shall thereafter eat with that shaped knife."

(12). Now, in opposition to the first (10), and analogous to the second (11), the above objections to our present system indicate so much fear that some other Bishop may do the same as Bp. Gregg, that in avoiding the rocks of Scylla they run into the whirlpool of Charybdis. They do not appear to see that "Principles" must be general, and that which they wish to apply to Bp. Gregg must in like manner be applied to Bp. Cummins (although *morally* they stand on very different grounds (:317.22–37), and had it been so applied to Bp. Cummins the R. E. C. would not have existed (:299.33–45).

(13). The *Recorder* (3) says: "The Prayer-Book very carefully denies that Bishops belong to a separate *order* of the ministry, [and holds] that they are merely officers." I agree with the *principle* here affirmed, but do not find it in the official language

used in the Prayer-Book, nor in the Constitution, which in Article II. says: "In all questions when required by five members, the vote shall be by Orders." And in Article III. says: "The Bishops of this Church shall be members *ex officio* of the General Council, and when a vote is taken by Orders, they shall vote with the Presbyters." But I do find the principle as intended by the *Recorder* in the Declaration of Principles. Thus: In the Romish sense, the Bishops form a *Divine* Order, derived by tactual succession from the Apostles with the power to convey to Presbyters (as another Divine Order), the Holy Ghost, and the Priestly power to forgive sins, and to sacrifice at the Altar, and to Regenerate in Baptism. All these are denied in the Declaration of Principles, which thereby declares that Bishops and Presbyters are simply Officers. But the R. E. C. retains the word "*Order*" to signify a Human arrangement, as it also does "*Bishop*" to signify an *Officer* by human arrangement. From the habit of speaking, the distinction between Divine and Human Order or office is not usual, and depends upon the context. We use the word "Order" in our Constitution as equivalent to grade or rank, to apply to the clergy on one side and to the "Order" of the laity on the other, but when in unofficial language we deny that the Bishops form an Order (and the same of Presbyters), it signifies a *Divine* Order independent of all human regulations, and is so understood. Of this we have an example in the sermon of Bp. Cummins, reported in the Journal of 1875, where he says of the Episcopate: "An *office* not an ORDER . . . . . a human, not a divine arrangement" (32). Notwithstanding this vast change with regard to Bishops, the *Recorder* complains of "the effect of their consecration as indelible." Certainly it is so, and such was the position taken by Bp. Cummins when he resigned his *charge* in the P. E. C., since he says: "I . . . . transfer my work and office to another sphere of labor" (:106.15–17).

(14). Also, our whole system, according to "compact" (:215.43—:216.16 :272.35—:273.2), corresponds with this position of Bp. Cummins. It is a principle of the R. E. C., that Bishops and Presbyters are all *officers* (13). They are not of different Divine *Orders* in the ecclesiastical sense (32), but they are certainly of different *ranks* by human arrangement (32)—as positively as generals and captains in an army—and our Constitution and Canons recognize these ranks as indelible (as I suppose the rank or office of Presbyter has always been indelible in all Christian Churches which have a settled ministry—in all cases excepting they be deposed for crime or immorality). As to Presbyters in the R. E. C., this indelibility is shown by Article VII. of the Constitution. And Canon 5, Title I., says: "Any Presbyter of another Church may be received . . . . as a Presbyter in this Church without reordination." And: "Any Presbyter . . . . may . . . . be dismissed," etc. And in the forms of Reception and of Dismissal, he is called "Presbyter."

(15). Likewise as to Bishops being more than "only Presbyters" (3), Canon 8, Title I., says: "Any Bishop of another Church may be elected a Missionary Bishop of this Church" (as in case any other Bishop of the P. E. C. should follow the example of Bp. Cummins). And "Any Bishop of this Church in good standing who may desire to withdraw [:324.6–8] . . . . shall be furnished with a Letter Dismissory from the Presiding Bishop." Observe. It is the *Presiding* Bishop (16).

(16). Now, the first resolution (6) is considered by the *Recorder* to be necessary to meet a case like that of Bishop Gregg (4, 5, 17). Such cases are already provided for under Canon 2, Title III., and he is now "liable to trial and discipline" for

"refusing to comply with the terms of the Declaration contained in Article VII. of the Constitution of this Church," in which he says: "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of this Church so long as I shall continue a minister thereof"—since he has not received an honorable Dismissal (:327.3.4 :330.38–40 :346.5–22) (15). But this proposed legislation (6) to meet a special case reaches much further than Bp. Gregg, and any Bishop who from old age (permanently), or from sickness of himself or family (temporarily) cannot attend to the work of a Bishop as a regular charge; and should he, "for any cause, be relieved . . . . from the duties of his official position"—"he shall cease to perform the acts pertaining to the office of a Bishop"—even to assist an overworked Bishop when he is able to do so, and the good of the Church demands it; or in venerable old age after long service; to assist in the consecration of another Bishop—"nor shall he continue to be styled Bishop"—even in the case of a Bishop who has worn himself out in the service of the Church—"nor shall he resume office without a fresh appointment"—even when able to perform many "acts pertaining to the office of a Bishop" as a man especially selected to be a representative of the R. E. C., but not able to take full charge under a "fresh appointment." Furthermore, since Bishops and Presbyters are "merely officers" (3), but of different ranks (14), "consistency" (3) demands that the rule which the resolution applies to one, should be applied to the other, and the Bishop when degraded from his "office" and "style" (6) should not stop in his descent until he become a private layman, unless his descent be arrested by his doing the "work" of a Presbyter or of a Deacon. And the same rule should apply to any other Presbyter or Deacon, should he "for any cause be relieved . . . . from the duties of his official position" (6).

(17). Then taking a fresh start, from a private layman, to resume the "work" and "office" of a Deacon or Presbyter. What?—But since the resolution (6) only applies to degraded Bishops—when they resume "work" under a "fresh appointment"—What then? Consecrate them again?—Or, according to the second resolution (7), "resolve that the form for the consecration of a Bishop be eliminated from the Prayer-Book"?—As to the last two questions, the editorial of the *Recorder* on Nov. 12, 1879, refers to the second resolution (7) without expressing an opinion, but expresses approbation of the first resolution (6), and says: "It might indeed have gone further, and required that in case of a fresh appointment, a re-consecration should always be had." Again, the editorial, "No. 4," on the same subject, in the *Recorder* of Nov. 19, says: "In the judgment of the writer, the adoption of Dr. Leacock's resolution [6] in the shape of a canon, will do much to solve the difficulty which confronts us. He can indeed see no other way by which the R. E. C. can become practically consistent. And it will forever do away with the possibility of anybody again doing as our brother in Great Britain has seen fit to do." To this I answer, that the "other way by which the R. E. C. can become practically consistent," is to enforce Canon 2, Title III., under which Bp. Gregg was admitted (16, 18).

(18). These resolutions (6, 7) and the *Recorder* as above (2, 4, 17), propose changes in the fundamental principles of the R. E. C. which are not only "anomalous" (3) and revolutionary on the basis of any *Episcopal* Church, in ancient or modern times, but as a matter of common sense they are evidently impracticable, if the R. E. C.

is to continue to be an *Episcopal* Church in accordance with the second Article of the Declaration, which says: "This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and *desirable* form of Church polity." This is a part of the "compact" (2) that by resolution of the General Council was ordered to be "printed in every edition of the Prayer-Book, and in all the documents of this General Council" (Journal of 1874, p. 29). And at the organization this Declaration was defined to be "the basis of organization of the R. E. C." (Journal of 1873, p. 7). Such were the views expressed by Bp. Cummins (30). Such are the views of the "conservatives" who are condemned in the next paper (19–21). Such are not the views of Presbyterians and Congregationalists and Quakers who have systems of church government which are consistent *with themselves* and with the views of those who object to Episcopacy, and better than the R. E. C. for those who have such objections, but not for those who agree with the fundamental principles of the R. E. C. (:111.1–47 :180.3–13).

"THE EPISCOPATE AND ITS CORRELATIONS.

From the Episcopal Recorder of Nov. 5, 1879.

(19). "MR. EDITOR:—Your article in the RECORDER of Oct. 29th, entitled 'The position of our Episcopate,' is timely. It contains thoughts that are of vital importance to the future of our Church. Some of them are already before our General Council, and need to be discussed in our papers, that the mind of the Church may thoroughly realize their nature. The hostility to any further revision of our Prayer-Book, and the determination on the part of some that no changes, even in words, should be made, no matter how confessedly needed, was a marked feature of our last Council. Those who are taking this attitude call themselves 'conservatives.' They are trying to raise an alarm against a lawless element that is seeking to tear the Prayer-Book to pieces. The Committee on Doctrine and Worship have had no small amount of severe criticism in this direction. But our brethren can allay their fears. Look at the facts. At the Council held in 1876 it was ordered that all proposed changes should be sent to the Committee on Doctrine and Worship, and that the Committee should report at the Council of 1879. And what was the result? During these three years there were some forty-one (41) changes proposed. Out of this number the Committee reported on nine (9) favorably; and of these, three (3) asked for changes of only single words. This certainly does not look like radicalism, lawlessness, and a desire to tear the Prayer-Book to pieces. There is no such feeling in the Church. But there is a feeling, and a very strong feeling, that deprecates the spirit of bitterness, and the language of reproach, with which those are assailed who desire to see wholesome changes introduced into the Prayer-Book. We claim '*full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people*,' '*provided that the substance of the faith be kept entire*.' This is one of our 'Principles' with which, and for the sake of which, we went out from the Protestant Episcopal Church. Sealing up their Prayer-Book, and refusing to give us needful changes, was one of the causes that gave existence to the Reformed Episcopal Church. And we watch with jealous eye any attempted abridgment of our rights in this direction. Even to question it is to put the hand on a precious part of that liberty wherewith God has made us free. And we call the attention of our so-called 'conservative' brethren to the position they are assuming. It is something more than conservatism. Bishop Gregg will have nothing to do with this clause of our 'Principles.' He cuts it out, and throws it away. The author of the 'Memoirs of the Reformed Episcopal Church,' in Chapter XXV., just published, in enumerating the fundamental principles of the Church, has, we will hope, overlooked it. Certainly he does not mention it. But there are those in the Church who neither overlook it, nor will they leave it out.

(20). "They have no desire to see any changes in our service-book, save such as are essential to its truth, purity, and consistency. But as a reserved right, they claim 'full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people.'

(21). "Entertaining these views, we have grounds for alarm at the spirit of the last Council, and at the attitude assumed towards us in the 'Memoirs,' especially the chapter above mentioned.

What has been done in England may be attempted here, and we hold the 'Principles' of our Church too dear to allow them to be tampered with, even in an indirect manner, without sounding out an alarm." [Signed] "L."

(22). Now, "The Memoirs of the R. E. C., Chapter XXV.," here referred to (19), is headed: "Bishop Gregg's Secession—Continued" (:321—:346), *i. e.* Chapter XXIV., from page 312 to page 320, was headed: "Bishop Gregg's Secession," and gave the facts to prove the moral turpitude of Bp. Gregg, as far as he had then acted in England. Then Chapter XXV. referred to the same in Canada. In consequence of Canadian documents which sustained Bp. Gregg on the ground that "the want of fixed principles in regard to church legislation is the great obstacle to the continued union with the R. E. C. in the United States" (:343.38) (18); the principles of the R. E. C. were examined; and the efforts to change them were admitted, but the late action of the General Council was recited to prove that "In the Church the battle has been won" (:341.31).

(23). The "alarm at the spirit of the last Council, and at the attitude assumed toward us in the 'Memoirs,' especially the chapter above mentioned," as stated by "L" (21), seems to have thrown him off his balance, so that he appears not to see that in his haste to condemn the "conservatives," he subjects himself to the following adverse criticisms:

(24). *First.* That he conceals his own personality, while making a personal attack upon the "author of the Memoirs," whose name is well known (19–21).

(25). *Second.* That he sends this attack to the *Recorder* (19) to be read by the public who have not the "Memoirs" to compare with his charges, since the "Memoirs" have never been "published" (19), so as not to "wash our soiled linen before the public" (:272.35—:273.3–13), but have been privately distributed for the information of the members of the General Council (our Church legislators), with permission to use them at discretion (:258.24–26). Nor does he even quote the passages to which he objects; nor yet in general does he define what are his specific objections, so that proof could be produced, that his other objections are as groundless as those which he does specify (26, 28).

(26). *Third.* He emphasizes, *by italics* (19), the last part of the third Article of the Declaration of Principles (:123.1–3), and speaks of this in such terms that the readers of the *Recorder*, who are not acquainted with the facts, would infer that the "full liberty to alter" refers to the Prayer-Book of 1874—whereas, had he quoted the whole article (:122.45—:123.3) as found in every Journal and every Prayer-Book of the R. E. C. (:136.22–25), they would have seen that the part which he gives *in italics* referred to the Prayer-Book of 1785, and not to the present Prayer-Book, which is the Revision in accordance with that article (2, 28, 30).

(27). *Fourth.* He says: "Bp. Gregg will have nothing to do with this clause of our 'Principles.' He cuts it out and throws it away. The author of the 'Memoirs of the R. E. C.' just published [25], in enumerating the fundamental principles of the Church, has, we will hope, overlooked it. Certainly he does not mention it" (28). Now, the emphatic manner in which this is given would indicate that the rejection by Bp. Gregg of the American Prayer-Book of 1785 as his standard in revision, was one of his grand faults; while, in fact, it is about the *least.* He has no need for any such standard, since he has *plagiarized* the Revision of 1874, which was made with great labor by Americans (30) in accordance with this article (26), and

1 has taken out a copyright for the same (in substance with a few alterations) as the
2 "Book of Common Prayer" for "The R. E. C. in the United Kingdom of Great
3 Britain and Ireland" (:319.24–26), and a copy of the same is now before me.
4 Furthermore, our Commissioners, who were appointed to make arrangements with
5 like Commissioners from the English Synod (:315.35—:317.5 :325.18–37), say in
6 their report: "The proposed change in the Declaration of Principles is one of
7 form, not of substance. The Prayer-Book of 1785 is unknown outside of this
8 country, and very little known in it" (Journal of 1879, p. 51). Then on page 52,
9 they propose to cut out all reference to the Prayer-Book of 1785, and on page 71
10 this was rejected. And for three good reasons. *First.* The Declaration being a
11 *compact* entered into on the organization of the R. E. C., is unalterable in a single
12 iota, as has always been maintained in the "Memoirs" (:136.22–25) (18). This
13 answers "L." (19). *Second.* The use that "L." makes of these words in italics (19)
14 proves that this would have been an important change of "substance," and have
15 left us with no "fixed principles" as to our Prayer-Book (22, 26). *Third.* The
16 Call to Organize gives the *reasons* for adopting this Book as a standard, and those
17 reasons being established as Principles in the Declaration (:136.1–10), the book, in
18 other respects, was not required—so that it made but little difference whether they
19 had the book itself or not. (110.19–28).
20 (28). *Fifth.* The words above quoted respecting the part of the third Article of
21 the Declaration, as given in italics: "The author of the 'Memoirs' . . . . has, we
22 will hope, overlooked it. Certainly he does not mention it," (19) appears to be an
23 *insinuation* that this "author" had quoted so much as suited his purpose, and sup-
24 pressed the other part which would have proved the contrary, as in his own case
25 above examined (26). His positive assertion, "certainly he does not mention it,"
26 is not supported by facts, for in this same Chapter XXV., on page 340, line 4, is
27 a reference to pages 122, 123, where the entire Declaration is given (as it is in
28 every Prayer-Book and Journal of the R. E. C.) (:136.22–25), (18), including the
29 part in italics, and the other part which is not given by "L.," and which shows that
30 this refers to the Book of 1785, and not to the revision of 1874 (26).
31 (29). *Sixth.* Several of the complaints against the "conservatives" are so indefi-
32 nite, that without the knowledge of who "L." is, to enable us to judge by his ante-
33 cedents, we cannot even *guess*, with any certainty, what these complaints refer to
34 among the "forty-one changes proposed" (19) (:342.1–20). Thus: What words
35 are "confessedly needed?" And by whom confessed?—Does he approve of or
36 object to the three "changes of single words?" What were they? Did they refer
37 to Principles? Were they accepted or rejected?—Where is the proof that the
38 "conservatives" have not allowed "full liberty to alter" the Book of 1785? (30,
39 32, 34, 36).—What is the "precious part of the liberty wherewith God has made us
40 free?"—What is it that "those in the Church" will neither "overlook" nor "leave
41 out?"—What changes are required in our Prayer-Book, which are "essential to its
42 truth, purity, and consistency?" (30, 32, 34–36) (:215.19–20 :240.26–27)—Finally,
43 What does he refer to when he says, "What has been done in England, may be at-
44 tempted here?" The only thing English that he does specify, is that "Bishop Gregg
45 will have nothing to do with this clause of our Principles; he cuts it out and throws it
46 away" (19, 27). We may *guess* that he did not mean this, but thought of the "article
47 in the *Recorder* of Oct. 29" (19, 2), which he approves; and therein the *Recorder*

refers to the *secession* of Bishop Gregg (2–5), and fearing that "what has been done in England may be done here," endorses the first resolution (6, 17). Thence we reach the *supposition* that the rejection of this resolution is the ground of this complaint by "L.," and this has already been examined (12–18).

(30). *Seventh.* The readers of the *Recorder*, without having the "Memoirs," might suppose from the above (19–21) that the "conservatives" had denied "full liberty to alter" not only the Prayer-Book of 1785, but also the Constitution and Canons, to make them agree with the Declaration of Principles, as in part quoted in italics by L. (19). On the contrary, this was done in 1873–4, under the leadership of the Rev. B. B. Leacock as Chairman of the sub-Committee on Revision of the Prayer-Book, and of the Rev. M. B. Smith as Chairman of the sub-Committee on Constitution and Canons (:137.8–24). And the "conservative" "author of the 'Memoirs' of the R. E. C.," having been a member of both Committees (:137.27–34), offered one resolution of thanks to one, and another to the other Chairman, accompanied by remarks as to his personal knowledge of the great labor devoted by each (:137.13–15), and these resolutions were unanimously passed by the General Council as recorded in the Journal of 1874, pages 12 and 29. And as to the general character of these changes, the following remarks were made in the "Memoirs" and approved by Bishop Cummins, viz: "This Call was presented exclusively to those 'who are or have been ministers or laymen in the P. E. C.' . . . . Consequently, all in authority having been members of the Old Evangelical Party in the P. E. C., and desiring to retain the familiar service and form of Church government (excepting those parts to which the Old Evangelicals had long objected), they were enabled to make the necessary changes on the most conservative principles, in place of producing a system that might have satisfied no one, if all who agreed with the Declaration of Principles had been invited to take part in the organization" (:111.1–10 :252.1–34 :277.7–15).

(31). On these subjects Bishop Cummins makes the following remarks in his sermon preached at the opening of the Third General Council (and one year after these changes had been made), as printed in the Appendix to the Journal of 1875, pages 18–19, viz.:

(32). "Already by the good hand of our God upon us, you have builded wisely and well. You have completed a work which has been left unfinished for three centuries. You have taken up the task which the Reformers and Martyrs of England were unable to complete by reason of cruel persecution, and have given to Christendom for the first time a thoroughly revised and purified Prayer-Book. You have met a want which has been felt by unnumbered hearts among the Churches of the Reformation, the want of a Service-Book retaining all that is venerable and precious as a legacy of the past, yet eliminated of all the errors which defile the brightness and purity of the simple Gospel. You present to the world such a Church, as under God, would have united the Reformers under Edward VI., and the Reformers of the Continent as one great family; a Church such as would have prevented the long and bitter strifes, feuds, and bloodshed among the Protestants of England; a Church which would have retained the two thousand Divines ejected on St. Bartholomew's, Day 1662, and thereby saved England from the divisions and conflicts of two hundred years; a Church holding to such an Episcopacy as Calvin and Knox would not have rejected, such as was the ideal of

the saintly Leighton, such as Evangelical men in the Church of our Fathers have ever claimed to be most in harmony with the Word of God, an *office* not an ORDER in the ministry, a human not a Divine arrangement, not essential to the being, but desirable for the well-being of a Church. See to it that your work be completed on the same scriptural pattern." (30).

(33). And on this basis, his last words were: "Tell them to go forward and do a grand work." And on this basis the Rev. Alexander R. Thompson, D.D., appointed in June, 1874, immediately after these changes (19), as the first Delegate from the old historic Reformed (Dutch) Church, the first Church which endorsed the Principles of the R. E. C. (:172—:173), in his address to the General Council as reported in the Journal of 1875, pp. 26–30, said: "When . . . . the leaflets fluttered out on the air, bearing your Declaration of Principles, our Church perceived that his [Bp. Cummins'] procedure had not been the isolated act of a single man, but the precursor of a grand movement, for which men had long been waiting, but waiting in vain" (p. 27). And Bp. Cummins in his answer (p. 31) said:

(34). "We firmly believe that this R. E. C. is such a Church as essentially the Edwardian Reformers would have bequeathed to us had they been permitted to complete their work. A Church claiming no Divine prescription for her Ecclesiastical Polity; an Episcopacy which abjures the pretension of being the Divinely appointed channel for the conveyance of the Holy Ghost in Ordination; a ministry renouncing the name and offices of a Sacerdotal Caste, a Liturgy thoroughly expurgated from all leaven of false teaching, yet holding fast all that was precious in the old."

(35). And on this basis the "conservatives," in the concluding language of "L." (21), "hold the 'Principles' of our Church too dear to allow them to be tampered with, even in an indirect manner, without sounding an alarm," and stand on the defensive (not against verbal *corrections* [29], but) against *changes of principles* to gratify personal idiosyncrasies; and agree with Bishop Cummins in his concluding remarks to Bishop Cheney, in his letter entitled "Following the Light," when he said of the Prayer-Book of 1874 (19, 30):

(36). "Retaining all that has made the Prayer-Book precious to devout souls for three centuries, and rejecting all that has been a burden to the consciences of evangelical men during all that period, it presents in the 'clearest, plainest, and most majestic manner' the truth, the whole truth, and nothing but the truth, as it is in Jesus."

(37). *Finally*, the "conservatives" deny the moral right of any majority *in this Church* (:215.40—:216.16 :272.35—:273.2) to deprive them of the liberty of conscience and the right of private opinion (within the limits of the Apostles' Creed and the XXXIX Articles (:341.1–14) which they enjoyed in "The old paths of their fathers" (:110.15–16), as guaranteed by the Declaration of Principles, which lays down as standards, "The Creed commonly called the Apostles' Creed," and "The doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion" (:122.37–42), respecting which Creed a Bishop in the old Church says there may be fifty different *opinions*, and denies the right of any one to force his opinions on another (:340.20–34), while as to the Articles, some interpret them as Calvinistic, some as Arminian, some as neither, but all acknowledge to be Evangelical (:215.28–29 :341.1–29).

(38). Therefore, on this basis, established by the Declaration of Principles (:122–:123)—"In essentials unity, in non-essentials liberty, and in all things charity"—

Dec. 17, 1879. *Let us have peace.* B. AYCRIGG.

CONSERVATISM—*Continued.* 1

(1). *The Episcopal Recorder* of Nov. 5, 1879, gave to the public the above remarks 2
on the "Memoirs" by "L." (:352.16—:353.3), in which they are erroneously referred 3
to (:353.22-38). On Nov. 19, in self-defence, the answer was, in the same paper, 4
given to the public substantially as recorded (:352.16—:356.35). The publicity of 5
this and subsequent discussions, make it important that the early records of the R. 6
E. C. should be made public—especially the first 251 pages (:252.1-50)—since very 7
few, excepting the members of the General Council, have ever seen these "Me- 8
moirs" (:258.5-26). A public edition will be issued as soon as the index shall be 9
prepared. 10

(2). On Dec. 17, 1879, 325 copies of pages 312-356 were mailed for the informa- 11
tion of the members of the General Council. This is supposed to include all the 12
anonymous writers in these discussions. After these copies had been privately 13
distributed, 14

(3). *The Recorder* of Dec. 24th, contained a paper by "Sparrow," headed: "The 15
Episcopate in the R. E. C.—Let us understand it." This was criticised by Ay- 16
crigg in: 17

(4). *The Appeal* of Jan. 15, 1880, with this quotation from Sparrow: "It has 18
always been a matter of wonder with him why the originators of our Church 19
should have shown so great anxiety to secure the 'time [true ?] succession.' 20
Bp. Gregg was caught in the snare which the founders of our Church unwittingly and 21
unintentionally laid for him. . . . . Better review our steps and go back to first 22
principles, and we know of no wiser way of doing this than to adopt Dr. Leacock's 23
resolution in the shape of a canon" [:349.2-6]. 24

(5). Then, Aycrigg holding the Declaration of Principles to be a "compact," con- 25
tinued: "It is this *compact* which binds every member for all time, as long as he 26
remains a member of *this Church*. Had the last General Council adopted this reso- 27
lution of Dr. Leacock, it would have broken this compact in this respect, and have 28
thus destroyed all confidence in the stability of the R. E. C. in other respects [:341. 29
1-14], and would have produced a mongrel episcopacy which would have been 30
neither "ancient" nor "desirable" [:122.44]—too little to satisfy the requirements 31
of the compact, and too much to satisfy those who object to episcopacy in any form 32
[:351.44—:352.14]. And this is only one of a long series of efforts in the *Recorder* 33
(including editorials) to force this resolution on the R. E. C., which are now causing 34
much anxiety in England. . . . . And although the General Council has refused to 35
adopt this resolution, and a large number of other resolutions to produce illegitimate 36
changes to gratify personal idiosyncrasies [:342.11-20], the persistent efforts in the 37
Council and in the *Recorder* to effect these changes has created a *fear* that the Gen- 38
eral Council may at last consent to disregard the compact upon which the R. E. C. 39
was founded, and this *fear* has given to Bp. Gregg all his power in heading a sep- 40
aration, notwithstanding his dishonorable mode of producing this result [:312-346], 41
until one of his adherents writes: "It is no longer an individual matter; the man 42
is being fused with the mass," etc. [:343.38-39]. 43

(6). *The Recorder* of Jan. 28 copied this last paper (4, 5) from the *Appeal* of Jan. 44
15, and in connection therewith the Editor said: "Nothing shall ever divert or 45
deter us from the effort to bring our Church, in its doctrine, discipline, and worship, 46
in perfect accordance with the Scriptures" (24). 47

1 (7). The same *Recorder* of Jan. 28, has a "Review of Col. Aycrigg's article in the
2 *Appeal*" (4, 5) by Sparrow, in which Sparrow says of Aycrigg: "So far as he looms
3 up among us as a recorder of simple facts, he is worthy of all credit and commenda-
4 tion; but when he seems inclined, unwittingly, of course, to impose his will or his
5 opinions on the R. E. C. as 'law' and 'compact,' and that, too, 'for all time,' so long
6 as one remains in 'this Church,' then our instincts of liberty rebel, and we feel con-
7 strained to dissent" [9, 21].
8 (8). "Let us see how this is: Col. Aycrigg says that we wrote in the *Recorder*
9 'a long paper condemning the Episcopate in the R. E. C.' But it so happens that
10 we did nothing of the kind [?]. We did not, do not, and cannot repudiate one single
11 proposition in our Declaration of Principles. We regard it as an impregnable
12 tower of defense against all the powers of papal and semi-papal ignorance and
13 superstition. We would not add one word to it, or take one from it."
14 (9). This (7, 8) was not answered. I agree with all these *principles*. But in the
15 first quotation (7) he misunderstands my position (19, 20). The second quotation (8)
16 does not appear to agree with his own subsequent remarks (21, 31). The quotation
17 (4) shows that he did "condemn the Episcopate in the R. E. C."
18 (10). *The Recorder* of Dec. 31, 1879, has an editorial headed, "Custom overruling
19 reason." This is criticised by Aycrigg in:
20 (11). *The Appeal* of Feb. 15, 1880. Thus: "Under this head the *Recorder* of Dec.
21 31, 1879, has these editorial remarks:
22 (12). *First.* "By the organization of the R. E. C. the Prayer-Book was revised.
23 Further study has convinced us that some things are yet required in order to remove
24 some germs of error from our system. These have been specified, argued, demon-
25 strated to be necessary in order to obtain liturgical perfection" [:352.16—:356.35].
26 (13). *Second.* "We began to revise, alter, amend, harmonize the Prayer-Book of
27 1875 [1785]. We began on this basis, therefore we must keep pecking away at that
28 book of 1874. We cannot discover any more weighty argument or reply than this.
29 It is called by the worldly name of conservatism, and it does keep on twanging the
30 old strings of the tuneless lute, tolling and banging, swinging and wrangling the
31 old bells of custom, precedent, usage, and adage" [29].
32 (14). *Third.* "Let not our Church be like a locomotive on a turn-table, going
33 round and round on the pivot of 1785 or of 1874, but get on the rails of integrity
34 and consistency, and go ahead."
35 (15). Now, I submit that this heading and the remarks quoted [10–14] have abuse
36 in the place of argument—contradict each other—and reverse the facts.
37 (16). The "*worldly* name of conservatism" was applied by Bp. Cummins to
38 himself and those who agreed with him [:276.11—:277.15] in his desire to "let well
39 enough alone" [:214–215 :271.21–25], and to "go forward and do a grand work"
40 with the Revision of 1874, which in his opinion contained "the truth, the whole
41 truth, and nothing but the truth, as it is in Jesus" [:355.28—:356.35].
42 (17). In like manner, the last General Council refused to allow the R. E. C. to be put
43 in the condition of "a locomotive on a turn-table." In a letter to the *Recorder* of
44 Nov. 5, 1879, "L" states that "there were some forty-one (41) changes proposed"
45 [:352.28]. These were all swept aside; except one correction of a verbal error by
46 unanimous consent, and one change in the Service referred to the next Council
47 [:342.11–20].

(18). Hence, the "conservatives" do not "keep pecking away" at anything. But if this and the other abusive expressions above quoted can, with propriety, be applied to any one, they must be to the writer of this editorial, and of other editorials [:348.11–47 :351.35–47], and to "L" [:352.16—:356.35], and to "Sparrow," who together have presented in the *Recorder* a long series of articles in opposition to the *compact* under which the R. E. C. was established, and in opposition to the *official action of the General Council.*—"B. Aycrigg." [:352.46].

(19). The *Recorder*, of Feb. 18th, contains a paper by Aycrigg on "The Episcopate in the R. E. C.," in which he recites, that the *Recorder* of Jan. 28 (6), copies Aycrigg's paper from the *Appeal* of Jan. 15 (4, 5), with the editorial remark quoted above (6, 24). Then quotes the words of Sparrow respecting Aycrigg (7), and says: "This misapprehension on the part of 'Sparrow' indicates that he has never seen the circular of March 20, 1876, as recorded in the Memoirs (pp. 215, 216)."

(20). [Then copied out the following for those who had not the Memoirs, viz. (:215.43—:216.16 :272.35–45 :356.36–47), Dated] "Gainesville, Fla., Feb. 9, 1880—B. Aycrigg" (9).

(21). The *Recorder* of March 10, 1880, has a paper by "Sparrow," in which he begins: "The Declaration of Principles not 'a compact binding in all time,'" etc. (8, 31). He then quotes his own remark as above quoted (7), and among other remarks respecting Aycrigg, says: "We had learned to look upon his oft-repeated *dictum* that 'the Declaration of Principles is to be regarded as a compact binding in all time, etc.,' as something peculiar to himself, a crotchet of his own, a bantling, if he will pardon us, trotted out on various occasions, even in our General Councils (:342.31–33], to make the nervous tremble, and to obstruct free speech and free legislation; such as many intelligent and far-seeing Reformers believed to be necessary to perfect the work so happily begun by the 'founders' of our Church [12, 16]. That this notion of a 'compact' has been used for the purpose of obstruction is evident from the whole tenor of the Memoirs [:252.1–50], from articles in the religious press over the signature 'B. Aycrigg' [:353.20–21], and more recently by his exultation at the defeat of the 'forty-one changes' proposed at the last meeting of the General Council" (17).

(22). "So far as we have been able to discover, from all that we have read with regard to the organization of the R. E. C., we do not find that Col. Aycrigg's notion, as to 'a compact binding in all time, etc.,' is thoroughly endorsed by any one of the 'founders' of the Church" [39, 40].—[Then follow passages which are quoted below (33–37)]. [:367–:373].

(23). *In the same Recorder* of March 10, 1880, Aycrigg, under the head "Issue as to fundamentals in the R. E. C.," says: "This issue has at last been reached, between the 'conservatives' (who maintain the positive obligation to adhere to the 'compact' as to fundamentals, and desire to 'let well enough alone,' as to matters of expediency [:276.11—:277.32], on the one part, and on the other part, those who agree with the *Episcopal Recorder* in opposition to the former. And all previous discussions between these parties have been on questions of detail which are all subordinate to the present issue as to fundamentals. Thus:

(24). "On Jan. 28, 1880, the editor of the *Episcopal Recorder* said: 'Nothing shall divert or deter us from the effort to bring our Church, in its doctrine, discipline, and worship, in perfect accordance with the Scriptures' [6, 19].

1 (25). "On Feb. 18, I quoted this remark, and asked: 'Does this signify "in per-
2 fect accordance" with the personal views of the writer, without regard to the Call
3 to organize, which was a *compact* which was *signed* by all who took part in the
4 organization of the R. E. C., and was confirmed at the organization by the Declar-
5 ation of Principles, which was declared unanimously to be "the basis of the organi-
6 zation of the R. E. C." (Journal of 1873, p. 7), and was ordered to be "printed
7 in every edition of the Prayer Book, and in all the documents of this General
8 Council"'? (Journal of 1874, p. 29).

9 (26). "On Feb. 18, the editor answers under the head 'JUST SO:' 'We meant
10 the determination to be expressive of all it says, and all that it implies or can be
11 made to imply. We do not shrink from any logical deduction and consequence.
12 The words 'in perfect accordance' do signify the personal, special, particular, dis-
13 tinctive, peculiar, idiosyncratic views of the writer, without respect to the views of
14 any other individual or association of uninspired men and brethren. No formula
15 or statement of doctrine on any subject made by man is infallible, and no such ag-
16 glomeration of views of few or of many, is the standard of one's faith and practice.
17 . . . . We have the right, and it is duty to hew away at the compacts and confeder-
18 acies of men, just as the ancient prophets did, and not to say a confederacy to every-
19 thing which other people shout a confederacy" [27, 29 :311.39–40]. [Aycrigg con-
20 tinued].

21 (27). "Now: I admit all this, if applied as a general rule to all who are not mem-
22 bers of the R. E. C. But, if it signify (as I understand it) that a person holding views
23 in opposition to the 'compact' (which at the organization was declared to be the
24 'basis of the organization of the R. E. C.'), has the moral right to remain a mem-
25 ber and still 'hew away at the compact' in the columns of the *Recorder* or in the
26 General Council—then I dissent, and hold that such action would be faithless,
27 factious, revolutionary, anarchical, distracting, and destructive to the very exist-
28 ence of any organization, although it be nothing but a village debating society;
29 and in a religious organization, would involve the sin of *schism* as defined by Apos-
30 tolic authority; and if by a clergyman *in this Church*, would involve the breach of
31 his *written vow*, to conform to the doctrine, discipline, and worship of the R. E. C.
32 so long as he shall remain a minister in the same; while, by canon law, he can at
33 any time release himself from the obligation of his vow by resigning his member-
34 ship; when he would immediately resume his moral and canonical right to 'hew
35 away at the compact.'"—"Gainesville, Fla., March 1, 1880—B. Aycrigg" (26, 29, 39).

36 (28). *In this same Recorder* of March 10, 1880 (21, 23), the Editor says: "In
37 regard to any argument which Col. Aycrigg has presented respecting the idea of
38 the sacredness and inviolability of human religious compacts, constitutions, and
39 principles, we are content to adopt 'Sparrows'' views as a sufficient reply" (21, 22).
40 The remainder of this long editorial is to the same effect, and shows that the issue
41 has been positively reached, in which one denies what the other affirms.

42 (29). But the *tone* seems to indicate a *personal feeling*, such as I do not suppose
43 existed between Paul and Barnabas, when "the contention was so sharp between
44 them that they departed asunder, one from the other" (Acts 15:39), and I suppose
45 that each of the Apostles expressed his *opinion*, in opposition to the *opinion* of the
46 other, as positively as has been done by both sides in the present case (26, 27), but
47 at the same time said nothing intended to be *personally* offensive (13).

The issue as to the Compact. 1

(30). Under this head, in the *Episcopal Recorder* of March 17, 1880, Aycrigg says: 2
"The affirmative is given in my communication to the *Recorder* of March 10 [23- 3
27], which maintains that every member of the R. E. C. is bound by the *principles* 4
contained in the 'Call to Organize,' which was a *compact*, which was *signed* by all 5
who took part in the organization of the R. E. C., and was confirmed at the organi- 6
zation by the Declaration of Principles, which was declared unanimously to be 'the 7
basis of the organization of the R. E. C.' (Journal of 1873, p. 7), and was ordered 8
to be 'printed in every edition of the Prayer-Book, and in all the documents of 9
this General Council'" (Journal of 1874, p. 29). 10

(31). The negative is given by "Sparrow" in the same *Recorder*, at the beginning 11
of his communication, thus: "*The Declaration of Principles not a compact binding* 12
in all time." And in the same *Recorder* the editor says substantially the same [21, 13
22, 28]. 14

(32). Hence we have the two sides distinctly stated, and the question must be 15
decided by others. But there are a few points which require notice. 16

(33). Sparrow says: "Col. Aycrigg refers to 'certain documentary evidence' to 17
sustain his position. This evidence, as we understand it, has never been given." 18
This evidence is given above [30, 39, 40, :368.13–:369.26]. 19

(34). Again: "If Bishop Cummins and his noble compeers held to the notion of 20
a 'compact' as defined by Col. Aycrigg, then we do not hesitate to say that on this 21
point they were in error." Suppose "they were in error," this does not prove that 22
there was no compact. 23

(35). Again: "The 'founders' of the R. E. C. had no moral right to impose such 24
a compact, even if they had been so disposed." This is a remarkable assertion, 25
but does not prove that they did not "impose such a compact." 26

(36). Again: "The proposition that four or five men, or even four or five thou- 27
sand, should claim the moral right to impose their will or their opinion unalterably 28
upon their successors or upon posterity 'for all time to come,' when said parties are 29
not in a condition to consent, seems to carry absurdity on the very face of it." Cer- 30
tainly! And does Sparrow intend to misrepresent the *facts* [:354.20–30] by mak- 31
ing it appear that I made such an absurd proposition? [37]. And this, again, does 32
not prove that there was no compact. 33

(37). Finally: He speaks of "Judge or Lawyer." Now: If the affirmative be 34
right, and the negative prevail, I suppose that every Trustee of the Sustentation 35
Fund [including myself] and every officer who has control of parish property, is 36
liable before the civil courts, personally and financially, for misappropriation of 37
trust funds, if in opposition to the compact laid down in the Call to Organize and 38
Declaration of Principles, as they stand recorded in official documents, without 39
regard to any mental reservation or private opinion on the part of any individual 40
[Bp. Cummins, Aycrigg, "Sparrow," "L.," or the "Editor"], or of any majority 41
of the General Council [39]. But:— 42

(38). If the negative be right, and the R. E. C. have no fixed principles, then the 43
large sums of money which have been contributed by those who depended on the 44
affirmative, will be subject to the control of a fluctuating majority, which may make 45
such changes as to drive out those who furnished this money, while clergymen 46
with the same views will be in a much worse condition [40; :341.1–24]. There- 47

1 fore, "Let well enough alone [:214–215].—Eastman, Dodge Co., Ga. March 19,
2 1880. B. Aycrigg."
3 (39). *The Recorder* of March 24, 1880, contains "Replies to Sparrow" by "H.
4 B. T.," which signature (as he informs me) signifies Herbert B. Turner, who was
5 the Secretary of the Convention under the Call to Organize and of the first and
6 subsequent General Councils (:9.39 :13.23), and consequently a good *witness of*
7 *the intention* of the Convention which declared the Declaration of Principles to be
8 the "basis of the organization of the R.E.C." (Journal of 1873, p. 7, :136.22–25). He
9 says: "I will endeavour to answer two questions, which are in fact only one. '1st.
10 Why the declaration of principles must be maintained. 2d. Why it cannot be
11 changed in any matter of substance.' And the reason to my mind is simply be-
12 cause it is the fundamental faith of the Church, the distinctive principles upon
13 which it is built, the one compact that holds all together, and by agreeing to which
14 we become Reformed Episcopalians. We have some faith, settled and fixed, no
15 vote of a Council or of any number of Councils can change the declaration that
16 this Church believes in the Holy Scriptures and in the Apostles' Creed, nor can it
17 declare that a minister is a priest, the table an altar, or the sacrament a sacrifice.
18 Nor can Episcopacy be rejected. All these are our fundamental declaration. The
19 physical power exists to abolish all these and everything else to which subscription
20 was made when uniting with the Church [27]. But the moral power does not
21 exist. These things cannot be changed 'against the will of the humblest member
22 of the Church.' Such a change would make the Church something else from that
23 which Bishop Cummins founded" [37; :343.8–30].
24 (40). "I will, I hope, be understood as expressing simply my own views of what
25 can or cannot be done. I have no wish to speak 'Ex-Cathedra.' But if we have
26 no bond of Union whatever, if it is within the power (to imagine an extreme case)
27 for those who have no sympathy with our principles, to unite with us, to obtain
28 numerical control, and to abolish the fundamentals of the faith, it seems high time
29 that our position become fully understood to ourselves and others" [38, :341.1–24].
30
31 *The last four General Councils.*
32 (41). The proceedings of the Councils of 1876 and 1877 were in accordance with
33 the compact as shown above (:262.3–8—:276.10—:279.6 : 292.24—:294.36).
34 (42). The "conservatism" in the Council of 1876 (:278.23–33), continued to act
35 in 1877 and 1878.
36 (43). The "conservatism" of the Council of 1879 is especially objected to (:352.
37 46—:353.2). The resolution of 1876 (:278.29–63) having been allowed to operate
38 during 1877 and 1878, threw upon the Council of 1879 all the proposed changes, so
39 that: "during these three years, some forty-one (41) changes were proposed"
40 (:341.32—:342.3.11–20 :352.25–28). Of these the Council did not accept a single
41 proposition which conflicted with the compact, and only one by unanimous consent,
42 to correct a verbal error (:342.18–20), and one addition to the service was referred
43 to the next Council for confirmation (which it may not receive) (:342.11–18). But
44 this addition would not conflict with the compact, which refers only to *principles*
45 (:122.35—:123.15), although on the score of *expediency* it has been objected to by Bp.
46 Cummins and myself, and to *me*, would be excessively offensive (:271.26—:272.23
47 : 278.6–18).

"To all whom it may concern:—

"At the meeting of the General Committee of the REFORMED EPISCOPAL CHURCH, held in the city of New York, May 19, 1880, the following Preamble and Resolutions were passed; to wit—

"*Whereas*, Bishop Gregg applied for letters-dimissory, and said application was refused by the then Presiding Bishop; and

"*Whereas*, the last General Council approved such refusal; and

"*Whereas*, such General Council asked Bishop Gregg, with all our brethren in Great Britain, to meet in General Synod and adjust their differences; and

"*Whereas*, such request has not been complied with; and

"*Whereas*, Bishop Gregg has practically withdrawn from our communion and established an independent Church, with an altered Declaration of Principles, and which does not recognize the authority of this Church, and has thus accomplished a virtual secession from our Communion; therefore

"*Resolved*, that this General Committee advise and request the Presiding Bishop and the Secretary of the General Council to erase Bishop Gregg's name from the roll of the clergy of this Church.

"*Resolved*, that a copy of this resolution be transmitted to Bishop Gregg, and to the presiding Bishop of our Church in Great Britain.

"The above Preamble and Resolutions are a True Copy from the Minutes of the General Committee.

"Attest: CHAS. D. KELLOGG,
Secretary.

"*And now* in view of the facts recited in the above Preamble, and after the fullest consideration, I am clear in the conviction that it is my solemn duty to comply with the 'advice and request' expressed in the first of the above Resolutions.

"*Be it known*, therefore, that on this the (27th) twenty-seventh day of May, 1880, I have erased the name of Bishop T. Huband Gregg, D.D. and M.D., from the roll of the clergy of the Reformed Episcopal Church. And accordingly I have directed the Secretary of the General Council of the Reformed Episcopal Church to erase the said name from the roll of the Clergy in his possession.

"WM. R. NICHOLSON,
"*Presiding Bishop*
of the
"*Reformed Episcopal Church.*

"PHILADELPHIA
May 27th, 1880.'

NOTE.—See above (:312.1—:331.8 :334.22—:335.7 :337.20—:338.27 :344.39—:346.47).

FIRST SYNOD OF THE REFORMED EPISCOPAL CHURCH IN THE DOMINION OF CANADA.

(*From the Montreal Herald of May* 27-8, 1880.)

FIRST DAY, *May 26th.*

Pursuant to a call issued by the presiding Bishop of the above Church, and in conformity with a resolution adopted at a Convention of the clergy and delegates from the Reformed Episcopal churches, held in the city of Ottawa on the 10th of August, 1879, appointing a like Convention to be held in the city of Montreal, on the 26th of May, 1880. A meeting was held yesterday morning (May 23th) in the Alexandra Rooms, St. Catherine street. There were present—Revs. M. T. McCormick, Barrie, Ont.; Geo. Howell, Chatham, N. B.; J. B. Fitzpatrick, Hamilton, Ont.; J. E. Brown, Moncton, N. S.; Ed. Wilson, D.D., Montreal; George W. Huntington, Ottawa; B. Musgrove, St. John, N. B.; C. E. Watson, St. Thomas, Ont.; Thos. Evans, Sussex, N. B.; R. A. Bilkey, Toronto. Lay Delegates—Messrs. H. H. Strathy, Barrie; Hon. E. R. Oakes, G. A. Viets, Digby, N. S.; Dr.

Chittenden and G. J. Williams, Hamilton; E. Taylor, Moncton; J. H. Isaacson, W. P. Johnson, Geo. Chapman (*alternate*), Montreal; Geo. May, E. Botterell, Jr., Ottawa; Hy. Jack, T. Clark, St. John, N. B.; Judge D. J. Hughes, Geo. Horne St. Thomas, Ont.; Edwin Crawford, Sussex; J. Mathews, D. Keen, Toronto.

The Rev. J. Eastburn Brown, as temporary Chairman, called the meeting to order.

After prayer by the Rev. Edward Wilson, D.D., the Rev. M. T. McCormick was elected temporary Secretary.

On motion of Judge Hughes, Messrs. J. H. Isaacson, Henry Jack, and the Rev. Geo. Howell, were appointed a Committee on Credentials, and made the following report, which was that the clerical and lay delegates present were all duly authorized to take part in all proceedings of this Convention.

On motion of Rev. Dr. Wilson, Judge Hughes was elected Chairman of the Convention.

The report on the Constitution and Declaration of the Reformed Episcopal Church was then read by Rev. J. Eastburn Brown, as chairman of the Committee which drew them up.

The Committee reported as follows:

1. That a Synod be now formed for the Reformed Episcopal Church in Canada.

2. That the following declaration be signed by the clergy and delegates here assembled:

DECLARATION.

ARTICLE I.—This Synod shall be known as the First Synod in the Dominion of Canada of the Reformed Episcopal Church.

ART. II.—This Synod is formed in accordance with the Constitution, and is subject to the legislation and supreme control of the General Council of the Reformed Episcopal Church, as provided by Article V. of the Constitution of the said Church.

ART. III.—This Synod holds as fundamental and declares its adhesion to the "Declaration of Principles" of the Reformed Episcopal Church, adopted in General Council, at the city of New York, on the second day of December, A.D. 1873. [:367—:373].

ART. IV.—This Synod declares its adhesion to the letter and spirit of the Preamble and Resolutions passed at the fourth General Council of the Reformed Episcopal Church, held within Emmanuel Church, in the city of Ottawa, in the month of July, 1876, as set forth on page 16 of the printed journal of the proceedings of the said General Council, and passed unanimously by a rising vote, as seen on page 32 of the same journal. [:262.40-41 :263.17—:264.36].

CONSTITUTION.

ARTICLE I.—This Synod shall be composed of congregations now connected with the Synod, and of such other congregations as may hereafter be admitted.

ART. II.—This Synod shall be composed of all Ministers in charge of Churches belonging to this Synod, and of two lay delegates from each organized congregation of the same, and one additional delegate for every fifty communicants connected with such congregation.

One lay delegate from each unorganized congregation may be received by vote of the Synod, but without the privilege of voting.

Before Ministers shall be entitled to seats in the Synod they must have presented to the Bishop and Standing Committee of the Synod proper testimonials from their last Synodical or Jurisdictional connection.

After the first session of the Synod all representatives shall be communicants, and shall be chosen by their respective congregations.

ART. III.—Any Minister not in charge of a congregation and desirous of connecting himself with this Synod, shall signify the same in writing to the Bishop or to the Secretary thereof, and by a majority vote of the Synod, provided he has furnished proper testimonials from his last Synodical or Jurisdictional connection to the Bishop and Standing Committee, he may be admitted a member of the Synod, and be entitled to a seat therein as Clerical member.

ART. IV.—The Officers of this Synod shall consist of a President, Vice-President, a Secretary, and a Treasurer.

They shall perform the usual duties appertaining to such offices, and shall continue in office one year, or until their successors are elected. The Bishop of the Synod or of the Jurisdiction shall be ex-officio President, unless the Synod shall for any cause determine to elect a President, when a ballot shall be had, and any member of the Synod may be elected by a majority of both orders present at any session of the Synod.

ART. V.—The following Committees shall be elected annually, viz: (*a*). A Standing Committee, consisting of two Presbyters and three Laymen, four of whom shall form a quorum, who shall be a Council of advice to the Bishop of the Synod, and have such powers and perform such duties as generally pertain to Standing Committees under Episcopal organizations, or as may be committed or assigned to them by the Synod. (*b*). A Committee on Finance, consisting of two Presbyters and three Laymen, who shall constitute a Board of Trustees, for the care and disbursement of Special funds belonging to this Synod.

ART. VI.—There shall be an annual meeting of the Synod. Other meetings thereof may be held upon its own adjournment, or upon the call of the President or of the Standing Committee.

ART. VII.—A Bishop of the Synod shall be nominated at any regular meeting thereof, or at a special meeting called for that purpose.

ART. VIII.—A vote shall be taken by orders when called for by three members of the Synod.

ART. IX.—Three Ministers and six Lay delegates, representing not less than three Congregations, and entitled to seats in the Synod at any time duly assembled, shall constitute a quorum for the transaction of business; except that a smaller number may adjourn from time to time.

ART. X.—The rules of order of this Synod shall be the same as those of the General Council until otherwise ordered.

ART. XI.—This Constitution can be altered or amended at any regular meeting, after due notice thereof, by unanimous consent, or by a two-third vote of those present at two successive meetings.

Rev. J. B. Fitzpatrick, seconded by Mr. Jack, moved the adoption of the report. Carried.

Rev. J. B. Fitzpatrick moved, seconded by Rev. Thos. Evans, That Judge Hughes be the President of the Synod during this sitting. Carried.

Rev. J. B. Fitzpatrick moved, seconded by Rev. Mr. Watson, That Mr. G. J. Williams be the Secretary of the Synod during this sitting. Carried.

Rev. Dr. Wilson moved, seconded by Rev. Mr. Watson, That the Rev. T. McCormick and R. A. Bilkey, and Messrs. Geo. May, Hy. Jack, and H. J. Williams be the Standing Committee. Carried.

Moved by Mr. Horne, seconded by Rev. A. Bilkey, That this Synod declares itself under the jurisdiction of the presiding Bishop pending the election and consecration of a Bishop for this year. Carried.

On motion, the meeting was adjourned until 9 A.M. of May 27th.

SECOND DAY, *May 27th.*

The members of the Synod were called to order at 9.30 o'clock by the Chairman, Judge Hughes.

It was moved by Rev. A. Bilkey, seconded by Rev. J. B. Fitzpatrick, That we do now sign the record of the formation of this Synod.

Rev. A. Bilkey moved, seconded by Mr. Geo. May, That this meeting do now nominate and present to the presiding Bishop and General Council to the R. E. C., the Rev. Edward Wilson, D.D., for election as Bishop of this Synod, in the Dominion of Canada.

It was moved in amendment by Mr Strathy, seconded by Rev, Mr. McCormick, That no Bishop be nominated at present, but that the matter be postponed until the next meeting of this Synod.

The amendment was lost, and the original motion carried—*nem con.*

A Committee was named to wait on Dr. Wilson, and to convey to him the fact of the passing of the resolution.

The Synod adjourned until 2 o'clock P.M.

AFTERNOON SESSION.

At that hour the Synod reassembled, Judges Hughes taking the Chair.

Dr. Wilson being present, he was informed from the Chair, as had already been communicated to him by the Committee, the fact of the passing of the resolution nominating him to the Bishopric.

Rev. Dr. Wilson suitably acknowledged the honor conferred upon him.

Rev. Mr. Huntington moved, seconded by Mr. Geo. May, That this Synod respectfully requests the Presiding Bishop and General Council to take into consideration, at as early a date as possible, the nomination, and, if agreeable, to elect the Rev. Dr. Edward Wilson, D.D., as Bishop of this Synod, and that a copy of this resolution be forwarded by the Secretary with the petition. Carried. [:346.20].

Moved by Rev. J. E Brown, seconded by Mr. E. Taylor, That a Committee be appointed to nominate officers named in the Articles IV. and V. of the Constitution. Carried.

Moved by Rev. Dr. Wilson, seconded by Mr. George Horne, That Rev. Mr. Brown, Rev. Mr. Watson, and Mr. Keene, be a Nominating Committee. Carried.

The Committee, after a short consultation, reported as follows: President, Rev. Dr. Wilson; Vice-President, Judge Hughes; Secretary, G. J. Williams; Treasurer, Henry Jack.

Committee on Finance—Rev. Mr. Watson, Rev. Mr. Howell, Messrs. Geo. Horne, Botterell, and Hon. Mr. Oakes.

Standing Committee—Revs. R. A. Bilkey, J. B. Fitzpatrick, Messrs. May, Jack, and Williams.

Moved by Mr. May, seconded by the Rev. J. B. Fitzpatrick, That when this Synod adjourns the next meeting be held at the city of Ottawa. Carried.

Moved by the Rev. Mr. Bilkey, seconded by Mr. Geo. May, That the next meeting of the Synod be held on the third Friday in May next. Carried.

Moved by Mr. Geo. Horne, seconded by Rev. G. Howell, Whereas, It seems desirable, with a view to prevent a recurrence of the perplexities, divisions of opinion, and heart-burnings of the past, that this Synod should mark its desire for a unanimity in the apparel worn by the Bishop and Clergy in their ministrations; Be it, therefore, Resolved, That the Bishop and Clergy of this Synod be requested, in their public and official ministrations, to wear the black gown only.

The minutes of the proceedings of the day were then read, and after the blessing from the Bishop, the first Synod of the Reformed Episcopal Church closed.

NOTE.—See indexes for references to these persons and places. Also :262.40-41 :263.17—:264.36

MEMOIRS OF THE REFORMED EPISCOPAL CHURCH.

CHAPTER XXVII.

FIXED PRINCIPLES OF THE REFORMED EPISCOPAL CHURCH.

The Principles of the Reformed Episcopal Church, as laid down in the Call to organize, and in the Declaration of Principles, are fixed and unalterable.

This was the opinion of Bishop Cummins. It is the opinion of the Rev. Marshall 1
B. Smith, and of the Rev. Mason Gallagher, and of Herbert B. Turner, Esq., and 2
of myself; and the General Council since the death of Bp. Cummins, in its sessions 3
of 1876, 1877, 1878, and 1879, has in no single case adopted any resolution which 4
contravened this fundamental organic law. 5

On the contrary, the editor of the *Episcopal Recorder*, and his anonymous corre- 6
spondents who agree with him, are dissatisfied with this "conservatism," and after 7
much public discussion of subordinate points, finally denied the obligation of this 8
organic law, in the *Recorder* of March 10, 1880, when the editor and "Sparrow," 9
positively denied that the R. E. C. is bound by any "compact," and Sparrow said: 10
"So far as we have read with regard to the organization of the R. E. C., we do not 11
find that Col. Aycrigg's notion as to 'a compact binding in all time,' &c., is 12
thoroughly endorsed by any one of the 'founders' of the Church." [:359.32–35]. 13

Now: The opinion of Bp. Cummins, that the R. E. C. will be bound "for all 14
time," by this organic law, is abundantly proved in the Memoirs, and especially 15
by his letter of April 15, 1876 (:215.43—:216.7 :272.35—:273.2 :252.1–34). 16

Also: These principles were first laid down in the Call to organize, with the 17
condition, that none but Episcopalians, who would bind themselves to adhere to 18
those principles, by signing the Call as a compact, should be allowed to join in the 19
organization. The only survivors who have personal knowledge of all the facts 20
connected with that Call, are the Rev. Marshall B. Smith, the Rev. Mason Galla- 21
gher, and myself. 22

Consequently, by letters dated "Eastman, Dodge Co., Ga, March 30, 1880," I 23
enquired of the Rev. Marshall B. Smith, and of the Rev. Mason Gallagher, whether 24
they did or did not agree with me, that: "The *Principles* of the R. E. C. as laid 25
down in the Call to organize and in the Declaration of Principles, are fixed and 26
unalterable." To this question, Mr. Smith answered: "I fully agree," in his 27
letter dated "Passaic, N. J., April 8, 1880." And in the same words, Mr. Galla- 28
gher answered, "I fully agree," in his letter dated "526 W. Adams St., Chicago, 29
Ill., April 8, 1880." 30

Also: Herbert B. Turner, Esq., was the Secretary of the Convention, which gave 31
a legal existence to the R. E. C., and was personally familiar with the arrangements, 32
which immediately followed the issuing of the Call, and knew what was *intended* to 33
be done at that Convention before it assembled (:136.11–19), and is a lawyer, whose 34
especial business is the interpretation of contracts or "compacts." To him I put the 35
same question, as to Messrs. Smith and Gallagher, by letter dated "Passaic, N. J., 36

1 May 12, 1880," and by letter dated "20 Nassau St., N. Y., May 17, 1880," he an-
2 swered: "Most assuredly the Principles of the Reformed Episcopal Church as laid
3 down in the Call to organize, and in the Declaration of Principles, are fixed and
4 unalterable."

5 Hence, we have the opinions of the four who first laid down the Principles of the
6 R. E. C., and of the Secretary (as also of the President) of the Convention, which
7 established the same principles in the "Declaration of Principles" as the "basis of
8 the organization of the R. E. C." (Journal of 1873, p. 7)—all in opposition to the
9 opinion of the editor of the *Recorder*, who abstained from entering the R. E. C. until
10 long after its organization,—and in opposition to the opinion of his unknown corre-
11 spondent, who writes as if he has no more personal knowledge of the subject than
12 has the editor. [:191.16–20].

13 But—"*obsta principiis*" (resist beginnings)—This issue itself, may at some future
14 day involve the very existence of the R. E. C., and this must be decided by the
15 strict, legal interpretation of official documents, to prove that the R. E. C. has "fixed
16 and invariable principles," and what they *are*—and not by mere opinion unsupported
17 by facts, nor yet by theological and metaphysical arguments, to prove what those
18 principles *ought to be*. And these documents are given on pages 5 to 8 of the Jour-
19 nal of 1873, as follows:

20 This Journal of 1873, after stating preliminaries, continues in the words of Bishop
21 Cummins, thus: "You are assembled here to-day in response to the Circular Let-
22 ter which I will now read:" [Then follows the Call to organize as copied into the
23 Memoirs (:110). Then]

24 "Bishop Cummins then nominated Col. Benjamin Aycrigg, of New Jersey, as
25 Temporary President; and Mr. William S. Doughty nominated Herbert B. Turner,
26 of New Jersey, as Temporary Secretary.—These officers were duly elected and took
27 their seats.—Bishop Cummins then read a proposed Declaration of Principles, and
28 moved its reference to a Committee of five.—Seconded and carried.—The Chair ap-
29 pointed as such Committee: Bishop Cummins, Rev. Marshall B. Smith, of New
30 Jersey, Dr. G. A. Sabine, of New York, Mr. Albert Crane, of Illinois, and Mr.
31 Charles D. Kellogg, of New Jersey.

32 "The meeting then took a recess to await the report of the Committee.—After
33 the expiration of about twenty minutes, the President called the meeting to order,
34 and Bishop Cummins, from the Committee, made the following—Report.

35 "The Committee, appointed to consider the 'Declaration of Principles' proposed
36 by Bishop Cummins as the basis of the organization of the Reformed Episcopal
37 Church, do now return the same to this meeting, and offer the following resolu-
38 tion:

39 "*Resolved*, That we whose names are appended to the call for this meeting, as
40 presented by Bishop Cummins, do here and now, in humble reliance upon Almighty
41 God, organize ourselves into a Church, to be known by the style and title of '*The*
42 *Reformed Episcopal Church*,' in conformity with the following *Declaration of Prin-*
43 *ciples*, and with the Right Reverend George David Cummins, D.D., as our presiding
44 Bishop:" [Then follows the Declaration of Principles, as copied on pages 122, 123 of
45 the Memoirs, and as ordered to be "printed in every edition of the Prayer Book,
46 and in all the documents of this General Council" (Journal of 1874, p. 29)—with the
47 signatures of all the members of the Committee above mentioned. Then the Jour-

nal continues] "The report of the Committee was then, on motion, unanimously 1
adopted." 2

"The PRESIDENT, then rising, said: 'By the unanimous votes of the Ministers 3
and Laymen present, I now declare that, on this second day of December, in the 4
year of our Lord one thousand eight hundred and seventy-three, we have organ- 5
ized ourselves into a Church, to be known by the style and title of *The Reformed* 6
Episcopal Church, conformable with the Declaration of Principles adopted this day, 7
and with the Right Reverend George David Cummins, D.D., as our Presiding 8
Bishop.'" 9

"The Temporary President then retired, and the Bishop took the Chair" (Jour- 10
nal of 1873, p. 8). 11

This is the official record of the proceedings of the Convention, which: "assembled 12
. . . . in response to the Circular letter" (or Call to organize), which says: "The 13
Lord has put it into the hearts of some of His servants, who are or have been in the 14
Prot. E. Ch., the *purpose of restoring the old paths of their fathers.*" And such 15
only, and "whose names are *appended to the Call* for this meeting" were allowed 16
to vote. And the Report says: "The Committee appointed to consider the Dec- 17
laration of Principles, proposed as the *basis of the organization of the R. E. C.*" 18
And the resolution, which was unanimously adopted, says: "We do . . . . organ- 19
ize ourselves into a Church . . . . *in conformity with the following Declaration of* 20
Principles." And the President of the Convention repeated these words and 21
declared them adopted, and thereby gave legal force to this action of the Conven- 22
tion, which called into existence the new organization, and thereupon Bp. Cum- 23
mins took the Chair, at the termination of the Convention, and *at the beginning* of 24
the First General Council of the R. E. C., *under the conditions thus imposed*, by the 25
Convention which gave to it a legal existence. 26

This official record (as I believe) shows that the Call was a signed compact, and 27
lays down the *principles* of the R. E. C., which for all time will morally and legally 28
bind every one who shall enter or remain in the R. E. C. And I suppose that 29
every Trustee of the Sustentation Fund (including myself), and every parish officer 30
who shall have control of property belonging to the R. E. C., will be personally 31
and financially liable before the civil courts, for misappropriation of trust funds, if 32
the same be not in accordance with "The Principles of the R. E. C. as laid down 33
in the Call to organize, and in the Declaration of Principles," *precisely as recorded*, 34
without regard to any mental reservation or any private opinion of *any individual*, 35
or of any majority of the General Council, but subject before the courts, to the 36
testimony of those who have personal knowledge of facts, as witnesses of the *in-* 37
tention of the words recorded, in case those words admit of doubt. 38

As a witness of intention, I testify that from Nov. 12, 1873, until long after the 39
organization, I devoted nearly all my time to the affairs of the R. E. C., and was 40
familiar with the details in the Declaration of Principles, before they were pre- 41
sented by Bp. Cummins to the public Convention on Dec. 2, 1873 (:136.11–15). 42
And I then believed as I now believe, that the Declaration of Principles was in- 43
tended to represent, and does represent, the same principles as those laid down in 44
the Call to organize, but with more precision on some points, so as to make that 45
intention more evident. This was so stated by me in the "Memoirs" in 1875, 46
and this statement was approved by Bp. Cummins (:136.1–3 :252.1–34 :258.7–8). 47

Also: I testify, that the Call to organize was the result of an unpremeditated consultation on Nov. 12 and Nov. 13, 1873, between Bp. Cummins, and Rev. M. B. Smith, and Rev. Mason Gallagher, and myself—exclusively (:112.36—:113.10). And that in these consultations, there was no evidence of the slightest difference of opinion, as to the few, simple, well-known, Evangelical principles to be established, but different expressions and conditions were suggested by different persons, and accepted or modified by unanimous consent, before they were written down by Mr. Smith in the words dictated by Bp. Cummins (:113.16–20).

And, in agreeing to the expression: "restoring the old paths of their fathers," I intended, and I believe that all intended, to represent the Prot. Epis. Ch. *as it was*, before the prevalence of the dogmas, which had driven us all out of that Church; and to make the new Church represent precisely the views of the Old Evangelical party—of which we had all been active members (:105–107 :121–139 :151.11–43 :252.1–34)—and thus to restrict the *Reform*, to the following four points and their logical connections, which are condemned, viz:

1. There can be no Church without a Bishop.
2. The Christian ministry is a priesthood.
3. The Lord's Supper is a sacrifice.
4. Regeneration is inseparable from Baptism.

The first of these has always been condemned by all Low-Churchmen. The last three were thus summarized (as desired reforms in the Prayer-Book of the Prot. Epis. Ch.), in the resolution, which after two days discussion, was unanimously accepted, as presented by the Rev. Richard Newton, D.D., as chairman of the Committee (of which the Rev. Mason Gallagher was a member) to the Evangelical Conference of members of the Prot. Epis. Ch. in 1869 (of which B. Aycrigg was one of the vice-presidents) (:130.17–31). And during the preparation of the terms of the Call, this resolution was referred to, and these four proposed reforms upon the Prot. Epis. Ch. are all found substantially in the Call, in the language of Bp. Cummins, and are carried out with greater precision in the Declaration, and these are the only objections to the Prot. Epis. Ch. which can be found in the Call and in the Declaration. And before the Call was prepared, these were publicly known to be the views of Bp. Cummins and of Mr. Smith and of Mr. Gallagher, from their printed letters of resignation, which are copied into the "Memoirs" (:105–107); and from the published remarks of Mr. Smith, when an editor of the *Protestant Churchman* in 1867 and 1868.

Also: I testify, that I intended and believed, and that I believe that the others who determined the conditions in the Call intended and believed, that the intention of that Call was made more evident in the Declaration of Principles, by specifying some points in which the R. E. C. *should not differ* from the Prot. Epis. Ch. (and consequently from the Church of England), by laying down the standards of the R. E. C.—"in the Creed commonly called the Apostles' Creed, in the Divine institution of the Sacraments of Baptism and the Lord's Supper, and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion" (:122.39–42).

And these principles, thus imposed upon the R. E. C. by its organic law, "have been defined for ages. They are not of recent origin. They are not the invention

of any member of the R. E. C.," as asserted by me on March 20, 1876, and endorsed by Bp. Cummins on April 15, 1876 (:215.43–50 :272.35—:273.2).

And this organic law, by making these principles "fixed and unalterable," will for all time prevent the R. E. C. from becoming a narrow, intolerant sect to represent the personal views of some *personal leader* (which Bp. Cummins always repudiated), and will preserve the liberty of conscience and the right of private opinion, within the limits of the Apostles' Creed and the Thirty-nine Articles (which we enjoyed in the "old paths of our fathers")—of which Creed a Bishop in the old Church said to me that there might be fifty different *opinions*, and denied the right of any one to force his *opinions* upon another (:340.20–34), while I have been informed by a theologian, and believe, that some interpret the Articles as Calvinistic, some as Arminian, some as neither—but that all acknowledge them to be Evangelical. And this agrees with the historical statement made to the Class of 1824, by Professor McVickar of Col. Coll., New York—that the Articles were intentionally so framed, as to leave many disputed points to be determined by private judgment. And this agrees with the official decision in 1846 by the Rev. J. M. Wainwright, D.D. (subsequently Bishop) (:179.23—:182.41). And upon that decision I became a member of the Prot. Epis. Ch.; and I stand now, where I stood then, and when I assisted in establishing the R. E. C.; and can thus have no doubt in testifying what was my intention, and what I believed to be the intention of the others.

The above is my testimony as a witness of intention, which I shall be ready to confirm before any court and in any manner.

PASSAIC, N. J., *May* 24, 1880. B. AYCRIGG.

Endorsement by Herbert B. Turner, Esq.

"At the request of Colonel Benj. Aycrigg, of Passaic, I have read a statement prepared by him as to the fixed principles of the Reformed Episcopal Church. If my testimony as to the facts and my views as to the law, are of importance to any one, I can only say that, so far as I have personal knowledge of the facts, they seem to me to be stated in entire accordance with the truth, and that I have no doubt of the correctness of the legal position that the Declaration of Principles is unchangeable.

[Signed] "HERBERT B. TURNER.

"Dated May 25, 1880."

Endorsement by the Rev. Mason Gallagher.

"I have read the statement prepared by Col. Benjamin Aycrigg concerning the facts regarding the preparation of the Call to organize, and the Declaration of Principles, and having been present at all the meetings preparatory to the organization of the Reformed Episcopal Church, I can intelligently affirm that the said statement is correct. I regard these principles as fixed and unalterable, and with the exception of the dogmas therein condemned (which were distinctly repudiated by the founders of the Church of England under Edward VI.), I firmly hold that the Doctrines of the Church of England are the Doctrines of the Reformed Episcopal Church.

[Signed] "MASON GALLAGHER,
"*Presbyter of the Reformed Episcopal Church.*

"BROOKLYN, *May* 29, 1880."

Endorsement of Rev. Marshall B. Smith.

"I have carefully read the Statement of Col. Aycrigg—dated May 24, 1880—concerning the '*Fixed Principles of the Reformed Episcopal Church;*' and can testify to the accuracy of that Statement in every particular, so far as my knowledge extends of the history of the Reformed Episcopal Church, and of the purpose and intentions of the four persons who first gave shape to those principles and who issued the Call for the Council of Dec. 2, 1873. I am glad to unite with the Rev. Mason Gallagher and Herbert B. Turner, Esq., in confirming the Statement.

[Signed] "M. B. SMITH,
"*Presbyter of the Reformed Episcopal Church.*

"PASSAIC, N. J., *May* 31, 1880."

CONCLUSION.

The Declaration of Principles was determined, by the organizing Convention, which gave a legal existence to the R. E. C., to be "the basis of the organization of the R. E. C." (Journal of 1873, p. 7); and was ordered by the General Council to be: "printed in every edition of the Prayer-Book, and in all the documents of this General Council" (Journal of 1874, p. 29). And since the death of Bishop Cummins, the General Council has in no single case adopted a resolution which conflicted with the Principles therein laid down, and has thus adhered to: "Principles—not men" (:362.31-47). I now propose as a standing

Rule of Order.

No Resolution shall be in order, if in any respect it shall conflict with the Principles of this Church as laid down in the Declaration of Principles.

PASSAIC, N. J., *June* 3, 1880. B. AYCRIGG.

NOTE.—See Memoirs :9.27-39 :13.22-36 :14.33-45 :98.1—:99.28 :102.5—:139.26 :166.1—:168.20 :171.1—:173.34 :174—:182 :184.21-44 :185.11—:186.32 :186.42—:187.20 :193.10-17.29-44 :194.39—:195.4.29-38 :197.43—:198.13 :214.1—:216.16 :217.1-35 :232.16-20 :246.42-47 :252.1-50 :258.24-26 :261.30—:262.29 :263.17—:265.32 :266.28-46 :267.1-17 :269.24-46 :270.37-40 :271.21—:274.9 :274.40—:279.6 :284.1—:287.20 :290.14-36 :292.24—:294.39 :299.6—:300.5 :339.20—:344.37 :347.12—:362.47. :364.26-28.

Testimony of Mrs. Cummins.

Since the above was stereotyped and indexed, but not in print, the *Appeal*, of Aug. 15, 1880, had the following letter:

"THE REFORMED EPISCOPAL CHURCH, BY MRS. GEORGE D. CUMMINS."

"When Bishop Cummins left home, position, influence, and friends, to found the R. E. C., he had no wish that it should be a Methodist or Presbyterian Church. He dearly loved the Church for which he had spent the best years of his life, and when he could no longer minister at her '*altars*,' or see her simple liturgy changed into a poor imitation of the gorgeous ritual of Rome, his own wish and intention was to bring together those who were true Protestant Episcopalians, that they might form a pure Church, free from Romish germs—*but this was all.* Had he wished to unite with his Presbyterian, or Methodist, or Reformed brethren, he could easily have done so; and great suffering and sacrifice on his part would

have been saved. But when asked, in Nov., 1873, whether he meant to unite with either of these sister Churches, he answered '*No;* I wish a pure *Episcopal* Church, that it may be a refuge for those who, like myself, prefer a liturgical service.' The writer was present when Bishop Cummins revised the communion office with one of his dear brethren, when a suggestion was made for further changes. The Bishop replied, 'No, we only want to take out all that can be interpreted as teaching false doctrine—the rest should remain as it is. The fewer changes we make the better; ours is an *Episcopal* Church, and we do not wish to do away with our offices and liturgy.' Often have we heard him disclaim against unnecessary changes, and during the three years of his ministration in the R. E. C., we have never heard him depart from the full form of worship set forth in the Prayer Book."

This is the whole of the testimony respecting the views of Bp. Cummins, which is contained in this letter, and this differs in its nature from the former testimony. That proved that Bp. Cummins, like all other members of the R. E. C., was irrevocably bound in law, honor, and good faith to adhere to the principles laid down in the Call to Organize and in the Declaration of Principles, precisely as recorded, as long as he should remain a member of the R. E. C., upon the general principle of law and common sense, that "a writing must be assumed to contain the full *agreement* of the parties," although each party to the *agreement* may have privately desired something different. This letter shows the private "wishes" of Bp. Cummins to have agreed with the above interpretation of the documents, and hence is good testimony to prove the *intention* of the written agreement.

B. AYCRIGG.

PASSAIC, N. J., *Sept* 28 1880.

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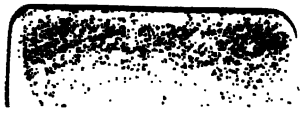
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